

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT. Edited by Mrs Hunt-Morgan

CHAPTER XV.

Having said this, Sorrowful hastily left the house of Profession, intending at once to quit Relaxation; but before she was well aware, Pride took her captive, and shut her up in a dark and dreary dungeon.

Then she began to feel the bitterness of having listened to Sloth, and of her having turned aside to this forbidden town. She remembered these words in her book: "Then shall we know, if we follow on to know the Lord."

And she wept bitterly on account of the loss she had sustained by her halting in her race, and turning out of the right way. "Oh! why," she said to herself, did I talk to Profession as I have done, when I am a thousand times worse myself!"

She was continuing, but Pride began to sing under the window of her dungeon, and she could not call off her attention from the words of his song. She could; neither call for help, nor lament her unsteadfastness, without at the same time detecting herself listening to the singing of Pride.

She went to the door of the dungeon, determining to break it open, if that were possible; but she saw that it was of iron, and fast locked and bolted; she tried to loosen one of the bolts, but found her attempt quite ineffectual.

"O!" she exclaimed, "I might as well try to pluck the sun from the heavens! I am shut up, and I cannot come forth. Mine enemies prevail against me; they are stronger than I; they have enclosed me on every side. O! how happy was I once; but all my present misery springs from my listening to Sloth. Righteous art Thou, O Lord, in thus leaving me in the hands of my foes! Just art Thou in thus giving me up to my own deserts!"

In this miserable condition she continued for several days; when one morning she heard the voice of one without, saying: "The Lord's hand is not shortened that it cannot save; neither is His ear heavy, that it cannot hear."

Then answered Sorrowful: "But my iniquities have separated between me and my Lord, and my sins have hidden His face from me, that He will not hear. Mighty as He is to save, I cannot believe that even the Lord the prince Himself can deliver me from Pride, or move those bolts and locks."

Then, in great distress of mind, she opened her book, and found the place where it is written: "Thus saith the Lord; Even the Captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee."

As she was musing on this, the door of the dungeon was burst open, and Pride laid prostrate on the threshold by the Prince Himself, who looked kindly on Sorrowful, and said: "All power is given unto me in heaven and in earth."

He then withdrew; but Grace appeared Sorrowful joyfully sprang to her feet at this unexpected goodness of her Lord, and was about to express her gratitude, but seeing Pride about to rise, she eagerly grasped the hand of Grace, who led her from this wretched town and brought her in safety to the road that leads to the Holy Land, and then said: "Was ever this question which you have in your book answered with truth in the affirmative:—'Is any thing too hard for the Lord?'"

Sorrowful. No, never! And yet how ungrateful, how forgetful must I be of past deliverances, to indulge the idea that He could or would deliver me no more!"

Just as she had said this, she observed a pilgrim in the way, but who appeared about to turn out of it towards Relaxation. Stepping up to the traveller she inquired: "Friend, may I ask whether you are going?"

Pilgrim. "To the town of Relaxation." Sorrowful. "O! do not go; it is a wretched place for pilgrims." Pilgrim. "What! Relaxation! Why I have heard many who appear to be pilgrims of a superior kind; say that it is necessary and prudent for us to go thither, and I think with them, I shall be afterwards better able to pursue my journey."

Sorrowful. "O! listen to none, let their appearance be what it may, who would recommend, sanction, or tolerate any thing of the kind. Determine steadily to

pursue the right way, even if it should cost you your life. Remember the words of our dear Lord; 'Whoever shall lose his life for my sake, the same shall find it.' I have been to Relaxation. I turned aside, foolishly expecting to return with renewed vigor. But while I was there, I seemed to lose my spiritual life; my hope and joy departed; my Lord did not appear, until at length He mercifully came to my deliverance. In that miserable town I had no sweet conversation with Grace and Everlasting-love; there, I had not even a distant glance of the Holy Land; there, my days were spent in misery and my nights in unrefreshing slumber; there, Pride, Vain-thoughts, Self-conceit, Lukewarmness, Langor, and Carnality, are the principal rulers. O! I would do or say anything in my power to prevent you going thither. I am very earnest with you, for your peace of mind is in danger; your prosperity as a pilgrim is in danger. I know what I have suffered myself, and the idea of any other pilgrims suffering the same, is exceedingly painful to me. O! if you have any love for your Prince, if you desire the company of Grace and Everlasting-Love, if you wish to have the presence of the Prince, if you delight in thinking of the time when you will be for ever with Him, if you would know more of the wonderful work He has accomplished for pilgrims, if you would be happy in his love,—then never think of going to Relaxation; for if you go there, then the sweet experience of all these blessings, must be suspended, and you will find that you have been departing from your life, from your love, from your joy, and from your strength. Our Lord has commanded us to take up our cross and follow Him,—to pluck out right eyes and cut off right hands that would offend. Were we habitually determined on this, seldom, if ever, should we feel the weight of the cross, or the pain of parting with eyes or hands; our Lord's will would be ours, and so all would become easy and delightful. And though any pilgrim should appear as an angel from heaven, if he advise you to turn one step out of the way, believe him not, hearken not to his directions."

H. Chipman, on the 27th day of March. On the 30th of the same month, by invitation I attended a praise meeting at Torbrook, when Deacon Samuel L. Chipman, the last surviving child of the truly venerable Minister just named, was present, and spoke very feelingly of the goodness of God toward him, and of his steadfast hope of endless bliss through faith in the Saviour.

On the first day of May following I assisted Bro. Bleakney at his burial in Nictaux. While it is, indeed, painful to part in so quick succession with such valued christian friends, it is consoling to reflect, that these faithful disciples of Jesus have, through grace divine, walked in the steps of their godly father, and have now undoubtedly joined him in singing the endless praise of their adored Redeemer. How richly consolatory is the precious gospel of Christ!

As our Foreign Missionary Brethren had addressed a joint letter to the Board, stating that the Karens in Siam were found to be so few in number, and so widely scattered—their numbers constantly diminishing by removals, that it seemed to them injudicious to attempt the establishment of a Mission among them, and requesting advice; and as an extra meeting of the Convention had been appointed, to meet in Amherst, May 12th, it became a serious question with me whether to attend it, or not. The distance was great—about 200 miles by the cars—the expense must be considerable, and the state of my health was quite feeble. But the subject to be considered was obviously one of great moment, I had been for many years the Secretary of the Board, and was therefore specially acquainted with the business, and I had strenuously advocated the establishment of an Independent Mission. It consequently seemed requisite for me to be present at the Convention, as it might be in my power to impart some useful information, and to give useful advice. Under these considerations I proceeded to Amherst and attended all the meetings.

It was a leading object with me to promote kindness of feeling, and unity of action. To this end I stated, that, though events had not transpired in accordance with our expectations and desires, yet it was evident to me that no one concerned was blameworthy. Both the former and the present Board had sought information from faithful men, the best qualified of any to give it. Our esteemed Brethren Norris and Carpenter had travelled pretty extensively in Siam; and they unquestionably thought, as they stated, that the Karens were numerous in that country, and accessible. It appears, however, that, as they had not the means of ascertaining correctly, the numbers of these people were estimated too high; and that a large proportion of them had recently emigrated into British Bormah. No reflections ought, therefore, to be cast either on these truthful and candid men, or on any of those who decided to locate the Mission in Siam.

I stated also to my brethren, that I had come with a full determination to ascertain as correctly as possible, what, under existing circumstances, would be the most prudent course to recommend. I would then vote for the measure which seemed to me preferable. But, since in this case union is indispensable, should my opinion differ from that of the majority, I would heartily unite with them in carrying out their view. When, however, our esteemed Brother, Rev. J. L. Campbell, Secretary of the Board in Ontario, (who did not reach Amherst as soon as he had intended,) arrived, and gave us fuller information relative to the Tellogoo Mission, commenced by our Baptist brethren of Ontario and Quebec in Cocanada, and of their ardent desire that we should co-operate with them, and of the cheering prospect of success, my mind became fully decided in favor of entering, without any avoidable delay, upon this inviting field. Some delegates had previously left; but of those who voted, about eight-ninths gave their vote in favor of this measure. It affords me sincere pleasure to add, that hitherto the indications of Providence have appeared altogether favorable to the course adopted.—May an abundant blessing rest on this Mission!

The winter of 1874 and 5 was, as is well known, unusually cold and boisterous. It seemed to me one of the most severe within my recollection. Hence my labors during it, in the eighty-first year of my age, were unavoidably curtailed to some extent. In several instances it was out of my power to attend funerals when requested, and in some cases appointments could not be fulfilled.

On the 17th day of February, however, which was precisely sixty years since the day on which I first obtained joy and peace in believing, kind Providence permitted me to attend our Ministerial Conference in Bridgetown. It was an interesting season. My Essay on Ministerial Duties was favorably received, as was also my sermon in the evening, founded on 1 Thes. iii. 8. "For now we live, if ye stand fast in the Lord."

Besides doing what I consistently could in the extensive field of my former pastoral labors, of which the greater part was destitute of other ministerial help. I was in some instances called abroad, especially at the burial of aged and esteemed christian friends. By particular request I preached at Pine Grove on occasion of the death of sister Randall, relict of the late William Randall, Esq., and daughter of Rev. Thomas

For the Christian Messenger.

1875—1875—1875

Is going! going! going! What thou doest, do quickly, for soon the year 1875 with all its pledges, resolutions and aspirations fulfilled or unfulfilled will be gone! gone for ever! and time as regards 1875 will be no more. Soon! how soon, the book of record will be closed and sealed by old Time, who moves onward slowly, yet with

a firm majestic step, it has been truly, if not grandly said, 'Time and tide wait no man's pleasure,' ready! or unready! when he comes. Prince and beggar must give way and kiss mother earth in obedience to his will who knows no master, and obeys no behest but His who carries the keys of death and hell, and is King of Kings and Lord of Lords.

The sands of time are running. The water-clock tells by its slow drip the same tale, viz., how that which was full is well nigh empty. The time light too has passed all the hour marks, and is flickering in the socket. Those of modern date tell the same tale, the clock of to-day well represents Time, which is said to run upon wheels, and irrespective of person, it makes all to feel its power and influence. Let the ticking clock then speak. Listen! Hark! tic tic! or as Longfellow speaking of the old clock on the stairs, which took longer time to express its movements, said:

An ancient timepiece says to all, "For ever—never! Never—for ever!" With sorrowful voice to all who pass. "For ever—never! Never—for ever!" By day its voice is low and light; But in the silent dead of night, Distinct as a passing footstep's fall It echoes along the vacant hall, Along the ceiling, along the floor, And seems to say at each chamber door, "For ever—never! Never—for ever!"

Through days of sorrow and of mirth, Through days of death and days of birth, Through every swift vicissitude, Of changeful time, unchanged it stood, And as if like God it all things saw, It calmly repeats those words of awe,— "For ever—never! Never—for ever!"

That warning time-piece—never ceased.— "For ever—never! Never—for ever!" There groups of merry children played, There youths and maidens dreaming strayed; O precious hours! O golden prime, And effluence of love and time! Even as a miser counts his gold, Those hours the ancient timepiece told,— "For ever! Never—for ever!"

From that chamber, clothed in white, The bride came forth on her wedding night; There, in that silent room below, The dead lay in his shroud of snow, And in the hush that followed the prayer, Was heard the old clock on the stair,— "For ever! Never—for ever!"

Never—for ever! My dear reader, think of these words of awe,—For ever! Never! think of this solemn fact, every rapid tic-tic of the watch you consult daily, should warn and teach you to number your days, for like your pocket companion, you will run down, but unlike it, mortal skill and power cannot rewind, a mispent and mis-taken life.

One more look at the dial face of 1875, the sun has long passed this year's meridian, the eleventh hour is gone, evening shadows play around the twelfth, warning us that, 'time is passing,' 'quickly passing.' God has in mercy LET YOU ALONE. He will come again, and call for thee, saying as to Adam, 'Where art thou?' When he calls all must 'come forth' 'to give an account of the deeds done in the body, of the deeds done, whether they be good or bad.' Remember! Now is the day of salvation.

The ticking clock warns me to stop, and you to "redeem the time." "For ever—never! Never—for ever!" Yours truly,

Halifax. J. F. AVERY.

For the Christian Messenger.

HOME MISSIONS. APPEAL TO THE BAPTIST CHURCHES IN NOVA SCOTIA AND PRINCE EDWARD ISLAND. Dear Brethren,— Permit us to invite your attention to the following facts:— 1. The Western Association at its last annual meeting recommended "that during the second quarter of each Associational year, collectors be appointed in each of our Churches for the purpose of raising funds to be forwarded to the Treasurer of the Home Missionary Board."

"The French Mission still claims our support and sympathy. The labors of our Missionary have been blessed during the year. One English and two Roman Catholic converts, have been baptized and received into the fellowship of the French Mission and Weymouth Churches."

2. The Central Association also recommended "to the Churches of this Association, in order to enable the Home Mission Union to meet its obligations and carry forward its work, that as early, at least, as the second quarter of each year, ending December 31st, funds be raised and forwarded to the Board, and that, in order to facilitate this work, the Pastors be requested to place before their churches, from time to time, the work and claims of the Union; to secure the appointment of

Collectors; the circulating of blanks and cards, or to adopt such other effective means as may be necessary to accomplish this end.

3. The Eastern Association recommended "a more systematic raising of funds, and that according to resolutions adopted by both the Western and the Central Associations, monies be raised in all the Churches for the Union each year, during the second quarter, ending December 31st.

4. In view of the foregoing resolutions, the Executive Board of the Union decided not to employ a General Agent for a time. They would thus save a considerable amount.

5. The Board did more work on the Home Mission field during the past year than was ever attempted before, and their success was most encouraging.

6. They wish to do still more in the future. Feeble Churches need assistance. Mission Stations must be held by us, or they will be occupied by others. New fields should be cultivated in this Province as well as in P. E. Island and Newfoundland. To do all this requires a large amount of means. We need about \$16,000 to enable us to carry out our plans. Brethren, will you assist us to do the work on which our heart is set?

7. A good many students in Acadia College and Horton Academy depend largely upon the Board for means to support themselves at these Institutions of Learning. We wish to assist them by giving them missions to destitute fields.

8. The success which has attended our French Mission induces the belief that one or two additional labourers should be employed among the French people. Lack of means alone prevents the Board from enlarging their operations on this field.

9. The coloured population of this Province have been greatly neglected. The Board are attempting to establish several permanent missions among this people.

10. The Union places on the Board the duty of raising funds for the support of a Theological Professor in Acadia College. The work done by our Professor in this institution has a tendency to keep our Theological Students in our own Province, and it will likely open the way for enlarged operations in the Theological Department.

11. The work in which the Board are engaged is vastly important, and therefore needs the contributions, sympathy and prayers of our Denomination in the whole Home Mission Field. It is so intimately connected with Education and Foreign Missions that these causes would eventually suffer if the Home Mission work were not properly cared for.

By order of the Board.

G. E. DAY, } Secretaries. W. A. C. RANDALL, }

Yarmouth, N. S., Nov., 1875.

APPOINTMENTS OF HOME MISSIONARY UNION BOARD.

1. Rev. M. Normonday was appointed to visit the Churches in Nova Scotia to awaken a greater interest in the French Mission. The Churches will be kind enough to receive him as our representative and render him all the assistance possible.

2. Rev. P. A. Shields was requested to visit Osborne for a period of 8 weeks.

3. Bro. B. P. Shafner was appointed to Maitland and Noel for 4 weeks.

Explanation.—In the Board's appeal to the Churches, reference is made to our Theological Professor in Acadia College. Professor Welton, it is well known, has been employed for some months in collecting funds for the New Academy Building. The Public will please take notice that the Building Committee pay him for that service. The Board are responsible only for the time actually spent in teaching at the College.

G. E. DAY.

Yarmouth, Dec. 18, 1875.

For the Christian Messenger.

HALIFAX SABBATH SCHOOL NORMAL CLASS.

A Normal class for the instruction of S. S. workers in the art of teaching has been organized in this city under the auspices of the "Halifax and Dartmouth S. S. Association," and has been in successful operation since the middle of November last, meeting weekly. Rev. George M. Grant has the conduct of the class for the