

now, i may be mistaken in my feelings, i will wait awhile. But now i feel that God has called me, & on the first Sunday in July i will join the church, dear friend, i wish i could write to you as i feel but i can't do it yet.

You no i learned to read a rite while in prison, & i aint got well enough along to write as i would talk; i no i aint spelled all the words rite in this, and lots of other mistakes, but you will excuse it i no, for you no i was brought up in a poor-house, until i run away, & that i never new who my father and mother was, and i don't know my rite name, & i hope you won't be mad at me, but i have as much rite to one name as another & i have taken your name, for you wont use it when you get out, i no, and you are the man i think most of in the world; so i hope you wont be mad - i am doing well, i put \$10 a month in bank with \$25 of the \$50, if you ever want any or all of it, let me know and it is yours, i wish you would let me send you some now. I send you with this a receipt for a year of Littell's Living Age, i didn't know what you would like, & i told Mr. Z—, and he said he thought you would like it. i wish i was nere you, so i could send you chuck [refreshment] on holidays, it would spoil this weather from here, but i will send you a box next thanksgiving any way. Next week Mr. Z—takes me into his store as a lite porter, & will advance me as soon as i know a little more; he keeps a big granary store, wholesale.

I forgot to tell you of my Mission Sunday-school class, the school is in the Sunday afternoon, i went out 2 Sunday afternoons & picked up seven kids [little boys] & got them to come in. Two of them knew as much as i did, & i had them put in a class where they could learn something, i don't know much myself, but as these kids cant read, i got on nicely with them. i make sure of them by going after them every Sunday half an hour before school time. i also got 4 girls to come.

Tell Mack and Harry about me if they will come out here, when their time is up, i will get them jobs at once.

I hope you will excuse this long letter & all mistakes. i wish i could see you, for i can't write as i would talk. i hope the warm weather is doing your lungs. i was afraid when you was bleeding you would die. Give my respects to all the boys, and tell them how i am doing, i am doing well, & every one treats me as kind as they can, Mr. Z—is going to write to you sometime, i hope some day you will write to me.

This letter is from your very true friend who you know as

The Pilgrimage of Sorrowful.

By ELIZABETH PATTEN HUNT.

Edited by Mrs. Hunt-Morgan.

CHAPTER XXII.

Grace now led Sorrowful into an elegantly furnished apartment, in which sat a female attired in the same style, but whose countenance expressed the despair and misery that reigned in her heart. Sorrowful wept at beholding her, and asked her the cause of her woe. She stared wildly, but made no reply. Her name was Vanity.

Sorrowful. "Speak, and tell me why you are thus wretched, for i think i know a way in which you may yet be very happy."

Vanity. "I shall not, I cannot, I will not be happy again; for the source of my happiness is gone, and can never return."

Sorrowful. "What was that source?"

Vanity. "A beloved friend, we were of one heart, and of one mind. Our dispositions, pursuits and opinions were the same. She was indeed a true friend, and i gloried in her. I often thought while we were in Pleasure, [the town in which we principally resided], that not one of the inhabitants had a friend so devoted as mine. And what rendered her affection so precious to me was that it did not proceed from the ties of relationship, for we were not kindred. But in a moment, while she was again assuring me, as she had often done before, that her regard would be unending, in such a moment, she was suddenly snatched from me, and i saw her no more. The sorrow of those who are lamenting the loss of relatives, of wealth, and even of character, are not once to be compared with mine. Ah i should not regard any of these things, if the

friend of my heart was spared. And what have i done, that the greatest curse ever known should fall upon my head!"

Sorrowful was more affected by Vanity's despair and misery than by the account she had given: and she thought it quite useless to reason with her in her present state of mind, concerning the folly of her past and present conduct; but she said to her:

"You may yet be happy!"

Vanity. "Never, never, never!"

Sorrowful. "There is a friend, who is able to fulfil those assurances of everlasting love which He gives. No power can snatch Him suddenly away, to be seen no more forever. He died once, to redeem those whom He loves: but He dieth no more, death hath no more dominion over Him, for He ever liveth to make intercession for us. And His friendship is more to be valued than that of any person who ever lived in Pleasure. If you but loved Him and beheld His countenance, you would be much happier in His presence than you have been in that of the friend you have lost, with him it is possible to be inexpressibly happy even in Disappointment. He can heal all your woes.

Sorrowful would have said more; but Vanity refused to listen, and with a dismal look and tone, replied:

"Do you mean to add to my misery by mocking me?"

Grace now led Sorrowful from the room, and the latter exclaimed, as she left it:

"What misery is here in this fair mansion. Alas for those who have nothing but earth's friends and earth's happiness; who refuse in their sorrow to seek the Lord Comforter's blessing and consolation. And but for the kindness of my dear Lord, such misery had been mine. He only maketh me to differ." She then gladly accompanied Grace out of this sad abode of uncomfortable worldliness and grief, to the humble lodge provided for her by her Lord.

As she lay down to sleep, she heard a sweet voice, which solemnly pronounced these words:

"Your joy no man taketh from you!"

After some months longer stay in the country of Disappointment, Sorrowful entered on a tract of country called the Border-Land. I have not any detailed account of what befell her there, only that her enemies frequently assaulted her, being exceeding vexed to behold her safely arrived so near the end of her journey; but her Lord was constantly with her, and so manifested to her His love towards her that she was often scarcely conscious of the attempts of her adversaries against her, being wholly absorbed in the contemplation of her merciful and faithful Prince.

It was on a fair spring morning that she paused on the brink of the last River. Her long and wearisome journey was ended at last, for her Lord himself carried her through the cold waters, and placed her safely on the home threshold of one of the many mansions in which He had prepared a place for her in THE HOLY LAND.

CORRESPONDENCE.

For the Christian Messenger.

The Baptismal Controversy.

Mr. Editor,—

I find the Editor of the Wesleyan refuses to insert my reply to Mr. Somerville's last letter, which of course he has perfect right to do if he so please. His reason is that the matter lies between Mr. S. and Mr. Saunders, which is not the case; so far as I have observed all that Mr. Saunders took part in was the question whether the Baptists hold the Old Testament as a rule of faith and practice. In a former letter Mr. Somerville spoke of me as his opponent. Mr. Saunders has shown more sense than I have by a good way in not replying to Mr. Somerville, for I have already perceived that that would have been my wisest course. I presume it is the silence of Mr. Saunders and others who Mr. S. sought to drag into the controversy that has raised the ire of the latter gentleman to such a white heat. However as I have followed him thus far i will try to follow him out if Mr. Editor may obtain your permission to put my replies in the Messenger. The following is, in substance, the letter which Mr. Nicolson declined to publish.

J. BROWN. Milton, Queens, N. S., Feb. 7, 1876.

To the Editor of the Wesleyan,—

I thought by the slowness of Mr. Somerville's long threatened attack on the "Baptist stronghold," that he was either unwell, or that in his survey of the said stronghold he had discovered it to be impregnable, and so altered his mind. I see however that it is neither the one nor the other. I for one am obliged to you for giving room to his communications, and hope you will have the goodness to give him all the space he requires.

You ask Mr. Editor for some Baptist to speak ex cathedra in reply to Mr. S's question Whether Baptists hold the Old Testament as of equal authority with the New. First, we have no cathedra (that institution is found at Rome) consequently we have no one to speak ex cathedra. We have no man who considers himself a mouthpiece for the Baptists, nor do we consider any one as representing the belief of the denomination. The question proposed is entirely new to me; and you sir, virtually answer it for us by saying that you are "inclined to think that Baptists generally would revolt at the charge of throwing the Old Testament overboard." Surely, sir, you do not mean to ask us the question after that. However, speaking personally, and you cannot get anything but a personal testimony, i refer you to 2 Tim. iii. 16, 17, for my answer. "All Scripture is given by inspiration of God, and is profitable &c." Or in the words of Dr. Cramp (nomen memorabile et preclarum) in his Catechism on Christian Baptism, the very last sentence, "The Bible, the Bible only, the religion of Baptists." Had we a cathedra, no one would be more fit to speak therefrom than the worthy Doctor.

Mr. Somerville says; "As a rule of faith and practice it is wholly repudiated," and then asks the Messenger to say whether it is so or not. Now isn't that cool? He, like yourself Mr. Editor has answered the question already though differently.

May I here be allowed to ask whether Pedobaptists acknowledge the New Testament as a rule of faith and practice??? Following the previous examples I will answer my own question:—In profession they do, in practice they do not. And here is another question which i leave themselves to answer to Him who first and still puts it. "Why call ye me Lord, Lord, and do not the things which i say? (Luke vi. 46).

Mr. S. informs us that both Baptists and Pedobaptists are profoundly ignorant of "the mass of error and infidelity involved in the Baptist system." Well i can only hope and expect that he will set about enlightening both as soon as possible. I try to believe Mr. S. is sincere in what he says and believes, but i find it hard to credit that he really understands certain passages of Scripture as he interprets them. I have already shewn both in the Messenger and the Witness several cases of sad perversion of the Word of God. It was done in ignorance no doubt, but that is no excuse, and Mr. S.'s silence is an admission of the fact. If i misinterpret any scripture and the same be pointed out i will at the earliest moment acknowledge it, and thankfully. I hope Mr. S. will henceforth try to shew what the scriptures he refers to do mean, or let it quite alone.

1. His explanation of Buried with him in Baptism, &c., is entirely his own, and i am sure will be endorsed by no one. We are asked not to overlook the last clause of verse 12, (Col. ii. 12.) He says: "The resurrection is not by the physical power of the administrator, nor of the person immersed, but by simple faith;" and then draws a picture which does very little credit to his power of painting. The Bible does not teach common sense, but takes for granted that men have that necessary commodity, and use it; if Mr. S. has it, he has certainly not used it here. Immersion or dipping all the world over means putting into, and taking out of.

2. The explanation of Rom. vi. 3, 4, is as false as the other. He says the apostle "does not speak of every member of the church." Yes, Mr. S. he does. We can see with half an eye what you aim at but you miss the mark. Paul, i presume understood as a matter of course that all who believed were baptized. If Mr. S. means that there were some unbaptized in the church to which Paul wrote, i want him to see that it was those who had been baptized into Christ, had put on Christ, the allusion

being to the changing of garments. I take Paul's meaning thus:—"We have believed in Christ and therefore died to sin, and have been baptized as a representation of the same, how shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into the likeness of his death. (v. 5.) Let us not live as those who have not believed and been baptized into Jesus Christ." The Bible is clear enough on the subject of baptism to those who really wish to know either the mode or meaning of it.

3. In referring to Gal. iii. 27. Mr. S. remarks:—"There is no reference here to the mode of baptism. This is true, nor in any other place does Paul refer to the mode, by way of distinction, but to baptism itself; he knew but one mode, neither is there now, nor will there ever be any other recognized by the Bible. It is well for Mr. Somerville that Paul is living in Heaven, and not in Somerset.

4. Mr. S. proceeds:—"The frequency of the flippancy, and the blasphemous arrogance with which Baptist Ministers report that they have buried with Christ such and so many, make the flesh creep." Does the frequency of such reports trouble Mr. S.? Is he really sorry that so many are obedient to Christ's commands? Fiercer opponents of the truth than he have been so reported of ere now, and i am not without hope that some day somebody else's flesh will creep in reading of his baptism. When Paul was going to "bombard the stronghold" of the christians at Damascus the Lord met him; who knows but Mr. S. may be near seeing a "light from Heaven" on the subject of baptism.

"Blasphemous arrogance," reminds one of a similar charge brought against our Lord. "This man blasphemeth." Matt. ix. 3. "He hath spoken blasphemy." Matt. xxvi. 65. And the master has said: "The disciple is not above his Master, nor the servant above his Lord, if they have persecuted me, they will also persecute you." It is not the first time that some of the professed friends of Christ have wounded Him in His own house, and fulfilled some sad prophecies. "But the Scripture must be fulfilled."

Just here allow me to say a word to the ministerial readers of the Messenger. Dear brethren if you have any regard for Mr. Somerville, do not send any more reports of baptisms, why make the good man's flesh creep. And you Mr. Ed. M. if they will send, then please dont print them, lest Mr. S. should see it or if you must, then just leave a blank on Mr. S's copy of the Messenger, or if you will print them on every copy, then the only other remedy or rather preventive for that peculiar sensation is for Mr. Somerville not to read them.

5. Mr. S. calls baptism an "obscene ceremony." The appearance of the ceremony will very much depend on the state of the mind of him who witnesses it. In six places in the Bible we read of "an evil eye," and, "To the pure all things are pure." And we read, not in the Bible, "Honi soit qui mal y pense."

Mr. S. speaks of a person "being taken out of the water not at all improved in appearance." This may be so but they have "the answer of a good conscience toward God." Mr. Somerville, "looked at the outward appearance but the Lord looketh on the heart." Were the priests of old improved in appearance when preparing the sacrifices?

7. We are next informed that:—"What our friends ("Friend, i thank thee for that word") call baptism is an impious caricature of the work of the Spirit set before us in Romans vi. 3, 4." When will Mr. S's immense fund of hard and bitter words be exhausted? However, when he gets more light, and becomes a Baptist he will think and speak very differently of baptism, and possibly call it a Divinely appointed, and therefore fitting, representation of that work.

I hope Mr. S. in his bombarding will send some solid shot into our camp instead of mere smoke and sound, and, by the way, i wish he would hurry up with those few passages on Infant Baptism which i have asked for so often. Or perhaps, as he has his hands full some good brother will render him a little help in that direction. I commend to Mr. S. and all others unbaptized the first article in the Messenger of Jan. 26. Yours very truly, J. Brown.

For the Christian Messenger.

Baptist Sabbath School Convention, P. E. Island.

According to previous appointment a meeting to organize such a Convention, was convened at Tryon Baptist Church, on 29th, December at 2 P. M.,

After devotional exercises, delegates reported themselves, and proceeded to the organization of the Convention.

Officers chosen: J. R. Calhoun Esq., President, George McNeil and Norman McDonald, Vice-Presidents, W. B. Howatt and A. Chipman, Secretaries, D. Archibald, Treasurer.

The Committee on Constitution reported a draft of the same, which was duly adopted.

Several sessions were held, during which, reports by delegates and other representatives, were presented from all the Baptist Sabbath Schools on the Island, and very interesting and inspiring discussions were engaged in, on important practical topics.

It was Resolved, That the next Annual Meeting of the Convention take place at Cavendish in the Baptist Meeting House, on the last Wednesday in December 1876 at 2 P. M.,

Revs. W. B. Haynes, D. McDonald, and Bro. J. R. Calhoun Esq., were chosen a committee to take charge of the interests of the Convention at its next meeting.

This closed the first very profitable and encouraging meetings of our Island Baptist Sabbath School Convention.

W. B. HOWATT, } Secretaries.  
A. CHIPMAN, }  
Tryon, Jan. 21st, 1876.

For the Christian Messenger.

Sabbath School Convention.

Dear Sir,—

Some items do not loose interest, although not sent for publication immediately after transpiring, and as we hope to "kill two birds with one stone" and thus save the editor some trouble, you will please favor us with a short space for our item.

Last September, in accordance with a notice in the Christian Messenger, the Colchester County Baptist Sabbath School Convention met at Amherst, Cumberland Co., for the purpose of considering the desirableness of uniting the friends of Sabbath Schools in these two Counties in one Convention.

After some discussion it was unanimously resolved to unite these Counties in a Convention to be called the "Colchester and Cumberland Counties Baptist Sabbath School Convention."

The constitution was amended to suit the change. The following officers were elected:—

Rev. M. P. Freeman, Great Village, Colchester Co., President.  
Rev. Thos. Hunter, Goose River, Cumberland Co., and Rev. L. J. Walker, Truro, Colchester Co., Vice-Presidents.  
A. J. Walker, Secretary and Treasurer.

The following are the executive Committee:—

Rev. T. B. Layton, Advocate, Cumberland Co.; Rev. D. W. Crandall, Pugwash, Cumberland Co.; Rev. H. Bool, River Hebert, Cumberland Co.; Rev. S. March, Onslow, Colchester Co.; J. E. Goucher, Truro, Colchester Co. Mr. H. Hollis, Pugwash, Cumberland Co., Secretary of Convention, convener of Committee.

After the business was done but little time was left for discussion. We adjourned to meet in the evening. Mr. John March, from St. John, N. B., was present, and by invitation read a very interesting paper on "What means should be employed to promote the attractiveness of the Sabbath School?" The points treated were: 1st. Neat, comfortable, attractive and properly equipped school room. 2nd. An energetic and large-hearted christian Superintendent. 3rd. Teachers capable of measuring the wants and capacities of their scholars, of awakening and gaining their sympathies and confidence, of alluring them to the habits of quick observation, and close attention to minute points, and sharp discrimination between the true and the false; who know how to inculcate the habit of thought and to draw out expression; and who are imbued with the determination to bring the scholars to Jesus. 4. A division of labour so as to meet all capacities. Several of the delegates then addressed the Convention, giving words of cheer and instruction.

An additional interest was given to the work, and we hope to the results at