

THE PILGRIMAGE OF SORROWFUL.

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

CHAPTER VIII.

Sorrowful had not been long in the house of Vain-Thoughts, before the wind arose, and blew with tremendous power; the violent tempest beat furiously against the house, which was built on a sandy foundation, and carried away, first one piece of it, and then another, until there remained but a miserable ruin, for it had been composed of the most temporary materials.

"Ah! I well know that I ought not to have been here; and for whatever calamity may next occur, I shall only have to blame myself. I knew how comfortable and how safe it was to walk with Grace and Everlasting-Love, but yet I must needs again turn to lying vanities; and now I am destitute, desolate, and exposed! To whom can I now apply? None but my Lord can help me; but how shall I dare call on Him? O what a forlorn, friendless creature have I made myself! Perhaps here a lion may devour me, or a serpent may swallow me up, or this fearful tempest may hurry me away into Everlasting-Despair!"

Just as she had uttered these words, the wind blew with such increased fury, that it was impossible for her to stand against it, and it carried her she knew not whither; she was rapidly whirled round and round, and when the gust somewhat lulled, she knew not on which hand was the right way, or whether it was before or behind her, for the clouds were so thick around, that she could see but a little distance beyond the spot where she stood. While she was thinking what she should do, she heard the voice of Persecution. This made her run speedily forward, although, being uncertain of the road, she knew not but death might be before her. Happily, she ran towards the King's highway; for it is natural for all those who have been to the City of Refuge, but have afterwards wandered out of the way, to return thither in a time of trouble; and as Sorrowful sped on, she called for help as loudly as her weakness and tears would allow:

"My Lord, wilt Thou again help me? Wilt Thou again pardon and restore me to Thy favor? I have sinned, I have grievously sinned, what shall I say unto Thee? I am ashamed and utterly confounded. Ah! Had I taken heed to my steps, I should now have had Thy consolation, Thy Grace and Everlasting Love on whom to lean, instead of walking alone overwhelmed by fears of Thine anger, and of Thy just rebuke. O what a heart is mine!"

Here she thought she heard some one speaking, she listened. Two pilgrims were before her, and she heard one of them say:

"Though I walk in the midst of Trial, where dangers fly thick around, I will fear no evil; for I have an all-powerful Protector who will suffer no evil to come near me."

The other made answer:

"What a Friend do we possess! I can indeed say that He is a true Friend; for since the time I entered the City of Refuge, I can say of a truth, that not one good thing hath failed of all that He promised. He has not permitted any enemy to triumph over me. I have often been prone to wander, but have hitherto been mercifully kept."

Sorrowful, perceiving by their conversation that they were true pilgrims, began to hasten forward to join them, and to relate to them the story of her unhappy wanderings that she might discover whether there was any reason to hope that the Prince would again regard her in mercy. But Shame, (another of the servants of the Black Prince), stepped up to her, and said:

"You hear that those pilgrims have not wandered as you have done, and if you tell them how weakly and sinfully you have acted, they will never believe that you have entered the City of Refuge at all. You may easily perceive from what you have just heard, that if you declare the whole truth, your conversation will not suit pilgrims. You must wait until you have gone on steadily for some time, before you can have anything to say that will interest the followers of the Prince of the Holy Land."

This speech made Sorrowful keep by herself; so that she went on at a very slow pace, thinking how differently she had

acted from all other pilgrims, she again looked before her, and saw the two pilgrims ascend a steep hill, and heard them singing as they went.

"Ah!" said Sorrowful to herself, "I might also ascend it joyfully, had I been faithful as they have been. But, alas! I still love my Lord so little, that I verily believe that if I could find out an easier path, yonder steep hill would never be attempted by me."

Here again she heard the voice of Persecution in the distance, which made her quicken her pace, saying:

"O in what thoughts was I indulging!" The pilgrims before her also heard the enemy's voice; but they still went on, singing, and Sorrowful caught the words:

"Persecution cannot separate us from the love of Jesus."

On hearing this, she sighed deeply, saying:

"I cannot sing and rejoice in the midst of Trial, while climbing mountains, followed by Persecution, terrified by the tempest. O that I could! But it is my own fault alone! For I do not love my Lord, do not follow Him, do not deny myself for His sake, as those dear pilgrims do. O that I were like them, for then I, too, would sing and rejoice."

Correspondence.

For the Christian Messenger.

THE COURSE OF THE STREAM.

No. 3.

In my last, I left off when speaking of the tendencies of modern union. It is to liberalize the Baptists; to pare down their rough edges, to eradicate what our friends speak of (among themselves) as "Baptist bigotry." A very distinguished Presbyterian, Dr Hodge of Princeton, not very long ago made the proposal that as a basis of union "Christians should acknowledge the validity of one another's sacraments." I see how this will apply to other bodies, but I think it is obvious that the blow is aimed especially at "Baptist exclusiveness." "Why can't you," they cry out, "own that our Baptism is real baptism." This we could never consent to do. It is our mission to keep intact "the ordinances as delivered" to us. We cannot acknowledge "as doctrines the commandments of men." But what a noble spectacle, it is sometimes urged, would it be to the world, to see all Christians partaking together of the Lord's Supper! I am sceptical about this "spectacle" reasoning. I don't think that Christians need be at all anxious for a show of this kind. It is hardly in keeping with the simplicity of the ordinance, which in its very nature is to be observed locally, by particular churches,—as the Jews partook of the passover, in families. But allowing that such a "spectacle" is in harmony with the design of the Supper, wherefore its significance, unless the "multitude of them that believe are of one heart and one soul?"

You young Baptists, see that you are not caught with chaff. Remember your principles were thought worthy of a good round contention in the days that are passed. There is a necessity laid upon you to contend for them still. Now, when we have so far won the fight, when religious liberty has been secured in Britain and America, when the best scholarship of the age acknowledges that we are right in our interpretation of baptism, when Baptists in America, and England and Germany, and throughout all the world, are multiplying by the hundred thousand, don't go whimpering round Christian Associations as if asking leave to live, but hold up your heads, and assert yourselves! There is a great future before the Baptists, if they are true to themselves, and do not scatter their ways to strangers. We cannot help to uphold Pseudo-baptism.

Especially do we need to hang together at this moment. Our churches are sighing for the labors of her young men. Is it not possible to spend the same energy on our own congregations, or our own destitute and sick, as on another society, which, however commendable some of its objects, is, after all, not the church we have vowed to uphold.

Remember the hymn you sing: "I love thy church, O God; For her my tears shall fall; For her my prayers ascend; To her my toils and cares be given, Till toils and cares shall end."

Are you prepared to carry out that vow registered as often as you sing the words?

Then again, look at our work as a denomination. Our Educational work en-

tails very serious responsibilities for each of us. Our Foreign Missionary band is a large one, and needs the sympathies, and dollars, and prayers of every Baptist in these Provinces. Do not tell me—that you can bear all these burdens, and also dance attendance upon other Christian Societies, serve on their committees, and give them of your means to keep them agoing. It is not in human nature to do all this. You cannot do it. No man can serve two masters.

In these remarks, I have pointed to the drift of the stream. It will be sufficiently obvious that I mean that there are Baptist chips floating there which might better aggregate elsewhere. Such is mine opinion. Let it be taken for what it is worth.

My position is that "Christian work" should be performed by Christians in their respective churches. And secondly, that Baptists will gain little, and many lose much, by scattering their energies. If not more cautious, they run the risk of becoming amalgamated with other bodies, and of losing their identity as New Testament churches. In such a case, their peculiar doctrines will be blinked out of eight, and the Lord will raise up some other body to do their work.

RIPPLE.

Hayside, Oct., 1875.

For the Christian Messenger.

A NEGLECTED LESSON.

[GATHERED FROM THE WORK OF REV. S. W. CULVER, A. M., "CROWNED AND DISCROWNED."] ]

In the fifteenth chapter of the first Book of Samuel, we find the prophet Samuel addressing Saul, the king of Israel, in these words: "Thursaith the Lord of Hosts, I remember that which Amalek did to Israel."

Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, camel and ass." Saul accepts the commission, and goes forth to the work of extermination. But so far from carrying out fully the edict of destruction, Saul and the people spared Agag, and the best of the spoil, and all that was good; but everything that was vile and refuse, that they utterly destroyed.

It is hardly possible that, in sparing Agag and the best of the spoil, Saul's motives were good; but whatever his motives, he certainly did not fulfil his commission. But this was not the first time Saul had failed to obey the voice of the Lord, and he now seems to dread the prophet, and to purposely avoid, or at least delay, an interview with him. Samuel, however, informed of Saul's conduct, comes to him. Saul, assuming the airs of undoubting confidence and conscious rectitude, meets the prophet with the joyful exclamation, "Blessed art thou of the Lord! I have performed the word of the Lord." But how must the heart of the king have sunk under the condemning and guilt-implying answer of the stern prophet! Still he refuses to acknowledge his guilt. He declares it was the people who had spared the best of the spoil. As if the people could have done it, without their leaders consent and complicity. But this is not all. Waxing wickedly bold, he now proceeds to justify the people, affirming their purpose to have been an entirely honorable one. They have spared this spoil, he tells the prophet, "to sacrifice unto the Lord thy God." But again the voice of the prophet arrests him:—"Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For disobedience is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Saul's disobedience and the prophet's reproof, serve to enforce this one important lesson. "Behold, to obey is better than sacrifice."

This lesson so rigorously applied in this particular case, has all the characteristics of a general principle. Where God's will is known, the only position at all consistent for a rational creature, is that of unquestioning, uncompromising submission. Where His command is given, we may not think to alter, to abridge, or supplement that command. Our duty is simple: that of full, unreserved, undeviating obedience. Otherwise, how inconsistent the language, "Lord, what wilt thou have me to do?" and the prayer, "Thy will be done!"

Saul's first error, it will be seen, was that of defect. He began the work, but he failed to complete it. He rebelled, not

in what he had done, but in what he had left undone, in that he turned from the divine command to his own wisdom, and stayed his hand too soon. This error wrought all his subsequent disasters, lost for him and his posterity the throne of Israel, and brought him finally to a violent death.

Saul's last error was worse than the first. He gives as an excuse for disobedience to God, the intention, the pretended desire, of the people to sacrifice to the Lord, the best of the things that he was commanded utterly to destroy. Mark—they would disobey the Lord, in order that they might sacrifice to Him. The would refuse to serve Him in His way, that they might serve Him in their own way. In this excuse, Saul fully endorses his first disobedience, and he would even invoke, by a sacrifice, God's endorsement of it also. So far from confessing his guilt, he would clothe it in all the sanctities of the highest acts of devotion. Instead of humbling himself in submission to the divine authority, and seeking direction from his word, his was the daring impiety of presuming to counsel God, and prescribe terms to him. It was but an insult and a mockery, to thus piece out his former deficiencies by acts of devotion, which, before they could in any wise be accepted, required that the worshipper should be truly submissive to the divine will, and in the exercise of an obedient faith. Sacrifices were right in their own place, but obedience was, and ever must be, first; and no sturdier performance of one class of duties can make up for the neglect of another class.

Refusing to serve God by a scrupulous and willing performance of his requirements, and attempting to make good their title to his favor by the regularity, and exactness, and zeal, and enthusiasm, with which they attended to those formalities and acts of devotion which they chose to regard as constituting true worship and acceptable service,—this was the sin, the crying sin, of Israel, from the first. This was the sin of the Jews—of the Priests, Scribes, and Pharisees, in the time of Christ. Sins of this character,—sins of which the sin of Saul, the king of Israel, is a type,—sins that call loudly for the admonition of the prophet to be lifted up anew,—are strewn all along the path of the christian church. Christians, no longer shut your ears to the words of the prophet. Hear them! Consider your ways, and be wise!

"Behold, to obey is better than sacrifice."

BAPTISM.

The responsibility of Christians as regards this ordinance is certainly not as well understood as it ought to be. There is a manifest fallacy in the view, and a fearful responsibility incurred in the spirit, that would presume to sit in judgment on matters of divine authority, and set aside or modify divine decisions.

Can any one seriously and sincerely believe that Baptism is not one of the positive commands of Christ. "The wisdom of man is foolishness with God"; and if any form or method devised by man's wisdom is substituted for that chosen and prescribed by God, then propriety, utility, and divine approval—all are lost; and we have, instead of a ceremony of Christ's appointment, but a specious cheat, in which a gross deception is palmed off upon the world, while a most solemn act of divine service is transformed into a delusion; an acted falsehood before fellow-men, a mockery and a profanation offered up to God.

Is that minister without guilt, who repeats the baptismal formula over a ceremony that is not Baptism? Are those ministers without guilt who declare publicly, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost"—and then for Baptism substitute something quite different? Would such conduct be an approach to, or have the appearance of, anything like renouncing the authority of God the minute of acknowledging it; impeaching the wisdom of the God-head owned; deceiving fellow-men; perverting the ordinances of the church and the truth of the gospel? If so, may not the offense be aggravated, by afterwards thanking God for His recognition and grace in such an observance of His ordinance? May not the enormity of the offense be increased by afterwards blessing God for doing what he never promised to do, and performing what the experience of the church proves He does not perform?

"Behold, to obey is better than sacrifice."

No man can truly feel for the poor without feeling in his pocket.

For the Christian Messenger.

THE PASTOR'S SALARY.

I was once present at a Sabbath morning meeting in a place where the pastor's salary was in arrears. At the close of the sermon the deacon arose and informed the people that the minister needed money, referring to his difficulties in a manner which showed that the appeal was made to the tender mercies of the people rather than to their sense of justice.

Now, in my humble opinion, it would have been sufficient to have said, "Our Pastor's Salary is due." Every honest man, who had the means, would then have paid his subscription and the minister's respect and the honour of the people would have been maintained.

OLD HONESTY.

For the Christian Messenger.

ST. MARGARET'S BAY.

DEAR EDITOR,—

After two year's labor with the Churches of Margaret's Bay, I am about to learn them. They have been two years of some success and, to me, real happiness. I have baptized 90 and 18 have been added by letter and restored. Of those baptized nearly all are worthy and will prove very valuable additions to the Churches.

My heart is knit to this people. I love them dearly. It may be asked "Why then leave?" My chief answer is health. I find the sea-fogs of this coast too strong for my lungs which for years have not been strong. Though, in health, I am far better than I at one time ever expected to be, yet I still need care. Our oldest little girl is affected by the fog much more than I am and hence I feel it my duty to go.

Now I do not want "to rob other Churches," but I do want to put in a plea for the Churches of the Bay, hoping that some brother who may wish a change or that some young brother who may want a Church may be induced to come here at once. The field is large and plenty of work to do and a strong man, physically, mentally and spiritually is a necessity. But the people are kind, very kind. Unlike some Churches we have heard of who promise a salary, but leave a deficiency behind every year and that in some cases is never paid up, these Churches promise a good salary and so far as my experience has gone they pay it to a cent.

The house we have been occupying is very comfortably and pleasantly situated. It is provided by the church. Doors are open all around for the gospel, and the people are willing to hear. On this side of the Bay the church is young, and unless we have a man on the ground we may expect other denominations to take the field. Is not the heart of some earnest brother drawn towards us? I expect to be on the field a few weeks longer and will be happy to give any information in my power. Will be pleased to welcome a brother on the field before I go. "Come and help us." Yours, &c., W. M. E. HALL.

Address Black Point, Halifax Co.

INDIAN HARBOR, ST. MARGARET'S BAY, Oct. 19th, 1875.

Dear Editor,—

Through the columns of your valuable paper permit me to name a great evil which exists in this locality.

Liquor selling has been unknown in this place for a number of years till of late.

The majority of the inhabitants professed temperance. They built a Temperance Hall some years ago and a division of the "Sons of Temperance" was formed with a very large membership. This society (Morathon) was fostered and continued to grow rapidly for some years—it being advocated with much enthusiasm by all its members.

For causes unknown by me this society was allowed to go down. A Lodge of the I. O. G. T. was formed a short time afterwards with as large a membership. This society lived and flourished up till May, 1875, when the interest began to flag, and now there cannot be found enough to keep this noble society working. There are a few still remaining faithful—nothing could give them more happiness than to see the old temperance ship under full sail.

No doubt some of your readers will be astonished when they find that this cursed drink is dealt out by two old people in this place (that being the only place) just on the verge of the grave—past the time allotted for man to live on this stage of action. Yet they deal their poison out unconsciously of the ruinous result.

Is not this state of things worthy of