

The following paper by Mrs. J. T. Eaton, (formerly Miss Minnie DeWolf), was read at the recent meeting of the W. M. A. Societies at Hillsborough, N. B., held during the session of the Baptist Convention of the Maritime Provinces. It will be read with interest by members of the Societies.

**Should we make Missions a Study?**

From the want of interest manifested in some of our churches and particularly on the part of some of our sisters, in the cause so dear to the heart of God, and to some of His children, I hope I may be pardoned, beloved sisters, convened at this our annual gathering, for occupying a few moments of your time, while directing your attention to some reasons why (it seems to me) we should study Missions—Home and Foreign. If the evangelization of the world were of man's devising merely—and a work which had no command from the Word of God, or sanction in the life of Christ, or did not commend itself to our benevolent or philanthropic nature, then might we be excusable in giving it but a passing thought, or thinking of it now and again, as a Missionary Meeting may happen to be held in the community. But since it comes to us from the direct example and command of our blessed Lord and loving master, have we as God's children any right to be less interested in the conversion of the heathen, than we are in our neighbors, our friends, or our children even?

Can we satisfy our consciences with doing nothing, or what is next to it, a yearly dollar, and give not our time, our interest, our help, or ourselves even, if God demands, it to this great and good work? If we imagine we can do little for Missions and shake our garments clean of the blood of the heathen, then are we living daily in disobedience to Christ's command, our love has waned for our beloved Lord; then are we only dwarfs in the Lord's cause, and have failed to come "unto the measure of the stature of the fullness of Christ."

Perhaps all but a very few have heard of Foreign Missions from childhood, and the names of some who have given themselves to this work have become as familiar and as dear as the name of our beloved Queen. But how much do they really know of the countries, their many towns, and millions of inhabitants, the utter degradation, the filth and moral darkness in which the people exist? Ask them, and most of them can answer you—Oh how little!

Does the condition of the heathen need to be portrayed in more vivid colors than it has ever yet been beheld? Are we yet so insensible to the situation of our sisters of the heathen world that we need again and again to be reminded of their low, menial, down-trodden, unchaste condition? Is it needful for us to be often told there are two hundred and fifty millions of these degraded souls going down, down, down, to endless perdition before we feel and realize our need of making this subject a prayerful study?

We trust not!  
Let us see then why we should study this subject?

1st. The condition of the heathen. This is a strong argument when we think of two hundred and fifty millions of women, to say naught of men and children, starving for the bread which came down from heaven, and which only can be given by those who have partaken, and been made alive in Christ Jesus, groping in darkness vainly endeavoring through their own meritorious deeds to purchase that happiness which cannot be bought, but is the gift of God. Without home comforts, their best friends regarding them almost without souls, and treating them worse than our beasts of burden are treated. Sighing and often longing to be relieved of this wearisome state, looking for relief and finding none, can we refuse to do our part to lead them out of this state of bondage.

Ye who enjoy your Christian country, your Christian home, and love the amiable and holy, (Christ's likeness) as seen in those around, can you keep this Bread of Life from the perishing ones, and be willing to hear the Judge say on that solemn day, "inasmuch as ye did it not to one of the least of these ye did it not to me."

We cannot throw the responsibility off on our fathers, or husbands, or mothers, and say let them see to it? The

excuse some mothers give, they have Mission work enough in their nurseries, or the excuse so often given, there are plenty of heathen at home that need converting, will not be sufficient for those who have withheld this bread, when the Son of man shall sit upon the throne of His glory judging the world.

2nd. The reflex influence upon the home workers.

The Word of God informs us, "There is that scattereth, and yet increaseth," and surely this promise is verified to those who hoard not up their energies for themselves, or their own home interests, but freely give of what God has given them to promote His cause in foreign lands, though that cause to many may seem so vague and distant. Bestowing on His appointed work is not lost upon ourselves. No! It comes back to us in many ways, it gives to the stream of thought an impetus that enables it to flow over and refresh many dry and arid places in our own, and in the lives of those around us. It makes us stronger to give a helping hand to the needy at our own doors, to lift up the fallen, and point the weak to the only sure place of support and strength.—Again, the benefit derived from this study is the increase of information of countries, peoples, and their peculiar characteristics, and gives us intelligent views where now often so little is known.

Again, this reacts as it enables us to have a clearer understanding of how to meet their wants, and the result must inevitably be action; for study increases knowledge, knowledge stimulates thought, and thought induces action.

Again, the beneficial effect comes to us spiritually. A noble resolve carried out, never fails to enrich the one possessing it; so upon the one who works and prays and longs for the conversion of the precious souls now wrapped with the heavy and almost impenetrable mantle of heathenism, then of necessity comes a drawing near to God, and if our walk is near to God, there will be a growth in grace which will make our path like that of the just, which shineth more and more unto the perfect day. Could there be a more noble or desirable work than saving souls for eternity? And then for our encouragement is the promise, "they that turn many to righteousness shall shine as the stars forever and ever."

Then should we be ready to place ourselves and what we possess on the altar of consecration, with a heart of perfect willingness that our Father should have all His way.

**Correspondence.**

For the Christian Messenger.  
**Our Foreign Missions.**

The following is an extract of a letter from Rev. G. Churchill to one of our Pastors dated, Bobbili, Aug. 4th, 1880:

"I am still at work at building. Have just reached the most difficult part—I hoped not to have to do it myself as I had a good native carpenter here from near Bimlipatam; but he took fever a day or two ago and left for home to-day; so I shall have to do the work myself; not all the cutting, fitting, and lifting it is true, but a good deal of it, as well as all the planning and measuring. The timber is very heavy—the wood just about the same as our birch and oak, and to support a tiled roof the beams have to be large. The better quality of timber is expensive. To keep down the expense, I tried to get some cheaper kinds but secured only two trees. I was away to-day to get them ready for sawing. They are very large—one over four feet, the other more than three in diameter. The logs are 12 and 16 feet long and are too heavy to be moved by any appliances to be found here. So I have to dig a pit close to them, and move them over it, and saw them where they are. It is hard, killing work in this hot climate. If I live to get the building all done and the station fitted up for work, I shall be thankful.

We are in pretty good health at present. The weather is rather trying when the sun gets out, but we are having a good deal of rain just now. . . . The most missionary work I try to do is on Sundays when I go into town. Sometimes I have an interesting time. Sunday before last I had a large crowd about me and talked till I was hoarse,

partly in Telooogo, partly in English to some men who understood it and asked me some questions I could not answer in Telooogo. They are sharp and shrewd and it is no child's play to reason with them. So far I have met with respectful treatment for the most part. They (the educated people) have brains enough if used in defence of Christianity. Well, the Lord is able to bring them to the knowledge and acceptance of the truth as it is in Christ. May He hasten the time.

For the Christian Messenger.  
**Shall I drink Cider?**

BY GRAHAM GREYHAIR.

Good people say it is not wrong. The deacon of our church drinks it; he says it is only apple-juice, and therefore harmless. I have seen it on the table of people who profess to be in favor of temperance. But somehow I cannot help wondering whether these people are right or not. They might be in error. Deacons are generally good, pious men, and our deacon is no exception; but even a deacon may sin. It is possible that those who have raised the apples, manufactured the cider and been accustomed to its use from childhood, do not see things in the right light. And so I have been thinking this matter over carefully, and have watched cider-drinkers closely to see the effect of the habit, and have come to some solid conclusions. They are not fanatical, because they are the result of cool thought and calm investigation. They are not unreasonable, because every one is sustained by a genuine reason.

My first conclusion is this: I, Graham Grey-hair, member of a Baptist Church, in good and regular standing, will not drink hard Cider. I have some reasons. In the first place, Men sometimes get drunk on Cider. Many of those who drink it deny this. I have heard men resolutely and loudly affirm that no one could drink enough Cider to produce intoxication; and I have seen these very men silly-drunk from the effects of Cider. I know a young man who became dead drunk from drinking Cider. I also know a man who became a confirmed drunkard through its frequent use. Cider creates the appetite for strong drink. The alcoholic principle is in it, and the ordinary result must follow its use. Young men contract the habit of Cider drinking on their father's farm, acquire a taste for liquor, and in many cases become drunkards. I know a case in point. A sober, industrious man, a kind husband, an affectionate father, commenced to work at a place where Cider flowed freely. He drank every day. By and by he drank to excess. He sought other liquors, and became a drunkard. The peace of his hitherto happy home was destroyed. More than once his wife, to save her own life and that of her children, was forced to have her husband confined in the police station. Cider did it. Cider was the first cause.

Another reason for my resolution is, that Cider is the companion of ale, porter, whiskey, brandy and rum. In groceries they huddle together. Their mission is the same. Young men who think it proper and judicious to drink Cider are asked by a drinker to step into a bar and have a drink. "No thank you. We don't drink," they reply. "You drink Cider, don't you?" "Yes," "Well, come in and have a glass of Cider." And in they go. This time they drink Cider. What do they drink next time? They have started in a dangerous direction. Cider turned their faces.

In view of these facts and legitimate inferences I will not drink hard Cider. I do not stop here. I have reached another conclusion. It is this: I, Graham Greyhair, teacher in a Baptist Sabbath School, will not drink new Cider. Now the boys are crying, "You old simpleton!" and the girls are exclaiming, "Well, I never!" But do not condemn your ancient friend unheard. I have four reasons for not drinking new Cider.

In the first place, new Cider is Cider. If I drink it I am a Cider drinker. The members of my Sabbath School class will know that I drink Cider. Perhaps they will not know that I drink it only when it is new. Thus they may be fatally influenced by my example.

In the second place, if I drink new

Cider, I shall no doubt drink that which is fermented. Some of my friends call Cider new long after it has intoxicating qualities. When they offer me Cider, and I ask, "Is it new?" they will answer, "Yes." Believing them, I drink. Thus I run a risk.

In the third place, some put their new Cider into casks which have contained whiskey, and often they have a little of the original contents left. This mixture they offer to their friends as new Cider. True, the quantity of whiskey, is small.

In the fourth place, if I drink new Cider I must swallow the impurities that are in it. These consist of juice from rotten apples, crushed worms, and other unclean things which I hesitate to name, but which I have seen upon and among Cider apples.

Now, after duly considering all these things, who can wonder that I refuse to taste Cider of any age? A prominent temperance worker calls Cider, "The devil's kindling wood." To-day in sections of Nova Scotia where apples are abundant, Cider is doing more to hinder the work of temperance, and to furnish customers for the rumseller, than anything else. The evil has grown fat. It has slain men. The time has come to avenge their blood.

For the Christian Messenger.  
**Things to be Pondered.**

Dear Editor,—I am told by those who have knowledge of the times, that drunkenness is on the increase all along the line of the railroad, and throughout our Province generally. This is sad indeed, but I fear it is true. I know it is true as to this neighborhood. I have seen from the window of my room on several occasions recently, sad evidences of the terrible fact. After so much time and money spent, as has been done during the past thirty years, in getting up and sustaining temperance organizations of various names, it is painful to know that intemperance is to-day on the increase. Let not the friends of temperance shut their eyes to the terrible fact, nor be deluded into the vain idea that, because there are many divisions of Sons of Temperance and Good Templar Lodges, and that in some places these appear to be doing good, that, therefore, there is no cause for alarm. There is very great danger, at the present time, of the youth of our land being very soon engulfed in the terrible vortex of drunkenness. Very many fine lads and young men are already launched on the dreadful stream that is floating them swiftly toward the drunkard's grave and the drunkard's hell. Illicit vendors of the infernal, fiery poison, called by the various names of rum, brandy, whiskey, wine, beer, etc., abound in all directions throughout our fair Province, and are being patronized to a most fearful extent at the present time. Laws have been enacted in favor of temperance, but in most instances they remain a dead letter, because there is a lack, either of courage or principle, among the friends of the cause to carry out the law. Some individuals have indeed undertaken to fine the rumseller, but finding themselves deserted by those who were pledged to stand by them, they, too, have become discouraged, and so the rumseller boasts of his victory, and deals out his threatenings unsparingly against any person who shall dare to interfere with his diabolical business. And thus the matter stands! Now, what is to be done? Laws however good, are useless, unless they can be carried into execution, and it is evident that neither Sons of Temperance nor Good Templars have as yet been able to create a sentiment powerful enough to carry out laws against the illicit traffic in intoxicating liquor. Indeed it is, and always has been, the opinion of the writer that secret organizations are not adapted to cure the evil. No doubt these societies have, in some instances, done good; but in many instances the evil connected with them has far exceeded the good, and they, instead of advancing the cause of Temperance, have proved a hindrance and a curse to society generally. I have it on good authority, that at many of the meetings of those secret (so-called) Temperance Lodges, things are sometimes said and done that is not in keeping with the subject of temperance, &c. Such things are themselves intemperate, and can never promote the temperance cause. Surely it is quite time that

professing christians should separate themselves from all such trash and nonsense. It is foolish and wicked for ministers, or other professors of religion, to countenance the vagaries that are from time to time practiced at (what is called) temperance meetings. There is a more excellent way by which to promote and advance the cause of temperance. Let the ministers of the gospel and all the christian churches take hold of the work unitedly, zealously, and lovingly. Let them hold meetings as often (if necessary) as the Templars do. Let all those meetings be public; invite and persuade all the people to attend. Let the ministers preach upon the subject, as Paul did before Felix. Let deacons and others that have the gift for public speaking, deliver addresses, reprove, rebuke, and exhort, as occasion may demand; and not only publicly, but privately with individuals, in the family and social circle, anywhere and everywhere that opportunity is afforded, by all wise and proper means, seek to educate the people up to the reality of what will be the rumseller's and the drunkard's final doom. The cause of temperance is of too much importance to be trifled with. Light and frothy speeches ill become the subject.

Friends of Temperance and of humanity, "I beseech you suffer the word of exhortation," and, as you value the souls of your children, and their present happiness, as you desire the well being of your race, and in view of the final judgment, awake to the real state of society, as it now exists, and remember your opportunities for rescuing persons from drunkenness and saving souls from hell will soon all be past. O, strive diligently and prayerfully to bring sinners to Jesus, and God will reward you in that day when He shall say to you, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

R. S. MORTON.  
Millville, Aylesford, Sept. 14, 1880.

For the Christian Messenger.  
**Important to Baptists.**

Dear Editor,—Year after year an Agent from the British and Foreign Bible Society comes into the Lower Provinces, and takes away all the money which he can get, and has regularly organized Auxiliary Societies for the collection of funds.

It is not generally understood that the B. & F. B. S. is a Pedobaptist organization, and so Baptists assist it equally with others. This Society has given the Bible to the world in 231 languages and dialects.

We are thankful for any good which it may be doing, but it is evidently not giving the whole truth to the people. There is given an unfair and indefinite rendering of passages referring to baptism. For instance, in Telugu it renders Mark i. 9 thus: What took place in those days, that Jesus came from Nazareth in Galilee and received ablation from John near Jordan. Acts viii. 38: Then he commanded the chariot to stop, and afterward both Philip and the eunuch went down near to the water, and then he administered ablation to the latter. 1 Cor. xii. 13: Whether we are Jews or Gentiles, servants of one Master, we all received ablation in one Spirit, to form into one body.

Now these are but samples of all similar passages, and they are given an indefinite rendering in all the languages of the East.

Our missionaries, placing such Bibles in the hands of the heathen, are obliged when they preach, to contradict all the passages on baptism. I see by the last report of the Secretary of our Foreign Mission Board, that Dr. Jewett, an able Telugu scholar, is translating the New Testament, into Telugu. Since our Foreign Missionaries are laboring with that people, it is well, I think, for Baptists to withdraw their support immediately (for an Agent, Mr. Tuoland, is among us now) from the British and Foreign Bible Society, and increase their subscriptions to our Foreign Mission funds, so that when Dr. Jewett's translation comes out, the Board may be able to give our Missionaries as many copies as they require of the Testament conveying God's will on the subject of Baptism.

Yours &c.,  
L. M. WEEKS,  
Antigenish, Sept. 20, 1880.