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WHOLE SERIES.
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Poetry.

Bringing our Sheaves.

The time for toil is past, and night has come,
The last and saddest of the harvest eves,
Worn out with labor long and wearisome,
Drooping and faint the reapers hasten home,
Each laden with his sheaves.
Last of the laborers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain;
"Master, behold my sheaves!"

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat:
"Master, behold my sheaves!"
Few, light and worthless, yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my helpless fate,
And stayed and toiled till it was dark and late,
Yet these are all my sheaves.

And yet I gather strength and hope anew;
For well I know Thy patient love perceives
Not what I did, but what I strove to do;
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.
New Orleans Christian Advocate.

Religious.

Significance of Christ's Baptism.

Jesus had no sins. Why then should he be baptized into repentance? Reply has been made, it was for sake of the example. Doubtless that is true; but does it express the whole significance? We think not.

Underlying baptism as a religious rite, we find the primary idea of incorporation into. The Israelites were immersed or incorporated into Moses. We in like manner are immersed or incorporated into Christ; so that the idea is everywhere prominent in both John's baptism and the Commission baptism.

Into what did the incorporation take place? It is in reply to this question that the correspondences as well as the differences between the two baptisms become apparent. The one is a merging into repentance, the other is a merging into the name of the Father, Son and Holy Ghost. The two acts are quite distinct, and yet they are correlate, and form the separate parts of a single process. One without the other is but a half salvation. We must repent and we must believe. We must go out of Egypt and we must enter into Canaan. We must die unto sin and live unto God. John represented only the first of these steps, and yet he carefully notified his hearers that the second one was to follow, in order to make the first step of any avail, saying they must believe on Him that should come after. More than this he could not properly say. The incorporation into Christ could not yet be preached in its fullness, for Christ's work was not yet completed. But when Christ arose from the dead and sent his apostles forth, he supplemented the additional truth which John had only intimated was to come. He did not set aside John's baptism and substitute another baptism in its stead. He added to it. He completed its significance. What John had done was right so far as it went. He manifested a part of the truth, but not the whole of the truth. He showed forth the nature of repentance plainly, but faith dimly. Christ showed faith in himself to be the next step to repentance for sin, and made it equally prominent with repentance. Then the process was complete. There was not

only a danger to flee from, but a place to flee into. The wall of separation standing between a sinner and salvation was somewhat like the wall of a bank-vault which has double doors, one opening outwardly and one inwardly. John opened the outward one of repentance, Christ opened the inward one of faith. Baptism is indeed the door into the visible church, or, to speak more properly, it is the doorway. It must be administered in such a way as to represent these two ideas of merging into repentance and merging into Christ. Otherwise the language of Scripture becomes unintelligible,—going down on the Egyptian side of the sea and coming up on the Canaanward side,—dead unto sin and alive unto God.

Let us keep these thoughts clearly in mind: (1) Baptism involves the idea of incorporation. (2) John's baptism represented incorporation into repentance or death to sin. (3) The Commission baptism includes the idea of dying unto sin taught by John, and the further idea of incorporation into the name of the Father, the Son, and the Holy Ghost. We may then attempt an explanation of Christ's baptism by John. It was not the idea of repentance that was held in view in the act, but the deeper one of incorporation. Christ thereby signified his incorporation into one body with his people, and into the death associated therewith. A dying unto sin was the necessary implication, and this is just what Christ afterwards endured. "For in that he died, he died unto sin once." The very place in which the ceremony was performed has its suggestiveness. Both the Red Sea and the river Jordan were symbolical. One represented the beginning of the Christian career, the other its close. Jordan was symbolical of death, and we still continue to use the figure of speech in the same way. The baptism in the Jordan was Christ's own formal dedication of himself to death. It was his own spontaneous pledge to go down into the dark river in behalf of his people. He had come into the world for that purpose, but as yet he was under no constraint to drink the cup. His assumption of human nature did not necessarily involve death to him as it did to other men; for he was without sin, and where there is no sin there is no death. But after his baptism, our blessed Lord was freely self-committed and fully pledged to the death he afterwards met, and the cup might no longer pass from him.—A. B.

Prayer.

BY REV. JOSEPH COOK.

Prayer, it has commonly been taught, has four elements—adoration, confession, thanksgiving, petition. I hold that we must always add a fifth part, namely, total surrender. All the four parts without the fifth are what the Scriptures call vain repetition and not prayer. If a man offers prayer in the full sense, he may be assured in the name of natural law that he will obtain religious aid of a kind that he can receive from no other source. Men who revere the scientific method will admit that experiment is the crucial test of truth. Who dares try the experiment of prayer in the sense of total and affectionate self-surrender to God? A Boston scholar has lately told the public that a somewhat rough man of affairs in this city, in the presence of the American evangelist, thought he would be manly enough to try the experiment of offering prayer. "But," said the evangelist, "you must be sincere." "I know very little of this thing," the man replied, "but I am willing to be sincere in one prayer at least." "Very well," said the evangelist, "let us kneel down here and now, together, and do you say from the depths of your heart: 'God be merciful to me a sinner.'" The merchant did that; and I suppose from what followed that he did it in a genuine way. Certain it is that there struck across that man's countenance a beam of light from the sun behind the sun; a peace and an illumination un-

known to him before. He rose up, saying: "This is a singular experience. My partner, do you do as I have done, and perhaps there will be similar results." The partner was a skeptic, but he knelt and offered the prayer: "God be merciful to me a sinner," and he, too, rose up, smitten across the forehead with the light that falls out of those ancestral spaces, from which all souls come and into which all men haste.

Facts like these are the chief news of this serious day. Boston loves clear ideas. You say: "All this is a mystery." It is fact, however, as age after age can witness. But analyze this greatly suggestive scene a little; what is implied in the words: "God be merciful to me a sinner?"

1. That there is a God.
2. That there is a moral law.
3. That the moral law represents the will of a Person.
4. That the law and the Person have unconditional authority.
5. That I ought to obey that authority.
6. That I could have done what I ought.
7. That my will is free.
8. That I freely refused to do what I ought.
9. That the ill desert of that refusal is wholly mine.
10. That I cannot remove that ill-desert from myself.
11. That there is obligation existing on my part to satisfy the violated majesty of the law.
12. That my own future good works cannot meet this obligation.
13. That God's mercy must meet it for me, if it is to be met at all.
14. That I implore God's mercy so to meet it.
15. That I trust myself implicitly to his mercy.
16. That I do so with entire freedom from the spirit of self-righteousness.
17. That I do so in the spirit of rejoicing personal loyalty to a personal Father, Redeemer and Sanctifier; one God, who was, and is, and is to come.
18. That in all these beliefs I hold propositions which, in my business and my family, in public and in secret, I mean to transmute into action.

This prayer: "God be merciful to me, a sinner," is the articulate voice of an organic instinct. But it contains these eighteen and more propositions, which are thus not slightly emphasized by the structure of human nature! Transmute these beliefs into deeds, saturate society with these propositions, and have they any force? Is it any mystery that men who offer this prayer sincerely are smitten through and through by a solar self-culture? These rays are javelins out of the light of the Great White Throne. Let them permeate business, politics, education, the newspaper press, literature, and all private life. The mystery of conversion! If there were not conversion when a man takes upon himself to make a practical application of all these propositions, that would be a mystery! I am not denying at all that there is supernatural action in every case of conversion, but I defy any form of clear thought to show that these propositions are not all in the prayer. "God be merciful to me a sinner." I defy any man to justify in the name of science the Finns of Flanders or of Boston for not offering that prayer.—*Boston Advertiser.*

One day the teacher of our infant-class asked them this question: "How big must you be to give your heart to Jesus? Must you be as big as I am? All that think so will raise the hand." Quite a number thought that they must be as big as their teacher. "Well, all who do not think so will raise the hand." A good many hands were raised in response to this invitation. "Well, Lizzie, how big do you think we must be to give our hearts to Jesus?" "Just as big as we are," answered the little girl.—*United Presbyterian.*

Forget others' faults by remembering your own.

FOREIGN MISSIONS.

Missionary Correspondence.

LETTER FROM MRS. CHURCHILL.

BIMLIPITAM, April, 2, 1877.

My Dear Mrs. Selden,—

Our Teacher is taking his Easter holidays now, and I am trying to answer all my letters before he returns. When he asked for these we told him we did not observe Easter, and did not feel inclined to give holidays, but he said that the Government gave four holidays to its employees, so as Mr. Churchill, was going on a trip to Boboli, after spending the Sabbath with the little church in Vizianagram, and might need the teacher to go with him, he allowed him to go home. I had a long talk with him about their women the other day. He belongs to the Rajah (King) caste, and said they never allowed their women to go out after they were six or seven years old, and that education was prohibited in their caste for women, for they were wiser than the men any way, and if they were educated they would be too wise, and the men could not manage them. He says there are only two Castes that seclude their women, and will not allow even their brothers to see their wives, his the next to the highest (the Brahmins) and the Velama; the Mahomedans of course keep theirs shut up from childhood. To be allowed to visit these women, and give them the gospel of Jesus Christ is the greatest desire of my heart, and to do this you must take something with you they desire, and that has no reference to our religion, as to try that at first with them would be only to get yourself excluded from their houses altogether, and then they are left to perish. It was with this end in view that I toiled in Madras, that I might qualify myself, so that I could minister to their bodily infirmities, if I could reach them in no other way, and thus after gaining their confidence, give them the knowledge of Jesus our Lord. A converted Brahmin in Madras told me that in this way I might reach them when all others failed, and that if I could relieve their bodily infirmities, I would be sure to gain their love and esteem, and might then do whatever I wished with them. Some of them will be glad to learn fancy work, and their husbands will take pride in their learning it; very few care to learn plain sewing, for they can get all the sewing they need done for a few annas, and they prefer to pay for it, rather than take the trouble of learning to do it themselves. Some of the men like to have their women educated, and will welcome an English lady to their houses for this purpose, but others are entirely opposed to this, and would much rather keep their wives and other females ignorant, as they think they can then control them better. But all would be glad if they knew of a lady they could call upon to come in at a time of emergency, and who could help them out of their difficulties. So you see, my dear Mrs. Selden, I wish to be qualified for this work in a great many ways, if the Lord ever permits me to work for Him thus. The little I did in Cocanada, and the visiting with those Zenana workers in Madras has given me an intense longing for the work, and it has also given me an insight into the immense obstacles in the way of the salvation of those women, that I might not have got through living years and years in India, in any other way. I know I have not learned all the difficulties yet, and I hope not all the encouragements. All I have now in thinking of it, is the promise of God, and this must not be lightly esteemed.

I am very glad to hear of your prosperity in Halifax; may the Lord abundantly bless you in your new church. I find I have scarcely mentioned Mr. Churchill in this, or the Lord's goodness to us in bringing him back to us with such improved health and permitting us to return to our work, or preparation for it. We think the most profitable way we can spend the hot season is to study, so as to be better qualified for work when we get settled. Zanana

work and preaching cannot be done till one can use the language well enough not to make blunders; school work can, through native teachers.

The idea of a box to your missionary sisters is a very kind one, and I am sure will be duly appreciated, and very gratefully accepted by them.

Mr. and Mrs. Sanford are well; Mr. S. is carrying on his caste school in town with Bible class and Sunday School on Sunday. I have resumed my Bible class of Eurasians since my return, and am thankful the Lord has given me this little to do, while preparing to do more. We have our Female prayer meeting on Tuesday afternoons and general prayer-meeting on Friday evening. Yesterday we sat at the Lord's table, only six of us, but Christ was present. One Telooogo, two Eurasians, Mr. and Mrs. Sanford and myself. We hope that two Eurasian young ladies will be baptized soon; they have been anxious to obey the Lord for some time.

Your affectionate Sister,
M. F. CHURCHILL.

A morning at Thongzai.

BY MRS. M. B. INGALLS.

Here comes a man to hear about our religion. What do you wish to know, my friend? "I don't know. I have heard a little here and a little there, and down in my heart I feel that your way is the right one, but I don't know what to do."

I repeated the history of Jesus Christ, and the man listened very attentively, and then he replied, "I feel very sure this is the right way, but mamma, I cannot stir. All of my life time I have gone with my people, and now what can I do all alone? Ah! I am very confused. They tell that Aremada-yah will come, and he will save, but my father did not reach to him, and so it may be with me." I talked a little more with him, and then he went away.

Another man has come; I met him at the stall this morning. "I have come as I promised, teacheress." "Well, have you remembered the words of the morning?" "Yes, but when I met the Roman Catholic priest, he told me that there were a great many kinds of religion, and I must hear him, so I will go and listen to him this afternoon. But I like all you tell me about the God who existed before man. There must be a law-giver, and I shall never worship idols again, and I think I shall not give offerings to the priest; but when I said this to a man on the road, he told me that the Christians collected money, and called it an offering to the Eternal God." I explained this to the man, but he said he could not understand it. "Christ died for sinners, and yet he told the people to give money for the cause and that a cup of water would receive its reward." The eyes of his understanding are not opened, and after a couple of hours he went away, taking a few books.

A woman has come. Hear what she will say. "Have you any Pain Killer? My boy has cut his foot; your medicine once cured my brother in two days so that he went about his work. I came for this, but I want to see those big pictures. The women who came the other day say they understand your doctrines much better since they saw Jesus and the man out of the grave, and those blind and deaf people. If he was down here now, I suppose he could heal my son without any medicine. I wish I could read, but I have so much work to do that I cannot learn now. Perhaps my boy will come to your school next year. How old are you, and have you any parents? I wish I was white. Was Jesus white? Are you not hot with all those clothes?" "Listen, my friend while I read this book through. Drink this water, and smoke there by the door, if you cannot live without it. Try and keep your mind on what I read, and after I have finished this book I will show you the big pictures, and that glass yonder, where you can see my country and the people."