

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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## Poetry.

Nothing to pay, to Do, or to Fear.

"It is finished."—John xix. 30.

Nothing to pay?—no not a whit;  
Nothing to do?—no not a bit;  
All that was needed to do or to pay,  
Jesus has done in His own blessed way.

Nothing to do!—no not a stroke;  
Gone is the captor, gone is the yoke;  
Jesus at Calvary severed the chain,  
And none can imprison His freeman again.

Nothing to fear?—no not a jot;  
Nothing unclean?—no not a spot;  
Christ is my peace, and I've nothing  
at stake,  
That Satan can either harass or shake.

Nothing to settle?—all has been paid;  
Nothing of anger?—peace has been made;  
Jesus alone is the sinner's resource,  
Peace has been made by the blood of  
His cross.

What about judgement?—I am thankful  
to say,  
Jesus has met it and carried the day;  
Drank it all up, when He hung on the  
tree,  
Leaving a cupful of blessings for me.

What about terror?—it hasn't a place  
In a heart that is filled with a sense of  
His grace;  
My peace is divine, and it never can  
clay,  
And that makes my heart over bubble  
with joy.

Nothing of guilt?—no, not a stain,  
How could the blood let any remain?  
My conscience is purged, and my  
spirit is free—  
Precious that blood is to God and to me!

What of the law?—ah, there I rejoice,  
Christ answered its claims and silenced  
its voice;  
The law was fulfilled when the work  
was all done,  
And it never can threaten a justified  
one.

What about death?—it hasn't a sting;  
The grave to a Christian no terror can  
bring,  
For death has been conquer'd, the  
grave has been spoiled,  
The victory won; the enemy foiled.

What about feelings?—ah! trust not to  
them;  
What of my standing?—"Who shall  
condemn?"  
Since God is for me, there is nothing  
so clear,  
From Satan and man I have nothing  
to fear.

What of my body?—ah that I may bring  
To God, as a holy, acceptable thing,  
For that is the temple where Jesus  
abides,  
The temple where God by His spirit  
resides.

Nothing to pay?—no, thanks be to God,  
The matter is settled, the price was the  
blood,  
The blood of the victim, a ransom  
divine—  
Believe it, poor sinner, and peace  
shall be thine.

What am I waiting for?—Jesus, my  
Lord,  
He's coming to take me, so says the  
Word,  
To be with Himself in the mansions  
above,  
Enjoying forever His infinite love.

## Religious.

For the Christian Messenger.  
Letter from Mrs. Churchill.

TO THE MEMBERS OF THE WOMAN'S  
MISSIONARY AID SOCIETIES.

My dear Sisters,—

I have been thinking that I ought to  
send you at least one letter a year, so  
if one is to reach you this year, I must  
send it soon, as 1878 will have nearly  
run its course by the time one can now  
travel from India to America.

I see that it is considerably over a  
year since I sent my last, and yet the  
time goes so quickly out here, I could

easily believe that only a few months  
have intervened.

During that time we have had our  
joys and sorrows, our comforts and dis-  
comforts, sickness and health, just as  
you have had at home, but the Lord  
has graciously spared us all from death.  
It has entered none of our dwellings,  
though it has entered many of yours.

Some of you have lost so many pre-  
cious little ones during the last year, by  
that fatal disease diphtheria; and while  
I have mourned in sympathy with you,  
for your loved ones, I have pressed my  
little ones closer to my heart, and thanked  
the Lord that I was not bereaved as so  
many others were. But we trust that  
what earth has lost in this respect,  
heaven has gained, and wherever sor-  
row has come to the stricken hearts,  
joys unspeakable have been added to  
the dear ones "gone before."

We are now every day thinking of  
our sister, your representative to the  
heathen, who we suppose is on the  
"mighty deep," and praying for her  
safe and speedy arrival in India. And  
we hope many others at home are ask-  
ing themselves and the Lord what their  
duty is in this matter of giving the gos-  
pel to the heathen women in India, so  
that work which is waiting here, for  
their hands to take up, may not long  
remain thus.

We are looking for a response to  
sister Armstrong's request, for a young  
lady missionary to come and work in  
their field; and though it is too soon  
for me to say much on this subject, I  
may say that I am looking forward to  
the time, if the Lord give life and  
health, and our people supply the means  
when we shall not only have a comfort-  
able mission house in Bobbily for our-  
selves, but an extra room in it, to which  
I can invite some sister from among  
you, to come and make it her home  
while working for our perishing sisters  
in that field. By the time this reaches  
you we hope (D. V.) to have our tem-  
porary house there well started; that  
finished and occupied, then permanent  
buildings will follow as fast as strength  
and means are forthcoming, and these  
must be under way before I shall feel at  
liberty to ask any assistance in my  
work; for a comfortable home is a ne-  
cessity to a missionary's health in this  
country, and consequently to his useful-  
ness, for if the former goes the latter is  
gone also.

I take great pleasure in my caste  
girl's school in town, and hope one of  
the sisters here, may feel it a pleasant  
duty to take charge of it, when we  
leave, as it would seem a pity to let  
them be scattered again, after the hard  
time in collecting them, and the good  
start they have got in religious truth,  
reading, writing, and sewing. It is  
quite an inspiration to me to have 15  
or 16 pairs of sparkling black eyes  
turned eagerly up to my face in the  
mornings when I am giving the Bible  
lesson, I only wish the words would  
come faster, and that I could put more  
heart into them, but until a missionary  
can think and feel in the language of  
the people, instead of in English, I think  
he will be anything but satisfied with  
his work, however it is a step in the  
right direction, and you feel encouraged  
for the future, when you are able to  
impart religious knowledge in their lan-  
guage, and know by their answers to  
your questions, that you are well un-  
derstood.

To-day one of my little girls about  
6 years old, who had been absent a  
week, returned, and the rest were eager  
to tell me, when I met them this morn-  
ing, that she had been married during  
her absence. She seemed very modest  
about it, and hid her face behind another  
girl, while they were telling me, but  
the little bride appeared especially hap-  
py all the morning, smiling all the time,  
singing louder and answering more  
questions than usual, whether, because  
she was a bride, or because she had  
got back to school, I do not know, but  
I presume she could realize the latter  
much better than the former. Her  
father is a jeweller, and she had some  
extra ornaments and a new dress on, I  
think the children are very fond of  
coming to the school, for they are seldom

absent, often coming when they look  
very poorly with fever, and have very  
sore eyes, and they come half an hour  
or more before time to open school. I  
was in town one morning at 7 o'clock,  
and as they were all present opened  
the school then instead of 8, the usual  
time.

I must give you my experience about  
their feast days. These are "legion,"  
and when I opened school I did not  
know just what to do about them.

When the first came, which lasted  
three days, I did not know of it and  
taught as usual the first day, though I  
observed the government school shut.  
The next morning the Telogoo teacher  
met me, and said something, but think-  
ing it of no importance I paid little at-  
tention but passed on, and told him to  
come along. When I got to school,  
there were no pupils, and when he  
came I asked why? he told me again  
that it was a feast day, but I not think-  
ing of a feast, and the Telogoo words  
for feasts, pigs, teeth, and fruits, sound-  
ing so much alike in a native's mouth,  
I did not understand him, so told him  
to go and call the children quickly. He  
did so, and they all came, then I had  
time to listen to him and understand  
him, and he said it was his fault that he  
had not told me the day previous that  
it was a Hindoo feast and there must  
be no school. I told him I could not  
give holidays on feast days, then he  
said I would have no school, for the  
children would not come at all if I did  
not. Just then a young man came in  
belonging to the L. M., and he said I  
must give the feast days to them, that  
their missionary in Vizag could not  
have school, for the children would not  
come, and this girl's school was a new  
thing, and if I did not give holidays on  
their feast days, the parents would be  
dissatisfied, and would take their chil-  
dren from the school. Well I thought  
what shall I do? persevere in what I  
think is right, give no feast days, and  
run the risk of losing my school alto-  
gether, or let feast days be holidays  
and keep my school? However, con-  
cluded to try the right first, so told the  
teacher I should give no holidays but  
Saturdays. On Sundays we would  
have only one hour of religious instruc-  
tion, but all other days would be alike,  
rain or shine, feast days or no feast  
days, till Christmas.

Since then I do not know how many  
feasts there have been, I see the gov-  
ernment school shut up every few days,  
but I ask no questions and teach on, and  
we have just now passed through the  
great Hindoo feast of the year, contin-  
uing several days, all native and govern-  
ment schools dismissed, but my school  
went on, and all the pupils in their  
places, except the little girl mentioned  
above, so I think the question of school  
on feast days is settled for me, as far  
as my Bimbi girl's school is concerned,  
and settled the right way too.

For the last three months I have  
taken advantage of the hard times, and  
had a number of poor women, usually  
about sixty, come up on our verandah  
every Wednesday afternoon for reli-  
gious instruction, they are the same I  
used to visit last year at their villages,  
but this is very much more satisfactory,  
as I give them a pittance for coming,  
they come regularly, and sit quietly  
and listen pretty attentively as long as  
I wish them to, and hear the same  
truth over and over again. You would  
I fear be rather disgusted with them  
than interested in them, if you should  
see them, filthy, ragged, half naked,  
their hair uncombed and matted, and  
most of them showing plainly the marks  
of the long continued struggle for a  
bare subsistence. In trying to impress  
on their minds one day that they were  
sinners, one said, "O we are living  
every day without sin," and then asked  
what sin was, if it was a sin to kill  
ants and snakes, &c. At another time  
when they were learning the eighth  
commandment, one said, "Why, how  
can we live if we do not steal? how  
can we live if we do not go into some  
other person's compound and take sticks  
&c., to cook our rice with? we can't  
live if we do not steal."

Though extremely ignorant, I trust

from their answers to my questions that  
many of them have learned the way of  
life, the walking in it we must leave to  
the Lord to accomplish in them, as in  
much better educated persons.

In my last I wrote of the interest I  
felt in Zenana work, this does not grow  
less, but increases as I get a little ex-  
perience in it. There are only two  
houses this side of town for this kind of  
work, and at these we visit weekly,  
unless there is some excuse. At one  
of these houses we have been visiting  
more than a year, and the woman, who  
can read, and reads the Bible to us  
every time we go, has an intelligent  
knowledge of the way of life, and re-  
ceives us gladly. But she is living in  
sin and when it shall be the Lord's time  
to touch her heart we know not. We  
do know that our labour is not un-  
noticed by Him, so we go on, enjoying  
our work and leaving the result with  
Him. Sometimes there are several wo-  
men who listen in this house, but  
usually only this one.

At the other house only the head  
woman listens to us, except the first  
day her daughter-in-law came in all  
decked in her jewels and sat down too,  
and seemed pleased with our visit, but  
she has had fever, or was asleep every  
time we have gone since, so we have  
only seen the old lady. I offered to  
teach them fancy work when I went  
first, so as to get an excuse for visiting  
regularly, and they said they would  
like to learn, but I found out after-  
wards that they were too rich to care  
to exert themselves enough to learn  
anything. The second day we went,  
the young sister who accompanies me,  
told the old lady how far I had come,  
and how anxious I was to teach them  
about God and heaven, so she said,  
since I was so kind, she would listen to  
me an hour a week. I am better  
pleased with this arrangement, if it is  
not broken up, for now all the time I  
spend there, will be spent in reading  
or teaching the Bible and its truths to  
her. She cannot read herself, but  
seems pleased to remember and answer  
questions on the former day's lesson.  
But O what spiritual darkness surrounds  
all these people. You have to com-  
mence as with a little child and teach  
them everything regarding a spiritual  
religion and then it requires nothing  
less than the Holy Spirit's power to  
make this teaching of any lasting ben-  
efit to them.

I have contented myself with these  
two houses for Zenana work for the  
present; as my time is pretty fully oc-  
cupied, and my stay short, I have not  
gone into town to see if I could gain ad-  
mission into other houses.

Prayerfully for us, dear sisters, that  
we may faithfully do our work and  
the little seed we are scattering may  
take root and bear a bountiful harvest.

The Lord bless you abundantly in  
your home work for Christ; we work  
for the same Master, and in the same  
field only in different parts of it, and in  
our part, there are perhaps more  
thorns and briars, and fewer labourers.

Ever your sister in Christ,  
M. F. CHURCHILL.  
Bimbi, Oct. 11th, 1878.

For the Christian Messenger.  
The African Council on Infant  
Baptism.

Mr. Editor,—

Your readers may be interested in  
the perusal of the following document,  
which is frequently referred to in the  
Baptismal controversy. They will see  
what ideas prevailed in the early  
church on this question, and how much  
the views of the Fathers on the subject  
of Baptism are like those held and  
taught by many in our own day.

In the year 254, one Fidus an Afri-  
can Bishop was in considerable doubt  
and uncertainty as to when children  
should be baptized. The idea of bap-  
tismal salvation prevailed at that time,  
and Fidus, while he was satisfied about  
the doctrine, was uncertain about the  
time when children should be baptized,  
whether on the second, third, or eighth  
day after birth. Consequently he laid

his difficulty before a Council of sixty-  
six bishops who having considered the  
matter replied to him as follows; the  
translation from the original Latin be-  
ing the work of a Pedobaptist who  
lived about 200 years ago. "As for  
the matter of infants, whom, you said,  
were not to be baptized within the sec-  
ond or third day of their nativity, or  
according to the law of circumcision  
within the eighth day thereof; it hath  
appeared to us in our Council quite  
contrary; no one maintained your opin-  
ion, but we all judged that the mercy  
and grace of God was to be denied to  
no man; for since the Lord said in the  
Gospel, the Son of man came not to de-  
stroy, but to save the souls of men;  
therefore as much as lies in our power,  
no soul is to be lost; for what is there  
defective in him who has been once  
formed in the womb by the hands of  
God? To us indeed it seems, that  
children increase, as they advance in  
years, but yet whatsoever things are  
made by God, are perfected by the  
work and majesty of God their Maker.  
Besides the Holy Scriptures declare,  
that both infants and adults have the  
same equality in the Divine workman-  
ship: When Elisha prayed over the  
dead child of the Shunamitish widow,  
he lay upon the child and put his head  
upon his head, and his face upon his  
face, and his body upon his body, and his  
feet upon his feet. This may be thought  
improbable how the small members of  
an infant should equal the big ones of  
a grown man; but herein is expressed  
one Divine and Spiritual equality, that  
all men are equal, and alike, when  
they are made by God; that though  
the increase of our bodies may cause  
an inequality with respect to men, yet  
not with respect to God; unless that  
that grace which is given to bap-  
tized persons, be more or less accord-  
ing to the age of the receivers; but the  
Holy Ghost is given equally to all, not  
according to measure, but according to  
God's mercy and indulgence; for as  
God is no respecter of persons, so neither  
of years; he equally offers to all the  
obtaining of His heavenly grace.

And whereas you say, that an infant  
for the first days after his birth is un-  
clean, so that every one is afraid to kiss  
him, this can be no impediment to his  
obtaining of heavenly grace; for it is  
written, to the pure, all things are pure;  
and none of us should dread that which  
God hath made; for although an infant  
be newly born, yet he is not so, as that  
we should dread to kiss him; since in  
the kissing of an infant, we ought to  
think upon the flesh works of God,  
which in a manner we kiss in an infant  
newly formed and born, when we em-  
brace that which God hath made. And  
whereas the carnal Jewish circumcision  
was performed on the eighth day, that  
was a type and shadow of some future  
good thing, which, Christ the truth be-  
ing now come is done away; because  
the eighth day, or the first day after  
the sabbath, was to be the day on which  
our Lord should rise and quicken us,  
and give us the spiritual circumcision;  
therefore was the carnal circumcision  
on the eighth day, which type is now  
abolished, Christ the Truth being come,  
and having given us the spiritual cir-  
cumcision. Wherefore it is our judg-  
ment, that no one ought to be debarred  
from God's grace by that law, or that  
the spiritual circumcision should be hin-  
dered by the carnal one; but all men  
ought to be admitted to the grace of  
Christ, as Peter saith in the Acts of  
the apostles, that the Lord said unto  
him that he should call no man common  
or unclean.

But if anything can hinder men from  
baptism, it will be heinous sins, that  
will debar the adult and mature there-  
from; and if those who have sinned  
extremely against God, yet if after-  
wards they believe, are baptized; and  
no man is prohibited from this grace;  
how much more ought not an infant to  
be prohibited, who being but just born,  
is guilty of no sin, but of original  
which he contracted from Adam? Who  
ought the more readily to be received  
to the remission of sins, because not  
his own, but others' sins are remitted  
to him. Wherefore, dearly beloved, it