

"Sure 'tis I, that would believe and trust with all my heart," he said; "only I am afraid it is all too good to be true! That may be all for your reverence, and good Christians like you. But how would the likes of a poor sinner like myself ever be fit to go into heaven?"

Then with deep impressive solemnity came the words of everlasting truth—"The blood of Jesus Christ, His Son, cleanseth us from all sin." "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And then the aged minister poured forth his heart in prayer that God, the Holy Spirit, would Himself teach this yearning anxious soul, bring this weary sinner to the Saviour, and grant him the peace which passeth all understanding.

And now every day while the sufferer still lingered upon earth the venerable pastor might be seen-wending his way to the lonely hut amid the rocks. He chose the time when the sufferer was sure to be alone, the rest of the family being away at their work; and he was never interfered with or molested. Every little comfort that his slender means afforded he took to the poor dying man. But what was that compared with his ministry to the sick soul? Day by day did the faithful pastor break the bread of life to the famishing soul so eager to receive it. Day by day some "refuge of lies," which perplexed his mind, was swept away.

He found that all his wants were met in Christ, the "One Mediator between God and man," "the Lamb of God which taketh away the sin of the world," "the Good Shepherd," the tender sympathizing Saviour. The love of God in Christ dawned upon his soul, filling him with joy and peace in believing. Jesus became to him unspeakably precious, and perfect love triumphed over fear.

Then, in mercy, the panting spirit was released from its frail prison, and, from that abject hut in the rocky desert, passed away to enter the untold blessedness of the paradise of God.

Dear reader, think over this strange but true story, and let it convey to you its own lesson.

Are you as earnest in seeking salvation as this poor lad, whose name is written in heaven though unknown upon earth? Think of his difficulties and how he overcame them. Contrast them with your own privileges, and ask yourself, "How shall I escape if I neglect so great salvation?"

And what Christian would not seek to share the happy glorious privilege of the faithful pastor, in thus "proclaiming liberty to the captive, and the opening of the prison to them that are bound? To those who, like him, go through life praying, many such opportunities will offer, many such cries for help will come.

And truly did he go on his way rejoicing. Truly to him was the promise fulfilled, "For the Lord shall comfort Zion: He will comfort all her waste places: and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

The Christian Messenger.

Halifax, N. S., June 18, 1879.

THE GREEK CHURCH, THE CHURCH OF ENGLAND, AND THE BAPTISTS.

At the late Anniversary of the Bible Translation Society in London, Rev. Dr. Angus occupied the chair and spoke very fully and yet not at great length of the origin work and present position of that Society. One point he brought out with much force, and his remarks were full of instruction. He said:

"Of late years, as you know, proposals have been made to bring about a kind of union between the Church of England and the Greek Church; and I happen to know, on the highest authority, that the Greek Church say, in answer, 'If there were no other difficulty in the way of the union of the two churches, there is this difficulty, that we do not believe any of you to be baptized, excepting the Baptists, for you have not been immersed, and the Greek Church maintains that that is the only meaning of the word.'"

This is a statement, which will not be called in question by men who have any regard for their reputation as scholars. It tells the whole story of what the word baptize means.

Since our last issue we have received a few lines from Rev. Malcom Ross—dated West River, P. E. I., June 9th—concerning our departed friend Rev. JOHN SHAW. He informs us that Mr. Shaw was 83 years of age when he died. Although infirm and gradually declining yet he kept about, resolved to die with the harness on. He held a meeting on Sabbath three weeks before his departure. The day that he died he took his dinner as usual, shortly after complained of intense pain which completely prostrated him. A doctor was in immediate attendance, but all his efforts were baffled. His confidence was strong in the glorious Conqueror of death until at nine in the evening, calm and peaceful, he bade adieu to the turmoils of this life having preached the gospel of Christ 60 years on Prince Edward Island.

DEATH OF REV. T. O. DELONG.

We have this week to record the departure of another of our aged ministers, Rev. Thomas C. Delong of Kempt, Queens Co., who fell asleep in Jesus on Tuesday, the third of June, after a ministry of about forty-five years. He had not of late years been in a settled pastorate, but had devoted himself to mission work of longer or shorter duration in the western parts of the province, and in many places was quite successful in the awakening of sinners and bringing salvation to the lost. Although without the advantages of early education, he was a well-informed man, having made good use of his opportunities and continued to read whatever came in his way, up to his latest years.

He was ordained in February 1834, at New Albany and labored for a number of years in that vicinity.

He had a strong vigorous mind which was evident whenever he stood up to preach the gospel of Christ. He was sound in the faith and had clear and comprehensive views of Bible doctrine.

Our aged friend was much esteemed by his younger brethren. He formed one of the links with the past generation which are now becoming so few. He was one of those who were employed in breaking up the ground where the gospel had not before been heard and where others have since sowed the seed of the kingdom, and churches have been planted and now flourish.

We learn from Rev. P. F. Murray, that he visited Bro. Delong a week before he died, and found him resting wholly on Christ as his all in all. The gospel he had preached so long to others was now his firm support. He continued in the same calm state till his appointed time came, when he was taken to be for ever with the Lord. Mr. Murray preached a sermon on the occasion from the words of Jacob, "I have waited for thy salvation O Lord, Genesis xlix. 18."

THE NOVA SCOTIA BAPTIST HOME MISSIONARY UNION,

held its seventh Annual Meeting on Friday last at Hebron. About forty delegates were present representing thirty churches—Rev. J. H. Saunders, presided, Revs. W. H. Warren, and B. W. Lockhart were appointed Secretaries—an excellent report was submitted by the Executive Board, showing that during the past year thirty-five laborers have been employed, and that one hundred and twenty-three stations were occupied by the agents of the Board. One hundred and one converts were baptized and two thousand eight hundred and fifty-eight dollars expended in grants to missionaries.

It was unanimously resolved to transfer the work and funds of the Union to the Board appointed by the Baptist Convention.

It was also Resolved, To secure the services of an additional French Missionary as soon as possible. The total of the Home Missionary receipts were about three thousand two hundred dollars, and about three thousand two hundred dollars expended.

NOVA SCOTIA WESTERN BAPTIST ASSOCIATION.

The Association met at Hebron on Saturday at the hour appointed. Rev. John Brown was chosen Moderator. Revs. George O. Gates, and G. B. Titus appointed Secretaries. There was a large gathering of people present. After the usual routine business had been transacted a number of interesting letters from the churches were read. One hundred and twenty-two delegates were present representing thirty-six churches. One hundred and forty baptisms were reported. Affecting allusions were made to the death of Rev. Willard

Parker, Rev. T. C. Delong and other departed brethren. The Churches of all the different denominations were occupied by our ministers on Sunday.

On Saturday evening there was a stirring Temperance meeting at which there were good speeches by Revs. J. H. Saunders, F. Beattie, T. A. Higgins, John Brown, and B. W. Lockhart.

On Monday morning Rev. T. A. Higgins preached an excellent Sermon from the words of our Lord in Luke vii. 9, "I have not found so great faith no, not in Israel."

After the Sermon Rev. John Brown read the Circular Letter to which he was last year appointed. The subject of the letter was "Religious Declension."

In the afternoon the report on Education was read and in the course of its discussion there were some warm-hearted enthusiastic speeches on the position and prospects of New Acadia, by Revs. T. A. Higgins, W. H. Warren, R. D. Porter, and Dr. Day. The interest felt by the people was deep and powerful, and will doubtless be productive of future good, as the delegate returned to the Churches they represented.

The Missionary meeting in the evening was even more enthusiastic as the cause of the nation that are without God and without hope were presented. Rev. Geo. Gates spoke well and was well appreciated, Rev. M. Normandy presented the claims of the French Mission, and Sau Ah-Brah the converted Karen who was present, shewed what the gospel can do in rescuing idolaters from the darkness of heathenism. It was a grand time.

Our Western brethren have warm hearts and when brought together they soon enkindle the fire within into more intense heat, which we trust may reach the Central and Eastern Associations as they follow on in order.

THE U. S. BAPTIST ANNIVERSARIES.

Our brethren of the United States had their May Anniversary meetings at Saratoga Springs. The Watchman says:

"The anniversary meetings at Saratoga were a success in point of numbers and enthusiasm. The attendance was large, from all sections, and included an unusual number of representative and influential men. The meetings were marked by an earnest attention to business, a freedom from unnecessary debate and a spirit of fairness and courtesy to which there were but few and slight exceptions. More than all, there was manifested a devout zeal for the high and holy purposes in the interest of which the societies assembled. We cannot but believe that the cause of missions, home and foreign, has received an impulse which will be felt in the operations of the year on which we have entered. It was cheering to see five young men candidates for the foreign field, and to trust that more will offer and be accepted. It must be that the churches will be forward to sustain them.

The general aspect of the Home Mission cause is auspicious. It needs all the impulse it can gain, and freedom from the drawbacks of divided councils. We were led up to a mount of vision from which a goodly land was seen spread out before us, which we are called to enter in and possess. Let us hope that when we assemble in our next year's meetings, whether at Saratoga or in the West, we may have to look back on a year of progress from which to move with still higher and larger purposes."

Rev. W. George, from Burmah was there and took part in the Foreign Missionary Meeting, also a Missionary from China, one from Telooogo, one from Assam, and Dr. Taylor from Rome, Italy.

In the management of our Benevolent and Missionary enterprises there must be a combination of prudent thoughtful arrangements and active effort for the gathering in of funds as well as of earnest zeal in carrying forward the work. Nothing is easier than to make appointments to labor in the Home and Foreign Mission field, but unless they be made with some good ground of assurance that means will be forthcoming, to pay the laborers it is as zeal without knowledge and suffering and ultimate damage to the cause must follow sooner or later.

Our brethren in the Upper Provinces are experiencing great difficulties in the financial affairs of their missions from which we may learn a valuable lesson, perhaps not a bit too soon.

About a year ago they launched a Scheme of Systematic Beneficence, which it was supposed would supply ample funds. Provision was made for weekly contributions from every member of the churches from one cent up to larger sums, of course if it had been

carried out at all generally it would have effected all that was hoped from it, but it appears, from a letter in the Christian Helper, that "Some forty churches or thereabout have given the Scheme a fair trial of a few months, and, so far as they are concerned, the results have been most satisfactory," but the other side of the picture is any thing but satisfactory. This writer says:

Many churches appear to have rejected it in toto without debate as something new-fangled and fanciful; the members of many other churches cannot possibly put down on the cards provided what they will give weekly, because, forsooth, they find it convenient to pay quarterly! In numerous churches neither man nor woman can be found to take the cards, books and collectors in charge and transmit the monthly amount to the Secretary; in some churches there is a willingness to give something by deducting the amount given from the resident minister's income and local current expenses; while a few churches, after having adopted the Scheme with a fair show of enthusiasm, have, strange to tell, managed somehow to contribute some 30 or 40 per cent. less than they gave the previous year by the old "platform-meeting" method. The majority of our churches, after having been supplied with the entire apparatus for working, have neither said nor done anything at all."

The consequence of this failure of the churches to respond and adopt the Scheme has been that their three great vital organizations—Home Missions, Foreign Missions and Ministerial Education, are each—

"Groaning under and almost paralyzed with debt: accommodation paper, (the curse of the commercial world,) falling due is the monstrous bete noir of all the brethren in office, confronting them at every turn. As to our Home Missionary work—that work on the judicious and vigorous prosecution of which our very existence in Canada so much depends—debt hangs like a millstone about its neck threatening asphyxia; the Secretary and his valuable assistants are engaged in little else than financing, begging for money, acknowledging small remittances, remonstrating with procrastinating contributors, watching notes coming to maturity (like exotics in a conservatory), writing articles about money, answering the urgent appeals of needy missionaries with letters of sympathy and apology, etc.; while the spiritual wants of the mission stations, the proper adaptation of our available missionary force to the various fields—indeed everything spiritual—is overshadowed and neglected. Both officers and employees are demoralized.

An appeal is now being made to the Associations that are to meet during the summer to come to the rescue. All is staked on the success of the Scheme of Systematic Beneficence placed before the churches. We trust there may be a response which will prove more productive of results in the future than it has been in the past, and that the plan may supply all that is needed.

The difficulty is that the most perfect plan will not work itself. Its very completeness is sometimes its destruction, as it is supposed that it will run of itself, and it is left to do so without the stimulus of personal effort and appeals on behalf of these several interests it is intended to serve. It is well perhaps to have a systematic Scheme and to apply it where it can be effectively done, but not to depend upon it where it cannot be got to operate.

We regret to learn that the Rev. John Brown has been compelled by failure of health to resign his pastorate of the Church at Paradise, and that he purposes returning to England in accordance with medical advice given him. He informs us that 'it is with much regret he has come to this decision, but health is all important.'

The Sunday School Times Scholars' Quarterly, Third Quarter, 1879, is out. It is published by John D. Wattles 610 Chesnut Street, Philadelphia, and is a marvel of cheapness, 25 cents a year, with illustration, maps and music.

The General Assembly of the Presbyterian Church in Canada is in session at Ottawa. This body consists of 350 members, 300 were present, Dr. Reid of Toronto was elected moderator.

The matter of Sabbath Schools was before the Assembly on Friday. The "organ difficulty" is given in charge of a committee.

An address to the Queen and Governor-General, Missions, Home, Foreign and French, Colleges, &c., &c., will be considered and passed upon by the Assembly.

Let another man praise thee and not thine own mouth a stranger and not thine own lips.

OUR FOREIGN MISSION WORK.

LETTER FROM MISS HAMMOND TO THE SECRETARY OF THE N. S. CENTRAL BOARD.

BIMLIPATAM, INDIA, } April 14, 1879.

My Dear Mrs. Selden,—

Time flies rapidly here as elsewhere; I can scarcely realize that I have been in India four months. Am well and happy in my work. Hitherto that has been principally study; now other employment utilizes half of my time. Mr. and Mrs. Churchill went to Bobbyly the first of the month, and Mrs. C's school work is up town has fallen into my hands. I undertook it with much trembling, as, comparatively, I knew so little of the language. Everything must be said in Telugu, as neither teacher nor pupils know any English.

We open with singing and prayer; the first I can manage very well, but cannot pray in the vernacular. Sometimes I offer a petition in English or we repeat the Lord's prayer in concert. We believe the teacher is a Christian and twice I have asked him to pray, which he did. The first hour is devoted to religious instruction, principally by the teacher; I attempt a little. My efforts to make myself understood afford the children some amusement: they try to look sober and I think they are very good not to laugh more than they do, for I make mistakes without number. The second hour we have sewing, after which I leave them in the hands of their teacher, for reading, writing, arithmetic, etc. Occasionally I remain a little longer to hear them recite a lesson. I leave here at half-past six, open at seven, return between nine and ten. My conveyance is a push-coach, a small carriage pushed by coolies; price 200 rupees. I find it serves my purpose very nicely. One day last week Miss DeMazier, an Eurasian, and I went out into one of the many villages in this vicinity. Children, chickens and calves dashed away as we approached. Some women gave us a seat made of sticks and ropes, yet very comfortable. We sang a hymn and soon more than a dozen, of all ages, gathered about us. Miss DeMazier did the general talking; I had to confine myself largely to questions. Some of them had heard the story of Jesus before, and after repeating it, I asked why He should come to earth to die for us. Of course they did not know; and neither of us could make them understand, that He did it, because He loved us. As they were told again and again, they would say, yes, but still looked as if they could not grasp such an idea.

Last Thursday I made my first attempt at zenaana work. The same young lady and I went to a part of the town, known as Brahmin's street, which, I suppose is the aristocratic part, if such a thing can be attributed to Bimlipatam. People do not mingle miscellaneously; different castes live in different sections and of course the Brahmin's are considered the highest. We paused by a verandah, where some women were standing, who asked us what we wanted. Miss DeMazier said, to speak to them of God. She replied that would do them no good; so I changed the subject and asked about their children, who were eyeing us curiously. After a little while they offered us a rude seat on the verandah, asked what books we had, and said it would not hurt them to listen. We sang and a number of both sexes gathered around, then the women asked us into an inner apartment or sort of court, where we had a nice talk with them. They said they were not allowed beyond the limits of their compound, which of course, is composed of a few square yards. They could neither read nor work and I should think the days would be a weary length to them. We left with a promise of a welcome, should we repeat our visit, which we hope to do at an early day. They have been in a state of semi-slavery so long, that they accept their situation passively, without a thought that there is a better and higher one to which they can attain. By these, I presume, we may fairly judge the condition of hundreds of women in this town; and I believe that many of them can be reached. We feared lest in a Brahmin family, we would not be received, but we spent a very happy hour there and told them something of Jesus.

It may be, when we repeat our visit, that the men have given orders not to admit us; however we must not fear, but do our best and trust to the Lord. In his hands is the opening of the hearts of this people.

The building of the mission house is going steadily on; the walls are nearly half up. Mr. Sanford's time and

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