

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT.

Edited by Mrs. Hunt-Morgan.

CHAPTER V.

In this way they continued speaking for several hours; and Sorrowful was much pleased with all they said. But one who had been to the City of Refuge passing by on her way towards the Holy Land spoke to her, and soon perceived in what company she was.

"O Sorrowful!" she exclaimed. "You are leaning on Pride and Self-Confidence instead of Grace and Everlasting-Love; and you will soon find that they cannot support you, that they"—

Here Sorrowful interrupted her by saying:

"I suppose you would have me doubt whether I ever entered the City of Refuge; but no; that is what I can never do; I am not so ungrateful: to question that would be the height of folly. Any one may know whether they have been there or not; for such things are to be seen there, as can be seen nowhere else, such things as are not soon forgotten. You accuse me of walking with Pride and Self-Confidence, but I suspect that your chief companion is Unbelief, and as I never mean to associate with any who walk with him, I must beg that you will say nothing further. My chosen friends shall be such as go on their way rejoicing, praising, and believing."

The Pilgrim, finding that Sorrowful refused to listen to her warning, passed on. Then said Self-Confidence:

"What a hindrance such a one would prove to you in the way!"

Sorrowful. "Yes, I might almost as well associate with the inhabitants of Pleasure."

Self-Confidence. "But you must expect to meet with trials, and to be falsely accused; and if you always come off as victoriously as now, what a journey yours will be!"

Night was now approaching, and Sorrowful wished for a comfortable lodging. Pride and Self-Confidence led her to one of their own providing. But she had been feeding so long on royal dainties, that the food she here found did not suit her palate; she became uneasy; she wished for something different; and on searching for her money, to her great dismay, she found she had none.

"O why is this?" she exclaimed. "Where am I?"

She looked around, hoping to see Grace and Everlasting-Love; but she saw them not. Pride and Self-Confidence had also fled. She now began to suspect with whom she had been walking, and that these evil companions had robbed her of her money. She clasped her hands in agony, and would have fled from the place where she was, but it was dark.

The Black Prince, well aware of her situation, was hastening to her, with Unbelief, Evil Questioning, Doubt, and Despair; but the Lord the Prince of the Holy Land was also mindful of her, and commissioned Grace and Everlasting-Love to watch closely over her and to prevent these enemies from effecting her destruction. But she knew not that those kind friends were so near.

"I cannot remain thus!" she exclaimed. "And O! whither can I flee? Where is my dear Lord? Where are Grace and Everlasting-Love? My Lord! O! Perhaps He is no longer mine! I have departed from Him, I have consorted with thieves, and they have taken from me that which He gave me for my comfort; now perhaps it will be worse with me, than it would have been if I had never received these good things from His hands. O! what will yet become of me? I cannot say I was not warned. O! why did I not listen to Experience? Alas, I thought myself wiser; I vainly imagined that I had more love, more faith, and more zeal! And O how contemptuously did I behave to that dear pilgrim who so kindly told me of my danger. My Prince likewise commanded me to watch, and not be high-minded; but His words also were neglected. O how altered are my feelings and prospects! I have observed lying vanities and have forsaken my own mercies, have left the paths of peace. O that it were with me as in the weeks that are past, when the sun shone brightly upon me, and I rejoiced in his invigorating rays, when I sang for joy from morning till night, and was daily expecting to be made an inhabitant of the Holy Land. Grace and Everlasting-Love were then my companions, but alas, now is my heart desolate; I am mourning in darkness; here I may die of want and cold."

In this way she continued her lamentations, when Grace spoke to her, but owing to the thick darkness, Sorrowful failed to recognize her friend.

Grace. Think of what Experience said! She not only warned you against Pride and Self-Confidence, but also said that she was fully persuaded that nothing could separate you from the love of the Prince."

Sorrowful. "Ah! that was it I continued to walk in His ways, depending alone upon Grace and Everlasting-Love."

Grace. "Experience meant no such an 'if.' If you consider her words, you may perceive that she was fearful lest you should be led away by Pride and Self-Confidence, yet still possessed the assurance that He who had begun the good work in you would carry it on. You may still rejoice in the words of your Lord: 'I will never leave thee, nor forsake thee'; for it is an absolute, not a conditional promise, and it is a mercy for you that it is so. I am Grace, and am sent to restore you to the path which you have left."

This speech made Sorrowful hope that she might yet reach the Holy Land; and again leaning on Grace, she sought the way from which she had wandered. But as it was still dark, she often feared she was leaning on Pre-emption, (one of the servants of the Black Prince), instead of Grace. At one time, her fears prevailed so much that she tried to withdraw from her friend, but Grace would not let her go, but brought her in safety to the King's highway.

Correspondence.

For the Christian Messenger.

THE CONVENTION.

No. 3.

BY A DELEGATE.

The past of our Foreign Missionary history, its origin, slow growth and present partial development, will be a subject, probably of very deep interest, to future generations. The germ of the crystallizing operation, long years ago slumbering, yet ever vivifying in the minds of its chief promoters until at length, it seems to be taking the form and fashion of an independent organization, might well constitute a theme for a pamphlet or a literary essay. I must however content myself with this, the merest reference to that as part of the subject.

Year after year, some fresh development, owing to the labours of unwearied friends, has kept the subject of Foreign Missions before the Baptist denomination of these Provinces. Now it was the departure of a devoted missionary for an Eastern field of labour—now, exhausted and disabled, his return. Then another, and yet another sprang forward into the breach. But for the want of the necessary organization, in having a field in readiness, where they might labour, they drifted away into the employment of a neighbouring power.

At length the contributions of the friends and supporters of a Foreign Missionary enterprise had again accumulated to an extent that seemed to warrant renewed effort to invite labourers to accept employ, at the hands of a Board of Foreign Missions. No sooner was it understood that this was the state of affairs when forthwith came responses from youthful volunteers. "Here am I, send me!" One after another presented themselves and were accepted by the denomination's Board, until half a score or so, men duly registered as "foreign Missionaries." And this event brings our dates down to the Summer of 1873 when the Convention was held at Windsor. There the newly appointed Missionaries, or Missionaries elect, as they were called, were formally addressed, and the Report adopted by the body, announced the decision that "the Missionaries ought to go to the Karens, Laos, and other tribes in the kingdom of Siam."

Reasons were given for this, the principal of which were there furnished by Rev. Mr. Carpenter, a returned Missionary of the American Union, and may be perused in the Year Book for 1873.

Looking backward upon the proceedings taken and the action of the Board, confirmed by that Session of the Convention itself, it is evident, I think that there were no sufficient reliable data to justify the sending out of so many Missionaries without first having a proper and suitable field carefully and discreetly selected. The Report alleges that "the three brethren, Armstrong, Sanford, and Churchill, after calmly surveying the field, (some eight or ten thousand miles away!) and having the claims of other places pressed upon them,

earnestly and unanimously desire to be sent to Siam." What if they did? It furnished no reason or but little for sending them and hardly deserved a place in the Report.

Somewhat then started a cry that was taken up and rang to the echo throughout the Provinces, "CHRIST FOR SIAM"! It sounded very well. It furnished staple for many a pathetic appeal. But the mistake was, that no person had taken the pains to collect the reliable facts, that warranted such a cry on a Mission to this portion of India, if it may be so called—and the very circumstance that so large and populous a country so lay unlooked after by others, should have called for the greater caution on our part, before embarking on this enterprise.

But what said our brethren Armstrong, Sanford, and Churchill after a nearer, and calmer survey of Siam? Dated from Rehaing, Feby. 13th, 1875? They say, "We therefore feel that the facts do not warrant us in making any further efforts looking to the establishment of a mission to the Karens of Siam"—and they were quite right. As regards the Siamese themselves the missionaries who signed the Rehaing letter, do not seem to have understood their instructions—if they had any—as warranting a mission to Siam proper.

I sometimes think there must be quite an interesting correspondence, conducted by our Board of Foreign Missions with—well, with the Missionaries themselves, and with the American Board, that for some reasons, wise no doubt, that has not yet been submitted to us.

We knew about as much in reference to Coconada at the time of the Windsor Convention as we do now. How strange! that after two years very nearly, spent in finding a mission field, Coconada and the Telogoos, are destined to absorb our attention, and now constitute a vineyard, where side by side with our fellow colonists we are henceforth to labour.

For the Christian Messenger.

THE COURSE OF THE STREAM.

DEAR EDITOR,—

I am an old-fashioned Baptist, and at the same time I think I am sufficiently impressed with the importance of modern ideas, and willing to follow in the wake of modern progress. I do not look sourly on every new project, nor do I think the ark of the Covenant is going to be overturned when I see a new lot of young fellows laying hold of it. I am rather glad than otherwise to see the zeal and enthusiasm manifested by my friends of the Young Men's Christian Association, especially at their annual gathering. I believe it does young men good to meet together to exhort and arouse one another to renewed diligence in christian activity.

Our delegates have just arrived from the Pictou Convention, and have reported in glowing language what they saw and heard, and particularly what they felt. I hope they will not think me cold-blooded because I do not feel exactly as they do, and that they will bear with the infirmities of a weak brother, who cannot refrain from being a little critical, and who it is to be hoped, is far from making any strictures in an uncharitable or censorious spirit.

Now I have a notion, Mr. Editor, that we are getting to have too many Conventions. I, for one, if I attended all of these gatherings to which I get an invitation, would find little time to bestow upon my own church. I think, too, that if a man spend his strength at home, he has not much spare energy left. And hence, although I know it is exceedingly unpopular to say such a thing, I can scarcely see the necessity of Christian Associations of any kind save only the one recognised in the New Testament, the Association of believers together in churches to observe the ordinances, to edify one another, and to labor for the conversion of the world. Of course, it will be immediately said, this is what the Christian Association is aiming at: Where is the difference? Why just here, that whatever strength you put out in one direction, you cannot have for another. If I belong to a church, and carry out my obligations as a church member, I will have my hands and heart so full, that I cannot attend other societies. Now some of us feel that we are members of a denomination, and that the body of churches with which we are identified, demands our time and sympathies, and substantial help. How is any one, ordinarily situated, to attend his own Association and Convention, and then leave his business to attend others outside of his own denomination? I confess I get a little "riled" occasionally,

when I see my brethren who cannot attend their own prayer-meetings, running off to the Association prayer-meetings; who cannot attend their own Association, a few weeks after attending a meeting of Sunday-school teachers of all denominations, who cannot find time nor means to attend the sitting of the Baptist Convention to get acquainted with the workings of the body, and help on the all important work of Education and of Foreign Missions, yet who a week or two afterward, can drop everything and spend a week attending a general meeting of the Christian Association Convention. This thing beats me, I can't reckon it up—I never could see the point of currying down your neighbor's horse, and letting your own go shabby and dirty. A very coarse illustration—yet pretty apt too, if you will allow me to apply it. Your own church is the shabby-looking horse, that needs all the elbow-grease you can spare, the slick horse is—well, perhaps you my run-about brother, can apply the rest of the simile, but I assure you it is not a Baptist Church.

RIPPLE.

Haytown, Sept., 1875.

For the Christian Messenger.

MORE LIGHT.

"We are to have a light-house erected on George's Island"—such was the report of the newspapers the other day. While we reflect on the great blessings conferred upon the mariner by the lights around our Province, we are reminded of still greater privileges which are to be enjoyed by all. It is a subject which calls for devout gratitude, that the promises of God, and the efforts of earnest christian men, assure us that we are to have more intellectual and religious light.

The brethren on the hill at Wolfville, and others connected with Home Mission enterprises, together with earnest pastors, are labouring to disseminate more light; and it looks as if they intend to illuminate the whole Province. 8000 vols. of Baptist books have lately been circulated, and 80 Home Missionary appointments have been made.

Means are in progress for educating and sending out hosts of young men and women from our Academy. Thank God for this, with special reference to the young women. Men call themselves the "lords of creation." It is well that this delusion is very harmless, for it is a delusion. A great deal of the talk about womens' rights is all moon-shine; there need be no doubt that we are all under her control. Womens' right, is Academic advantages, to fit her for the exercise of her powers, and to enable her to fill the sacred and responsible position in which God has placed her. If we get our girls educated aright we shall be in a fair way of having everything as it should be in a few years. We expect that the young women who come to us from our Academy will shine as bright lights in the world. Their light will cheer and guide, and invigorate, as its power is felt in the family, in the neighborhood and in the church of Christ. Let us set up all the lights along the coast that are needed to save the sailor from a watery grave; and let us give all we can afford for the dissemination of intellectual and religious truth, being assured that every dollar thus spent will yield a thousand fold in the blessings which will come down upon us.

FROM A SUBSCRIBER'S SCRAP BOOK.

For the Christian Messenger.

ORGANIZATION OF A BAPTIST CHURCH AT FOLLY LAKE.

Our brother the Secretary gives the following very interesting account of these services under the poetic and figurative title:

OUR YOUNGEST SISTER.

By request of the baptized followers of Jesus Christ resident at Folly Lake, a Council convened at the Public Hall, on the margin of the beautiful Lake; on Tuesday the 21st inst., for the purpose of considering the propriety of organizing an independent and distinct church at Folly Lake. The meeting being called to order it was moved by Bro. Dea. Page, seconded by Rev. J. E. Goucher, and carried unanimously that Rev. S. March be chairman. Bro. E. T. Carbonell was chosen Secretary. A hymn was then sung. After which Rev. S. March read an appropriate portion of God's holy word. The Rev. J. E. Goucher then invoked the divine Being to over-rule and bless the deliberations of the Council. The following delegates then reported themselves:

Truro.—Rev. J. E. Goucher, and Deas. Page and Nelson.

Onslow.—Rev. S. March, Deacons John Smith and J. Lyons.

DeBert River.—Bro. Edward Higgins.

Wentworth.—Brethren James Gouch, and John Myers.

Great Village.—Rev. M. P. Freeman, Dea. Ezra Layton, and Bro. Peppard.

Greenville.—Bro. Geo. Rushton.

Brother Willard P. King, (Ishgonish), Bro. R. McCully, (DeBert), Dea. Smith, (Wentworth), were invited to take seats in the Council.

The following requisition was then handed to the Chairman and read by the Secretary.

"To all whom it may concern.

We, the undersigned, residents of Folly Lake and vicinity, having been, through the rich mercy of God our Saviour, brought from the darkness of our natural state into the light and liberty of the children of God; and being desirous of uniting ourselves together as a church of Christ, to maintain the public worship of God and ordinances of the gospel, do hereby enter into solemn covenant with each other, and do hereby agree to the following stipulations believing them to be in accord with the teachings of Holy Scripture.

- 1. We covenant to the exercise of mutual love and fellowship.
2. We covenant to labour together as our circumstances may permit, for the upholding of public worship, and agree to give of our means for the support of the gospel, to the best of our judgment, according as God prospers us.
3. In view of the duty of the church to resist the great evil of Intemperance we do solemnly covenant to abstain from the use of intoxicating drinks as a beverage and to use such scriptural discipline as may hereafter be required to save the church from the charge of complicity therewith.
4. We agree to accept the 'Declaration of the Faith and Practice of the Baptist Churches of Nova Scotia' as a summary of scripture truth.
5. We do finally agree most heartily to ask the Baptist churches of like faith and order, to receive us into their fellowship, avowing our willingness to co-operate with them in their efforts to extend a pure christianity at Home and Abroad.
In witness hereof we affix our names." (Signed by 15)

The council then retired to deliberate and the congregation engaged in devotional exercises during the absence of the council.

On the return of the council, the chairman announced that the council had passed the following resolution unanimously, viz:—

Having heard from the brethren calling this council the reasons why it is thought advisable to organize a Baptist church in this place and these reasons appearing satisfactory to the Council after deliberation and discussion, and their unqualified assent to our Articles and Covenant resolved, that we recognise these brethren and sisters as a regular independent Baptist church."

The Rev. S. March then offered the recognition prayer.

Bro. Deacon Page then gave the right hand of fellowship to the young church before presenting the right hand of fellowship the brother addressed the brethren and sisters present in a very touching manner reminding them that the church was the Bride of Christ and that henceforth Jesus was their husband and that they should all love and look to Christ as the new-won bride looks to and loves her husband.

The Rev. J. E. Goucher then gave the charge to the young church, eloquently enumerating the various duties that devolved on them as a church of Christ touching on each separate duty in a brief, but clear and impressive manner reminding them that Baptist churches were bound together not with ecclesiastical laws but with the spirit and love of Christ.

The young church then chose Bro. John W. Irving to be their Deacon. The Rev. M. P. Freeman was unanimously selected to preach the recognition sermon.

The following resolution was then carried unanimously,

"That the Secretary be instructed to send a report of these proceedings to the Christian Messenger."

The meeting then adjourned until 7 P. M.

In the evening a large congregation gathered to hear the recognition Sermon.

The Rev. M. P. Freeman took his text from Acts ii. 47. "And the Lord added to the church daily such as should be saved."

I do not feel competent to give a synopsis of the pathetic soul-stirring and instructive discourse delivered by Bro. Freeman which was received with marked attention and was well calculated to make, with the blessing of God, deep impressions which will not easily be effaced. Some of the thoughts our brother presented were, That they were saved souls who were added an spoke of the wonderful changes made in both the outward appearance and inward