

no means of information neglected that may lead to satisfactory conclusions. Like the eunuch, we should search the Scriptures; like the ruler, we should appeal directly to Christ himself.

Here the resemblances we have been studying end; and the narratives now bring into view the reason why the solicitude and search of these men ended so differently, the one receiving the gospel, the other rejecting. And at the outset it is clear that outward circumstances had less to do with the results than we would naturally suppose; for he who was in this respect most favoured was the one who refused to accept the Saviour's teaching. He indeed enjoyed peculiar advantages, advantages beyond the reach of the eunuch. It was his privilege to stand in the presence of the Master-teacher Himself, to receive instruction from the lips that spake as never man spake, to feel the direct influence of that infinite sympathy which drew around his feet the poor, halt, and sick and to witness those wonderful works which attested his authority and power. If anyone could be moved by externals to accept the gospel, it would surely have been this highly-favoured youth. But no; he put it from him, and though sorrowful, went away to his wealth again. On the other hand, the African official encountered difficulties and obstacles, and yet secured the object of his desire. Think for a moment of the discouragements in his path. His journey to Jerusalem had been futile. He had arrived too late to hear the new prophet, and found the holy city distracted by parties, its priests guilty of bloodshed, and its people drunk with sedition and superstition. Like Martin Luther at a subsequent period in saintly Rome, his heart must have sickened at what he saw and heard, and he must have been tempted to abandon with contempt further pursuit of that which seemed to be chimerical. But he was not a man to forsake an undertaking lightly. He persevered. Jerusalem had no help to offer, so he turned his back upon the city, and returned homeward. And as he pursued his way across the desert he gave himself up to earnest study of the sacred books which bore upon their pages the imprint of supreme love and wisdom, and which had been accessible to the world by their translation into Greek. Here again he was at a loss. How should he interpret a volume so new to him and so strange, whose symbols and prophecies were peculiar? It looked like a hopeless task for one unimformed to interpret aright its meaning, but he patiently applied himself. Assistance is sent him, and he finds himself accosted in the desert by a stranger. This is no Jesus whose word had power to raise the dead, and whose triumphant miracles had silenced the idle tongue of many a foe; neither was he prophet or apostle, but simply a deacon, or at best, an evangelist who faithfully expounded a passage of scripture, and trusted unaided truth to work a saving change in the heart of his auditor. The faith of the evangelist was not in vain, and as the happy eunuch resumed his homeward journey, he must have felt that the decision he had reached was not due to favoring circumstances, whose irresistible current had borne him into the kingdom of heaven. But whether in the transport of his joy, he realized this or no, we, looking calmly back upon this passage in his history, must surely be convinced that his surroundings had little to do with the issues of his search, and may safely assure ourselves that even when they are most flattering they are impotent to save. If then you are not a Christian, my friend, do not lay the blame on your condition in life or on the adverse and uninviting externalities which you find so hard to endure. It is not the cares of your household, or the worries of your business, or the narrow range of your information, or the insufficiency of your church privileges that keep you at a guilty distance from God. Men have gone down to perdition from the knee of a saintly mother, from the centre of a godly family, from the conduct of the most blameless calling, and from the altar of the most enlightened congregation. We might as well attempt to account for the perfume of the flower by the soil, heat and moisture which surround it, when odorless plants at its side are equally favored, as to account for the reception of the gospel by the force of advantageous circumstances, when so many who share in them remain ungodly and unbelieving to the end.

The true explanation must be sought within, not without; in the man himself, not in his adventitious surroundings. This position is both illustrated and verified by the narratives we are

examining. Evidently the church received the gospel and the ruler rejected it, because the mind of the former was more open to conviction than that of the latter. This is the first reason that may be assigned for the different conclusions they reached, and it deserves to be noted. The correctness of our supposition is proven by the fact that the Jew was favored with the enlightening ministry of Christ. He began his inquiries with the recognition of the Saviour's goodness, and thus conceded that he would not deceive him. And yet, the word of life from His lips he rejected, showing very clearly that he had a preconceived idea of what the Master ought to teach, and because His doctrine did not correspond with this he had no place for it in his mind or heart. What he really seems to have desired was the substantial comfort of the truth, while holding on to error. He preferred his own pretty gospel to that grander one which Christ proclaimed. Many still follow in his foolish steps.

It is also to be observed that the ruler sought Christ, not only in an unteachable mood, but in a spirit of disobedience. And in this fact we are to find another reason for the fruitlessness of his endeavor. The Saviour discerned this evil in him, and promptly made it apparent to his consciousness. When we say the condition of salvation is faith, we mean more than simple belief by the term; we mean the entire surrender of soul and life to the guidance of Him who is Wisdom as well as Redemption. This was clearly apprehended by the African. He saw at a glance, if he took Jesus for his Master, there must be no reserve on his part. Consequently he hastened to be baptized, openly to espouse His cause; and who can tell how great a sacrifice this act entailed? Returned to his home, his course may have encouraged opposition, and may have led to the loss of office and esteem. It is not reasonable to suppose that he could have advocated the new religion in the face of ancient and gigantic superstitions, without incurring the displeasure of those who stood as its representatives. Yet in the shadow of this peril he obeyed, and left the result with Providence; and whoever is like-minded, whoever is prepared to keep the Saviour's commandments, shall know of his doctrine that it is from God. If, then, you are sincere in your desire to receive the gospel, cultivate a teachableness of mind and a submissiveness of spirit, and failure will be impossible.

Having rejected the gospel, the ruler bore with him his heaviness of heart. But he had his wealth! True, but who is there so dull as not to know that all the gold of earth can never satisfy the cravings of the soul? Palaces are sepulchres, viands are poisons, and possessions are mockeries to him who is not at peace with God. And yet for the sake of these, for the sake of shadows which are pursued with so much avidity, he surrendered substantial good. All that was really left to him was sorrow, for wherever sorrow reigns supreme everything else, however prized, becomes worthless. He doubtless thought he had by his decision preserved his great possessions, but he had not; he had only his sorrow.

The Ethiopian went on his way rejoicing, even though his path lay through a desert. There, in his solitude, he was blest. May not this waste of sand, this sterile plain he traversed, be typical of the uninviting future that awaited him, of the outward evils that should befall him? And may not the joy he experienced be regarded as a sign that, as the green oasis flourishes in the bosom of desolation, and fresh streams of water spring from the depths of ocean bitterness, however friendless and fortuneless might be his state, he should never be deprived of that inward peace which is the saving proof of God's abiding favor? This at least has been the experience of every child of God.

For the Christian Messenger.

T. H. Hall, Esq., and Home Missions in New Brunswick.

Dear Editor,— The letter of T. H. Hall, Esq., in last week's issue of the Messenger, seems to convey a charge against me, but it carries its own refutation with it. I would not therefore refer to the matter, were it not that my silence might be misinterpreted. Mr. Hall states that I made an error in my report. The wording of my report to our Board is not before me. But assuming that it is given *verbatim et literatim* in the published accounts of the Board Meet-

ing, it seems to me that it does not require large mental calibre or great keenness of perception to see that my report is substantially correct. The proposition accepted by the N. B. Board says, that "all agents of the N. B. Home Mission Board (are) to be withdrawn from the field." That surely means giving up the field in the main. In view of that fact the Convention Board guaranteed "to expend a sum of not less than twenty-two hundred dollars in Home Missionary operations within the Province for the current year." That surely looks like handing "their work and field to the Board of the Convention." Another clause of the accepted proposition says: "The N. B. Home Mission Board (is) to appoint a Committee of three of its members to administer any monies received from the Estabrooks Fund, and to consult with Convention Board of Home Missions in regard to fields and missions." That clause was well understood to mean that this Committee appointed by the N. B. Board should not have any executive power, but act as an advisory council.

It should also be remembered that since my report was published, the Convention Board of Home Missions have appointed several missionaries to fields in New Brunswick, granted subsidies to quite a large number of Churches in that Province, received reports from missionaries there, and made arrangements for paying liabilities of the N. B. Board. And not one word in the way of protest has yet reached us from New Brunswick.

It is a little surprising that although my report was published in the Messenger, the Visitor, and the St. John Daily Telegraph, in the month of November, my "error" was not discovered until the first of January. It is reported that Mr. Hall and a near relative of his were the only members of the N. B. Board that were opposed to the acceptance of our proposition at the meeting of November 3rd. In view of this fact, it is somewhat strange that he should revive discussion relative to a matter that was considered permanently settled.

G. E. DAY.

Yarmouth, Jan. 15th, 1880.

For the Christian Messenger.

Home Missions.

The regular monthly meeting of the H. M. B. was held in the Vestry of the 1st Baptist Church, Yarmouth, on Monday the 12th inst.

Reports from Missionaries Roscoe, Ingram, Richan, Hatfield, Kempton, Howe, Harrington, and Normandy, were read by the Cor. Secretary.

Orders were drawn on the Treasury to the amount of \$211.50. Treasurer reported receipts for the month \$47.80.

APPOINTMENTS:

- 1. The appointment of Brother J. Fletcher to a mission of 8 weeks at Kempt, Queen's Co., was confirmed.
2. Bro. L. P. Rossier was appointed a missionary to the French of Yarmouth Co. for 3 months.

Aid was granted as follows:—

- 1. To the Acadie field \$25.00 for 3 months. A. W. Jordan, missionary.
2. To the Sackville field, Halifax County, at the rate of \$50 per year, till 31st July, 1880.
3. To Rustico and other mission stations of Brother Woodland's field \$50 for the year ending July 31st, 1880.
4. To Buctouche Church, Kent Co. N. B., \$50 for year ending July 31st, 1880. E. H. Howe, missionary.
5. To the Campbelltown field \$60 till July 31st, 1880.

Acknowledgement.

Received from Charles Cochran, Esq., \$50, the Legacy of the late Timothy Dimock, of Newport, for Home Missions. We are glad to know that some are remembering the Home Mission cause in their wills, and trust that others will not fail to follow the example.

A. COHOON, Cor. Sec.

Hebron, Jan. 14th, 1880.

P. S.—Brethren and Sisters we are now in great need of funds to pay the missionaries employed to work for you. We of the Board are only your agents. Believing that you would stand by us we have granted aid to a large number of weak churches which otherwise must have remained without the gospel ministrations. We need to day \$500 to pay the Salaries now due. When you read this please send forward your donation to J. C. Anderson, Yarmouth. In the Master's name we ask this. "I was an hungered and ye gave me meat." A. C.

For the Christian Messenger.

Our Foreign Mission.

A letter from Rev. W. F. Armstrong, dated Chicacole, Nov. 26th, 1879, has been received by the Foreign Mission Board, a paragraph from which will no doubt gladden the hearts of many who love our Mission, and pray for its success. Bro. A. says, "The Lord's blessing is with us in our work. He is graciously showing us tokens for good. There is a widespread spirit of inquiry in town. Several have asked for baptism. I cannot stay to write more now, for the brethren will be here in a moment or two for me to accompany them to the bazaar to spend the afternoon in preaching." Let special prayer be presented on behalf of our brother and his promising field of labor.

Rev. R. Sanford, under date of 21st Nov., writes that he had received a visit from Chaitan Putnaik, a native Christian from Jeypore, whose wife was baptized by Bro. Sanford. He was the companion of the late R. B. Mahanty, in his preaching tour, and by him was nominated as suitable for his assistant just before his death. Bro. S. does not feel justified in appointing him until some experienced co-laborer appears to guide him.

He was furnished with tracts and portions of Scripture in the Oriya language "to sell and distribute among his people."

Bro. S. says, "He told me of several of his countrymen who wish to be baptized. It seems evident that a good work might be done on the Jeypore field had we men to send."

"Thus 'the fields are white unto the harvest.' Let us pray for an increase of laborers, and provide the means for their support.

Bro. Sanford is pushing on the building of his mission house and probably will have it completed by the first of April next. By the kindly aid of the W. M. A. Societies, who have come to our rescue, we were able by the last mail to forward a remittance sufficient to complete the premises in Bimlipatam. Hereafter the precious time of our missionary can be largely devoted to preaching the gospel.

W. P. EVERETT, Sec'y F. M. Board.

St. John, N. B., Jan. 16, 1880.

The Christian Messenger.

Halifax, N. S., January 21, 1880.

ANNIVERSARY MISSIONARY MEETING.

The Tenth Annual Meeting of the Central Board, and W. M. A. Societies in Halifax, was held on Thursday evening in the Vestry of the North Baptist Church. The chair was ably filled by Mr. L. S. Payzant. After the reading of the Scriptures by Rev. J. W. Manning, and Prayer by Rev. E. M. Saunders, an appropriate address was given by the Chairman, explaining the nature of the work in which we were invited to participate, and that the anniversary was held alternately in the city churches. In response to the call from the chair, Mrs. Selden read the Annual Report of the Central Board, as follows:—

THE TENTH ANNUAL REPORT OF THE CENTRAL BOARD OF W. M. A. SOCIETIES FOR NOVA SCOTIA FOR THE YEAR 1879.

The Nova Scotia Central Board at the close of another year again present to the W. M. A. Societies and the friends of missions generally, a brief statement of the work performed during that time.

It is a matter of some difficulty to find items of sufficient importance to present in a Report, when the actual work accomplished both at home and abroad is so small in comparison to the magnitude of the cause represented. This appears to be especially the case this year, when we have not any great news to give, but simply a record of quiet work performed in the Master's service; the every day routine broken by no startling events, though filled with patient toil in schools, or in visiting from house to house, as our Missionary, Miss Hammond has found the way opened up before her. Letters received from her show that she is undaunted by any obstacles which the climate, the Natives, or the difficulty of conquering the language may press upon her. A few extracts from these will tell her story far better than any description. The first letter this year was dated Feb. 24th, when she says:

"We have nine girls here between the ages of eight and thirteen, and as yet none of them love the Saviour. On the contrary, they are true to their heathen natures and full of all kinds of deceit. They have been taught and know that it is wrong to speak falsely, yet they do not evince the slightest hesitancy to do so, and it grieves me inexpressibly. Nothing except the new heart which God alone can give, will make the de-

sired change. I shall be so thankful when I can talk to them freely, and am not satisfied to have their instruction imparted by a native teacher. I can pray for them with all my heart and will you not also do so? Some of them are old enough to understand, and I cannot be content till I see them earnestly trying to do right. When I look at the mothers, I cease to wonder, that vice is so inbred in the children who grow up under their training. I feel that among the women there is a great and especial work to be done. They are degraded in every sense of the word. The lower classes are so filthy, and are obliged to do very rough work. The higher castes can do nothing, and are quite content in their ignorance.

April 14th, 1879.—Mr. and Mrs. Churchill went to Bobbily the first of the month, and the school work has fallen into my hands. I undertake it with much trembling, as, comparatively I know 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. 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; the second, we have sewing, reading, writing, arithmetic &c. In the afternoon I visit in the town, and try to do some Zenana work."

"Oct. 30th, 1879.—There has been much suffering, sickness and death among the natives, but now there is a change in the atmosphere and we hope for improvement. We have a very good school house here, a neat substantial building. It contains two rooms, and has a verandah eight feet wide all round. Do not forget the power you have in your hands, and pray that I may find the way to the hearts of these women and children, that the truth may take root there, and that God will nourish and cherish it as only He can."

Although Miss Hammond is our only representative in India, supported by our funds, and working under our care, still we know that friends all over the Province feel deeply interested in the work carried on by our sisters Mrs. Armstrong, Mrs. Churchill and Mrs. Sanford, and several large donations have been sent by the Central Boards to assist in building operations, or to help in school work. We feel sure therefore that a few brief extracts from their letters will be read with pleasure. Our pioneer missionary, Mrs. Armstrong shall speak first.

We grieve to hear that her health has failed very much during the past year, and we hope soon to welcome her home, when she can have the rest she so much needs, and which she has so nobly earned. In a letter dated June 23rd, she says:

"I know very little at present about our W. M. A. Societies, but very likely the zeal of some is flagging. The promise is 'Ye shall reap, if ye faint not.' Perhaps we all grow weary as the first flush of zeal wears away, and we find the long stretches of ground before us waiting for seed, the long stretches behind with so little result to the eye. Was it not for this reason the Master told us it was unworthy of us to 'look back.'"

My hands are very full of work, and we see many signs of promise, but I have very little physical strength. The other day when I had been talking to the school of Cornelius and the answer to his prayers, I asked how many of them would promise to pray that God would make known to them the things they knew not. Six thoughtful boys held up their hands in the presence of their heathen classmates, some of whom were inclined at once to ridicule them for it. This is encouraging, and yet you do not know perhaps so well as I what thorns are everywhere ready to spring up and choke the word that it become unfruitful."

We have been grieved to hear that Mrs. Churchill has been very ill, and anxiously wait further reports. During the past year Mr. and Mrs. Churchill have removed to Bobbily from whence we hear under date of June 10th. Mrs. C. says, "Here the people know so little of foreigners, that they are particularly suspicious, so I try to do all I can to make the women feel that I am their friend. When I am going through the streets, I stop and talk a little of their little ones, and my school, or anything else that I think will interest them; then when I see them go past our house I go out and speak to them, or call them in, and if I can, put in a word for the Master. I hope the Lord may give me favour in their eyes, that I may teach them the way of life; we feel we need so much wisdom, so as to do the right thing always, and recommend the religion of Christ. I opened my Caste girls school June 2nd, with four Brahmin girls, and have since enrolled several more. We want the dear people at home to bear us and our mission station on their hearts, and never forget us before the throne of grace."

Mrs. Sanford has still continued her girls' school, and in other ways has had her time well filled up with missionary work, of which she remarks, "Since coming to town we are all able to meet together and render some help in both the English and Telugu Sunday schools. They are all we trust learning the way of life. The two day schools have been united, with Titus as teacher, and are now under the care of Miss Hammond, who spends a few hours with them