

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT.

Edited by Mrs Hunt-Morgan.

CHAPTER X.

Qualification knew well that the correct rendering of this passage would not suit his purposes, and therefore did he wrest it. In reply to him, Sorrowful exclaimed: "O! I would do anything, I would go anywhere, I would suffer anything, to be for ever freed from Vain-Thoughts. O that I could see him no more! O that I might never again hear his voice! But for him, I should have found the City of Refuge long before this."

She then followed Qualification to the village of Mortification. It was built, not by the Lord Comforter, but by the Black Prince. Here she was very wretched; for she could obtain no wholesome food, no comfortable lodging; and although it was a very cold place, yet it produced nothing wherewith to kindle a fire. She soon found her strength rapidly failing, Vain-Thoughts, too, was now her daily visitor, while she was too weak even to stop her ears against him.

One day, feeling very hungry, and shivering with cold, she remembered the words that Everlasting-Love had said to her in the Lost City: "Only acknowledge thine iniquity." For an instant, she seemed to possess new strength, and started up, saying:

"This place will not do for me: I must set out afresh, seeking the City of Refuge."

She then returned to the way from which she had wandered, and soon perceived Everlasting-Love a little before her. This true friend, knowing her condition and its needs, had kindled a large bright fire by the wayside, and spread a table of royal dainties for her refreshment. He then went to meet her, and left her to feast on the food, and sit by the fire he had prepared. Then said Sorrowful:

"O Everlasting-Love, never, never leave me, but keep me in this state of comfort until my Lord shall come and take me to the Holy Land."

Then the Black Prince, being filled with rage at her present enjoyment, drew near to her, and whispered:

"You must not forget that you have never yet been near the City of Refuge. This is not Everlasting-Love, who is feasting and warming you, but only Natural Affection. This fire will soon go out, and then you will be as cold as ever. He then, aided by Vain-Thoughts and Persecution, poured water on Everlasting-Love, and on the fire. But they labored in vain, for neither was the one injured, nor the other put out; for Grace drew near, and said:

"Many waters cannot quench Love, nor can the floods drown it. For Love is strong as death!"

Then did Sorrowful shout for joy, when she saw Vain-Thoughts and his companions looking so mortified at the uselessness of their labors, and so triumphantly opposed by Grace and Everlasting-Love. She exclaimed to her old enemy:

"If I cannot conquer thee, thou perceivest now that I have friends who can. The Black Prince stamped with rage for he could not endure seeing her so happy and so protected, and he shot an arrow at her, saying at the same time:

"Vain-Thoughts shall yet overcome thee; Persecution shall yet distress thee; mountains upon mountains are yet before thee. Thou hast yet to pass through Tribulation. Thou hast not yet resisted unto blood, striving against sin, nor wilt thou ever be able to do so, for thou knowest full well that thou canst not go on steadily for a single day. It is a long way yet before thou wilt be out of Temptation."

The arrow pierced her, and gave her much pain; but Everlasting-Love drew it out, and applied a balm which immediately healed it, while he said:

"Count it all joy, when ye fall into divers temptations."

Sorrowful now felt happier than before she was wounded; and the Black Prince fled, perceiving it to be useless for him to make any further attempts at present, while her friends were so manifestly with her. She proceeded on her way at a quick pace; for these same friends supported her; and although in Temptation, where travelling is not generally very pleasant, yet she was happier than even she had been when in Comfort. It is true, she knew more of her own weakness; but she also knew more of what her Lord was ready to perform. Thus she went on for several days, looking to her friends to supply her need, and they did so in such a free and gracious manner as surprised her.

But although the Black Prince had fled, yet it was only for a season; and he again determined to do his utmost to distress her. To this end, he stirred up Vain-Thoughts to set on her suddenly, and with violence, and to compel her, if possible, to let go her hold of Grace and Everlasting-Love. Sorrowful recognized her enemy; but what distressed her most of all, was her inclination to go with him.

Grace. "Remember, you will not enjoy our society, if you go!"

Sorrowful. "Then help me, rescue me; for I have no might, no power of my own. Save me, and save me now."

Her request was granted. Her Lord Himself appeared in majesty and beauty. Vain-Thoughts could not endure the sight. He fled; and Sorrowful wept for joy. For some little time she seemed lost in contemplating the glories of her Lord, and expressing the gratitude and adoration of her soul.

Correspondence.

For the Christian Messenger.

LETTER FROM NEWTON THEOLOGICAL INSTITUTE.

DEATH OF DR. HACKETT. HIS LIFE AND WORKS. FUNERAL OBSEQUIES. LESSONS REVIVAL INDICATIONS. PERSONAL.

Dear Editor,—

You have doubtless heard of the death of Dr. Hackett, at Rochester on the 2nd inst. Dr. H. is best known to some of your readers as for nearly thirty years Professor of Biblical Interpretation in this Institution; and, to others, through his published works, especially his "Commentary on Acts," "Scripture Illustrations," and his Edition of "Smith's Bible Dictionary."

Dr. Hackett was born at Salisbury in 1808; and was educated at Phillips Academy, Amherst College and Andover Theological Seminary, graduating from them respectively in 1826, 1830, 1834. He bore through, in, and from each of these Institutions the highest reputation for ability, industry and scholarship. At a later period (1841-2) he studied at Halle and Berlin, and still later and at different times travelled extensively in France, Germany, Greece and Palestine with a special view to studies and researches bearing on his life work of Scriptural Interpretation. His first service as a teacher was in Amherst as a Tutor for two years. He was then for a few years Assistant and full Professor of Greek, in Brown University. From there he was called in 1839 to his professorship in Newton, which he resigned in 1869. The next two years he spent in the service of the American Bible Union and, in 1870, accepted the Chair of New Testament Interpretation in Rochester Theological Seminary, which he filled till his death. His preminent ability and thorough preparatory training, followed by a life of intense study and of almost exclusive devotion to his chosen department, won for Dr. Hackett a high reputation for scholarship both here and in Europe, and make his death an almost irreparable loss to our denomination, and to the cause of sacred learning.

Dr. H's remains were brought here for interment, and the services in connection took place on Saturday. Addresses on his character, life and labors were given by Profs. Whittemore, of Rochester, and Tylee, of Amherst, and Rev. Dr. Paek, of Andover, Hovey, of Newton, Caswell, (formerly) of Brown, and Peabody, of Harvard. From those addresses, especially those of Drs. Park and Hovey, are gathered the above facts, as are also the following prominent features of Dr. H's character and labors, which are full of suggestive lessons and strong stimulus to all students and especially to Bible students.

Dr. H's earliest studies were characterized by untiring diligence and inflexible thoroughness. "He dug deep to pile high." To accuracy of scholarship, definiteness of thought and precision of speech he added vehement enthusiasm. His was the spirit of "a ferocious worker." In his academy dormitory his coat was thrown off and every power concentrated upon work. Sometimes in his earnest efforts to catch the spirit and meaning of the author he sought to interpret, he was known to cast himself in wrestling thought upon the floor. All through life his study hours were times of intense mental and spiritual activity. "Such," said Dr. Park "is the cost of thorough scholarship." The "Apollo Belvidere is only shaped by hard blows of the hammer and sharp strokes of the chisel."

With this industry was united entire singleness of purpose. He early eschewed ephemeral literature. Later, when he had chosen his sphere of labor, he made all his studies and researches bear upon this life work. For this he denied himself excursions into other fields of knowledge, and debarred himself too much from society. To the work of elucidating the Word of God he gave his life, and thereby showed, said Dr. Hovey, that success is won by the self-denial that says "this one thing I do." To these again were joined loyalty to truth, singular humility of mind, and reverence before God. "He would stand alone in the right." Generally wonderfully modest, if ever with men, he insisted on his position as a ripe scholar, he ever bowed as a child before his God and in nothing was the depth of his piety more manifest than in his unalterable faith in the Scriptures as God's own words to men.

As might be expected Dr. Hackett's influence as an Author, a Professor and a Scholar is great. His published works, which, beside those named, include many contributions to Theological Reviews and translations of other commentators, enriched notes of his own, having the permanent value which wide and accurate scholarship gives. The personal impress of his spirit, learning and labors were felt alike by his fellow students, his pupils and his peers. Dr. Park, speaking of his influence on his associates in Academy, College and Seminary said: "His is not a mere picture hung on the walls of their memories and which can be taken down, but a fresco which can be removed only when the walls themselves fall to decay."

Dr. Caswell alluding to his career at Brown, declared that the effect of his critical habit and style is even now felt for good in the teaching of that University.

To the value of his labors at Newton, Dr. Hovey bore the testimony that for years his was the name that attracted students to Newton and retained them there, while his was a permanent influence, inciting them to enthusiastic and reverent study of the word of God. And Dr. Park again referring to Dr. Hackett's later visits to Andover gave him this high tribute: "He ever came bringing the inspiration of a prophet and we were aware that we entertained an angel." I think of him now as meeting pupils and fellows gone before. . . the Fathers of the church, Chrysostom of the golden tongue Paul whom he closely studied, John whom he so much resembled, combining the gentleness of the dove with the bold flights of the eagle, meet by his studies and his spirit for their society." Such laurels are not often laid by such hands on any grave, and they are emphatic testimony to the value of those qualities possessed by Dr. Hackett.

The sudden death of Dr. H., for he passed at once from the class-room to the crown, impress more deeply a sense of the value of Christian scholarship, for, to use the thought of Dr. Peabody, the fountains of learning seldom mingle their waters with those of the fountain of life. The success and value of his labors tell, too, the worth of a thorough academic training; for his studies in the renowned Phillips Academy doubtless contributed in no small degree to give them tone, direction and power. His life thus bears emphatic testimony to the importance of the Academic effort which the people at home are now making.

It was in my mind to write of the hopeful revival indications here, as also of the students and work of the Institution but your patience is already tried.

Allow me but to say to friends that I cannot address personally, that my health is better and the studies thoroughly enjoyable, though the fields at home sometimes come to view and create atemporary impatience for work in them.

J. A. D. Newton Theological Seminary, Nov. 8, '75.

For the Christian Messenger.

THE SHELburne COUNTY SABBATH SCHOOL CONVENTION

was held at Clyde River, commencing on Tuesday, Oct. 19th, at 2 o'clock, P.M., and closing on Wednesday at mid-day. This is the third held within two years.

ORGANIZATION.

After devotional exercises with which the Convention opened, the following officers were appointed: President, Rev. E. D. Millar; Vice-Presidents, Rev. Messrs. Whitman and Porter; Secretary, Rev. M. G. Henry; Assistant Secretary, Mr. E. Crowell. Executive Committee, These officers along with Rev. Mr. Babcock and Messrs. George Wilson and D. K. Smith.

REPORTS.

The Secretary was able to report from 28 Sabbath Schools, in which are 197 teachers, 147 of whom are professing Christians; 1509 scholars, of whom 115 are professing Christians; 2300 volumes in Libraries. In 22 schools, Uniform Lessons are used, in 12, rolls of scholars and teachers are kept, and in 4, maps of Bible lands are found. It is evident that while these manifestations of progress, and much to encourage, yet there is room for great improvement in attendance and in all the equipments that belong to an efficient Sabbath School. But especial attention should be directed to the fact that only 115 professing Christians are found in our Sabbath School classes, and of these, 50 are in one school. Either our young people are nearly all non-professors or are above Bible study in Sabbath Schools when they profess Christ. The state of matters according to either supposition is not satisfactory.

The Secretary's report was followed by statements from delegates describing the condition of Sabbath School work in the several localities, after which the following resolution was passed:

"Resolved, That in the opinion of this Convention the report on the condition of Sabbath School work in the county, while presenting much that is calculated to awaken gratitude for what has been done in many sections, evidently exhibits in many quarters a sad lack of interest, a fact calling for more earnest prayer, more united action, and more determined zeal on the part of those who have the cause at heart."

Then followed a paper by Rev. Wm. Sargeant, who though not able to be present, sent the manuscript for the use of the Convention. The subject was,

THE BIBLE, THE TEXT BOOK OF SABBATH SCHOOLS.

It was an excellent paper to which no mere outline can do justice. After showing the excellencies of the Bible as a Text Book, without depreciating those aids which historical and scientific research afford, or ignoring the use altogether of Catechisms, he presented the Bible as the one Book, in comparison with which all others are superfluous—the only instrument with which to venture to work on material at once so enduring and impressive as the human heart. He urged especially the study of its histories, its doctrines and its precepts in which if our young people were grounded, they would make more intelligent and useful citizens and more steadfast Christians. He suggested that this text book should be taught 1. Systematically. 2. Catechetically. 3. Illustratively. 4. Much of it should be committed to memory by the pupils. 5. It should be applied with tenderness and fervor to the hearts and consciences of the scholars. 6. Every lesson should be accompanied and followed up with prayer.

EVENING MEETING.

In the evening a public meeting was held. Addresses were given by Rev. Messrs. Tweedy, Porter, Babcock and Riehan. The first spoke on The necessity of Sabbath School work. He shewed its need because of, 1. The activity of the enemies of the truth. 2. The ignorance of the Bible that so much prevails, and 3. The great efforts made to throw discredit upon the Sabbath.

The second address was on the Relation of the Sabbath School to the family and the co operation of parents, in which Mr. Porter dwelt upon the importance of the family institution, and showed that the Sabbath School is a help which Christian parents can cordially welcome, and with which they should co operate for their own sake, that they may not fall behind their children in Bible knowledge.

Mr. Babcock related an instance of the blessed results of old and young meeting for Bible study, on an Island of New Brunswick, where there were not the regular services of a minister; and continued in speaking upon the great end of Sabbath Schools—the scholars for Christ. This is the motto of the Convention. Other subordinate ends are secured, such as increased intelligence and morality; making better citizens and producing greater reverence and love for the Sabbath. But the great end above all and including all is the conversion of the young. We ought to see more young professing Christians in our churches.

Mr. Riehan concluded in an address on Prayer in its relation to Sabbath Schools. He showed its power by illustrations from Scripture, its practicability—being within the reach of all, and its need everywhere, but especially in connection with Sabbath School work. As the well without water, or the engine without steam, or the ship without wind, so is the Sabbath School without that Spirit which is promised in

answer to prayer. Judging from the overflowing audience and the attention, and interest manifested the evening meeting was very successful.

Wednesday forenoon, after half an hour's devotional exercises was devoted in the first place to hearing a paper by Rev. W. H. Riehan, on

GENERAL PRINCIPLES OF TEACHING.

He dwelt upon the importance of the work—defining it to be more than telling, asking questions and explaining. It is mind coming into contact with mind, waking up the mental powers and appealing to the conscience; and its end is under God to lead to Christ and furnish for every good work. The Teacher should possess 1. Aptness to Teach. 2. Ability to govern. 3. The grace of God. 4. Knowledge of what he teaches. 5. Facility for illustration. 6. Knowledge of his scholars. 7. Love for the work. He should frequently review and by no means neglect prayer. Then followed discussion on

"QUARTERLY REVIEWS."

Opened by Rev. E. D. Millar, who urged not only quarterly reviews, for which the person conducting it should make special preparation; but also weekly and monthly reviews.

Rev. Mr. Howie discussed the subject, "The responsibilities of Teachers," answering the questions—To whom are they responsible? To their scholars and the Great Master for whom they work and whose truth they teach. For what are they responsible? For conveying scriptural information and producing right impressions, that by God's blessing the scholars may be saved. What is the extent of their responsibility? That is measured by the extent of their ability and opportunities. How is their duty discharged? Not carelessly, but with carefulness and prayerfulness.

The Convention adjourned to meet in November, 1876, either at Barrington Passage or in C. Island at the discretion of the Executive Committee. Thus closed the third County Convention. It was quite successful so far as could be judged from the interest manifested and the spirit that seemed to pervade the exercises. The attendance of either ministers, superintendents, or teachers was not as large as could be desired. We trust, however that those who attended returned to their homes and their schools encouraged and quickened to enter more heartily and prayerfully than ever into the work of Sabbath Schools, and that in answer to prayer offered, the blessing of God will descend upon the whole county, so that when we meet again we shall have the joy of reporting a rich harvest of souls from among our young people.

M. G. HENRY, Secretary.

For the Christian Messenger.

NEWFOUNDLAND MISSION.

It has long been a matter of profound regret that our denomination has attempted so little in the way of disseminating our principles in the extensive and important province of Newfoundland. There is not a Baptist church on that large island; and, until a very recent date, scarcely any effort had been made to plant our standard upon its shores. Our Home Missionary Board has taken this matter into earnest consideration, and active measures have already been adopted with a view to the establishment of a Baptist Mission in that promising field.

Under the direction of our Board a careful and thorough exploration of the field has recently been made by two of our most energetic and zealous brethren, Revs. Geo. Armstrong and J. B. Macdonald. They have furnished us with a lengthy and highly interesting report of their visit, from which, at the request of our Corresponding Secretary, I extract the following paragraphs for the columns of the Messenger.

"The work which you were pleased to assign to us, viz., to preach the gospel in Newfoundland, to explore the country with a view to ascertain the spiritual condition and wants of the people, and to find out any of our brethren who may be there, and to see what openings exist for Missionary work by our Denomination, we have performed to the best of our ability in the limited time at our disposal.

"On Monday, July 19, we left Sydney in the mail steamship Leopard, bound for St. John's Nfld., and destined to call at the principal ports of the western shore. The passage from Sydney to Channel occupied thirteen hours. Cape Ray, the southwestern extremity of Newfoundland, is the