

Both to be Punished.

A Christian missionary was once interrupted by a Brahmin, who said, "According to what you say, it was the devil who tempted man to sin. It is unjust, therefore, to punish man." "I will answer you," said the missionary, "with a story. A lame and a blind man were permitted by a fruit-grower to reside in his orchard. The presence of the fruit soon proved too much for them. But how were they to reach it? The lame man, mounted on the blind man's shoulders, and thus they reached the trees. When the owner came, he accused them of the theft. "Alas," said the lame man, "I could not go to the trees." "And I," said the blind man, "cannot even see the fruit." "No," said the owner, "but both together you managed to rob the orchard, therefore you shall be punished together." "For the same reason God will punish both Satan and man."—Gospel in all Lands.

For the Christian Messenger. Our Foreign Missions.

No. 2.

Dear Brother,—

I have read the first two paragraphs of Rev. W. P. Everett's letter in your last issue with the greatest astonishment and concern. Can it be possible that our Foreign Mission Board since another of their regular monthly meetings, has nothing whatever to report to us respecting this great crisis that has come upon our mission by the resignation of brother and sister Armstrong? There is indeed an official intimation that a committee has been appointed to secure new missionaries. But must we conclude that the one matter which is troubling all our hearts has been quietly dropped by them?

When the pastor of one of our churches resigns his charge, the deacons, upon learning of his decision, meet and carefully consider the matter, and if difficulties have occurred, it is their duty, after full deliberation, to report the matter to the church for final action, and then, if separation is deemed expedient, it is usual for kindly words of sympathy and christian solicitude to be placed upon record. But in the case of our missionaries, who have been in an enlarged sphere the representatives of all the churches, the brethren we have appointed to represent and act for us in this matter coolly receive their resignation without even intimating that an unusual incident has occurred. All we can learn is, that difficulties have arisen which threaten to terminate the co-operation existing for these many years past. Have any efforts been made to remove these difficulties, and restore harmony between our Board and our missionaries? Have the Board had any special meetings for prayer and fasting in this emergency? Have the churches been asked to make special prayer that our brethren may be divinely directed in this crisis? Have there been steps taken to call a special session of the Convention for full consultation and investigation of the difficulties which have arisen? Have the W. M. Aid Societies been appealed to for advice in this hour of trial?

We remember that when the question of keeping brother Boggs at home was under consideration, that circulars were sent to all the churches, the Associations were consulted, and in full Convention, medical opinions and strong advocacy was employed in order that the wished-for result should be obtained. There can be little doubt, as the event has proved, that our efforts were then misdirected, and we made a grave mistake. Is it not possible that we then lost the guidance of the Divine Spirit, and that darkness has come upon us in consequence?

I make no invidious distinctions or comparisons, when I affirm that brother and sister Armstrong are most efficient members of our missionary corps, for we must remember that Mrs. A. brought much experience to the new mission. They were also fortunate in being able to purchase mission premises very cheaply in "Chicacole," almost ready at their hand, while our missionaries at "Bimili" and "Bobbili" have had years of labour in building, so that they have been comparatively free to prosecute their studies in the language, and also to engage in real mission work with less to hinder their progress. Besides this, we know that all persons are not endowed with equal ability for acquiring a new and difficult language. So it is evident that their loss to the

mission at the present time must be regarded as a very great calamity.

We must also bear in mind that any new missionaries whom we may send out to the East,—if indeed any can be found sufficiently courageous to offer to go under the circumstances,—must spend many years of hard toil before they can hope to acquire as much knowledge of the people and their language as Mr. and Mrs. Armstrong now possess.

The financial aspects of this matter are well worthy our careful attention. In sending Mr. and Mrs. Armstrong out to the East, in supporting them while there, and in bringing them home again, we have expended about \$12,000 of our Foreign Mission funds. The great results which we may reasonably expect in the future from this expenditure must be, in a great measure, lost to us, if their connection with the mission is severed. But this is not all. Are there not reasons to fear that it may have a serious effect upon contributions for the support of our mission? From these and other considerations which might be urged, are we not imperatively called upon to pause and take a careful and prayerful review of our Foreign Mission work, and see whither we are drifting? Let a special session of our Convention be convened, and ask the co-operation of the W. M. Aid Societies. Let there be a day of humiliation and prayer set apart, and let all the churches be called upon to cry mightily to the God of missions, for direction and deliverance from this great trouble, which not only impedes our progress, but threatens our very existence as a separate, independent mission to the northern section of the great Telooquo people in India.

R. M. KING.

For the Christian Messenger.

Additional Specimens

OF JOHN DE WYCLIFF'S TRANSLATION OF THE NEW TESTAMENT INTO ENGLISH, A. D., 1380.

The Lord's Prayer. Matt. vi. 9-13. "Oure fadir, that art in hevencs; halowid be thi name; thi kyngdom come to; be thi wille don in erthe as in hevenc; geve to us this day oure breed; and forgeve to us oure dettois; and lede us not in to temptacioun, but delyvor us from yvel. Amen."

Note. The doxology is wanting in the best MSS. It is omitted in the Rheims (R. C.) version.

The Prodigal son. Luke xv. 11-26. "And he seide, a man hadde tweie sones; and the younger of them seide to the fadir, fadir, geve me the pecuniou of catel that fallith to me; and he departed to hem the catel, and not after many daies whanne alle thingis werea gaderid togedre the younger sone wente forth in pilgrymage into a fer cuntre, and there he wastid his goodis in livinge lecherousli; and after that he hadde endid alle thingis, a strong hungir was made in that cuntre, and he biganne to have nede; and he wente, and drouge him to een of the citeynes of that cuntre, and he sente hym into his towne to fede swyne; and he covetid to fille his wombe of the coddis that the hoggis eten; and no man gaf to hym; and he turned agen in to hym silf, and seid, how many hirid men in my fadir's hous had plente of looues, and I perisch here thorig hungir! I schal rise up and go to my fadir, and I schal seie to hym, fadir I have synned into hevenc and bifor thee; and now I am not worthi to be clepid thi sone; make me as oua of thi hirid men; and he roos up and caim to his fadir; and whanne he was yet afer, his fadir seie hym, and was strid bi merci, and he ranne and fil on his necke, and kissid hym. And the sone seide to him, fadir, I have synned into hevenc and bifor thee, and now I am not worthi to be clepid thi sone; and the fadir seide to his servanntis, swythe bryng ye forth the first stole, and clothe ye hym; and geve ye a rynge in his hand, and schoon on his feet; and bryng ye a fatte calf, and sleye, and ete we, and make we feest, for this my sone was deed, and hath lyved agen, he perished, and is founden; and alle men begebenen to etc."

Inseparable love. Rom. viii. 35-39. "Who then schal departe us from the charite of Christ? Tribulacioun or angwisch? or hungre or nakednesse, or peril, or swerd? As it is writin, for we ben slayn al dai for thee, we ben gessid as schepe of slautre; but in alle these thingis we overcomen, for hym that leved us. But I am certeyn, that nether death, nether lief, nether angells, nether principatis, nether vertues, nether presente thingis, nether things to comynge, nether strengthe, nethe high-

ten, nether deptnesse, nether woon other creature, may departe us fro the charite that is in Christ Ihesus oure Lord."

Heaven. Rev. vii. 13-17. "And oon of the senyours answerid, and seide to me, Who ben thei, that ben clothed with whigt stools? From whence camen thei? And I seide to hym, my lord, thou wost; and he seide to me, thei ben thei that camen fro greet tribulacion, and waischiden her stolis, and maken her whigt in the blood of the lamb, therefor thei ben bifor the throne of God, and serven to hym day and nygt in his temple, and he that sittith in the trose dwellith on hem; thei schaien no more hungre, nether thirst, nether sunne schal falle on hem, ne ony heate, for the lambe that is in the myddill of the trose schal govvrne hem, and schal lede forthe hem to the wellis of wattris of lief, and God schal wipe away ech tear fro the igen of hem."

The Benediction. 2 Cor. xiii. 14 The grais of our Lord Ihesus Crist and the charite of God, and the commowinge of the holi goost be with you alle. Amen.

Our readers may expect one of Wycliffe's sermons shortly.

J. M. C.

For the Christian Messenger.

Mr. Editor,—

I notice some strictures in last week's issue of the Messenger concerning the resignation of Rev. W. F. and Mrs. Armstrong. When I saw the resignation of the Foreign Missionary, with no explanation on his part of the reasons that prompted him thereto, it struck me that there must of necessity follow a general state of enquiry among our people, and it seems to me to be due to the Denomination which has so long supported these beloved missionaries, that Bro. Armstrong should at once come forward and explain the meaning of his brief and somewhat enigmatic note to the Foreign Board.

ONE OF MANY.

Jan. 14.

HOME MISSIONS.

The regular monthly meeting of the Home Mission Board was held in the vestry of the 1st Baptist Church, Yarmouth, Jan. 10th, 1881.

Reports were read from Bros. Wallace, Hall, Shaffner, Trimble, Hughes and Munro.

Treasurer reported receipts of the month only \$77.80, and a large number of orders still unpaid.

GRANTS.

- 1. To the Marsh Bridge Church \$200.00 for one year.
2. To the New Jerusalem field, \$100.00 for one year.

A. COHOON, Cor. Sec'y.

Hebron, Jan. 12, 1881.

The Christian Messenger.

Halifax, N. S., January 19, 1881.

Our readers may, perhaps, expect us to give some further expression of opinion on the position of our Foreign Missionary affairs, but having stated the grounds of dissatisfaction—we would prefer to leave the matter between the Missionary Board and the brethren generally, for whom they are acting. The Board is appointed by the Convention, and, of course, its members must have the confidence, sympathy, and support of the denomination. Their position is doubtless a very trying one, especially when any want of harmony between the missionaries and themselves exists. We have called in question the wisdom of their silence in reference to our brother and sister Armstrong, but we must conclude that they have acted conscientiously, and, as they suppose, for the best. We must suppose they are in possession of facts which, are a sufficient warrant for the Board accepting the resignation of our brother. Mr. & Mrs. Armstrong should be now in a position to give all needed information to the Board, to aid them in wisely directing any missionary operations, whereas they have, without giving what many suppose any adequate reason, dissolved their connection with the Board; and the Board, without any effort to show the necessity for so doing, have consented to the separation. It would appear, therefore, that the Board have not done themselves justice in this matter, but have left the brethren to surmise and find out from any source they can, what is the matter.—It may be that no other course could have been adopted on either side, and yet we are slow to believe that such is the case. Our impression with regard

to both the Board and Brother Armstrong, that they are worthy Christian men, with warm hearts beating with a desire to present the gospel to the heathen, and seeking to raise them to a participation of the joys and blessings of salvation through our Lord Jesus. Mistakes may have been made on one side or the other, and perhaps on both sides. Misunderstandings may have followed—and misapprehensions of the intentions of one towards the other may have produced alienation and eventually separation. We cannot believe, however, that this is to be the final disposing of this matter. Surely, there is no real necessity for this!

The relation that has for so long a period existed between us is not surely to come to an end so unceremoniously. We cannot but think that in the discussion of the matter it will be wise for us to believe that mutual explanations may be given and accepted, which will lay the foundation for reconciliation, and a better understanding in the future. The Board must be sustained in the proper management of the mission, and the missionaries must receive direction and advice in all matters of importance from the Board. We have no theory for bringing about such reconciliation and restoration, but in all our discussions, this, we believe, should be borne in mind as the object to be aimed at, and nothing should be allowed which will become a barrier to such re-union or be regretted after that has taken place. We do not say, "Peace at any price," but peace on a just and proper foundation; and in the endeavour to reach such conclusion only such words and thoughts should be used as will tend in this direction without leaving anything to rankle in the heart on either side.

If negotiations were in progress for a decision on any matter, it would be improper to ask for any announcement. As it is, we still have to ask for official information.

The New Syndicate, making proposals to build the Pacific Railway consists of large capitalists within the Dominion. The following is a copy of the letter from Mr. Leys, Solicitor of the body, which accompanied the documents sent to the government on Friday last:

Sir,—As the Solicitor for the gentlemen making the contract offer for the construction and working of the Canada Pacific Railway, I am instructed to lay it before you. I am to say, had time permitted, a very few days' delay would have resulted, in addition to the offer, of many more names of high standing from various quarters of the Dominion.

I have, the honor, &c., JOHN LEYS, To Sir Charles Tupper, Minister of Railways and Canals, Dom. of Canada.

The conditions of the offer were given in brief in our last week's issue. We learn further that the mode of payment of subsidy and other details are much the same as those provided in the present contract. The road is to remain in Canadian hands. One clause of the act makes it imperative on the company to open the stock books for public subscription in the cities of Montreal, Toronto, Halifax, St. John, Charlottetown, Winnipeg and Victoria. The directors are also chosen so that the interests of each Province, so far as they are represented in the Syndicate, shall be represented on the directorate. The stock books are to be open to the public.

The following are the signatures: W. P. Howland, Toronto. A. R. McMaster, " H. H. Cook, " Peley Howland, " W. Hendrie, Hamilton. John Procter, " John Stuart, " A. T. Wood, " Allan Gilmour, Ottawa. Jas. McLaren, " John Walker, London, Ont. D. McPhee, " P. S. Stevenson, Montreal. Jno. Carruthers, Kingston. G. A. Cox, Peterboro. A. W. Ross, Winnipeg. P. Larkin, St. Catherine's. K. Chisholm, Brampton. Alex. Gibson, Fredericton, N. B. Wm. D. Lovitt & Co., Yarmouth, N. S. Burnet & McKay, Renfrew.

The Great Question now before the Dominion Parliament and the country is the proposal made for the construction of the Canadian Pacific Railway. Being desirous that our readers should have the fullest information on this subject, we have accepted the offer to supply our readers with the speech of the Minister of Railways, Sir Charles Tupper, propounding the proposed contract, and have it in the enclosed SUPPLEMENT. We should have been glad also to have had the speech of the Hon.

Mr. Blake in the same form, but as we had no such opportunity, we have appropriated as much of our space as possible to the address of that gentleman given at the great meeting in Montreal. Our readers will in that find the principal points on which the opposition to the contract is based. The examination of the subject opens up to us the vast extent of territory embraced by the Dominion, and shews the great resources that may be looked for when it becomes settled.

We find in the London Freeman a notice of the expected arrival of Rev. G. M. W. Carey at Liverpool. That paper says:

"The circumstances of the invitation and acceptance are perhaps unique in the history of the denomination, as both the invitation and acceptance were cabled 3,000 miles across the ocean, and have since been confirmed by letter. It may be remembered that this chapel has been in course of erection since July 1 last year, when Mr. John Barran, M. P., laid the foundation stone. It is expected to be completed ready for the opening services about the beginning of March next. In the meanwhile the lecture-hall under the chapel has been prepared, and a Sunday-school has been formed with every promise of great success. The building committee have undertaken all the responsibilities connected with the call—if a cablegram can be so designated—to Mr. Carey, having no church or congregation, or constituency, but with a strong faith in the Divine blessing to come; and Mr. Carey has accepted under like circumstances. It is not often that pastoral relations are commenced under the water, even by Baptist churches, but with some of the committee faith had come by hearing in former pastoral relations, and the others could trust the report of their brethren in the unexpected circumstances which led up to this result. All will pray that this union, begun in a manner almost romantic, may continue with a very large blessing and without a drawback for many years to come.

HAPPY TORONTO.—The Baptist says:

"What a happy and well governed city Toronto ought to be! His Worship, the Mayor, four of the Aldermen, and three of the employees are superintendants of Sunday Schools. Of these Bro. Kimber is at the head of the Lewis St. school. We are glad to see so many public officers engaged in so Christ-like a work."

Professor Hind has of late made quite a stir by asserting that the statistics on which the Award of the Fishery Commission was made were falsified, and altogether incorrect. He has also since made similar assertions respecting the coal statistics. His doing this has been pronounced an attempt at black-mailing, but the matter was presented to the United States House of Representatives and rejected: A St. John paper says in reference to the matter:

"The United States papers say that 'Secretary Everts stated that Prof. Hind's charges concerning forged statistics relative to the fishery matter have been thoroughly investigated by Prof. Spencer F. Baird, and found to be unfounded.'"

The Pictou Presbytery has adopted a series of resolutions strongly condemning the desecration of the sabbath on the Intercolonial railway. After several, Whereas, affirming the increase of Sabbath Desecration, they say—

"Therefore Resolved, That this Presbytery find themselves constrained respectfully, but in decided and most earnest terms, to remonstrate against this invasion of a Divine ordinance, to which rulers as well as people are commanded at their peril to be in subjection.

There is doubtless a great want of respect for the Lord's Day in some of the Public Departments. Where this is the case in public work, the tone of public sentiment soon becomes lowered, and we think the protest of our Presbyterian friends is very proper and timely.

"AN ENQUIRER" wishes to know if it is right for a Baptist minister to receive payment from the State—the Common School fund, for services performed as a Teacher.

Such a profound question surely requires great consideration! Yet we see no reason why a Baptist minister should perform the services of a Teacher without pay, any more than a Baptist deacon or Church Clerk, or any other Baptist, if circumstances call him to engage in them.

The Annapolis County people are pressing forward the movement of connecting their capital with Great Britain by steamer direct. Meetings are being held, and pledges given of financial support in different places in the county.