

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVII, No. 35.

Halifax, Nova Scotia, Wednesday, August 30, 1882.

WHOLE SERIES.
Vol. XLVII, No. 35.

News from the Churches.

Ordination at Port Hawkesbury, Cape Breton.

Hawkesbury Baptist Church met on 5th July, 1882, at 3 P. M., and appointed Rev. J. E. Goucher, Chairman, and Brother T. M. King, Secretary.

The following delegates reported as present:—
Truro Church—Rev. J. E. Goucher and Brother John King.
Canso Church—Rev. F. O. Weeks.

Sydney Church—Rev. F. A. Kidson.
Antigonish Church—Licentiate F. M. Young, Brethren T. M. King, C. B. Whidden, W. R. Whidden, and J. A. Walker.
Hawkesbury Church—Brethren P. Paint, Jr., Solomon Embree.

Branch Street Tabernacle Church, Lowell, Mass., U. S., was represented by Licentiate O. C. S. Wallace.

The Council opened with prayer by Rev. F. A. Kidson; the record of the Hawkesbury Church was read in reference to their action in calling for the ordination of Brother W. H. Robinson, and assistance given that the Church had made satisfactory arrangements for the support of their Pastor.

The Candidate gave a satisfactory relation of his Christian experience, call to the Ministry, views of Christian doctrine, and Church polity.

It was unanimously resolved to proceed with the ordination at 7:30, P. M., of the same day. Public services were held at that hour in the following order: Prayer by Brethren Young and Wallace.

Sermon by Rev. J. E. Goucher. Ordaining prayer by Rev. F. A. Kidson.

Right hand of fellowship by Rev. F. O. Weeks.

Charge to the Candidate by Rev. J. E. Goucher.

Charge to the Church by Rev. F. O. Weeks.

PETER PAINT JUNR., Clerk of Hawkesbury B. Church.

Correspondence.

W. M. A. Societies Meeting.

The Annual Meeting of the W. M. A. Societies of N. S., N. B., and P. E. I., was held in Germain Street Baptist Church, St. John, N. B., on Monday, Aug. 21st, 1882.

The chair was occupied by Mrs. J. F. Masters. After the opening exercises the minutes of last meeting were read and approved.

The subject of forming the Aid Societies of the three Provinces into a general society was taken up, and after a pretty lengthy discussion it was decided to remain for another year as we are, and in the mean time to request the Presidents of the local societies to bring the matter before their several societies, and after learning their minds, communicate with the Secretaries of the various Boards.

The New Brunswick report was then read by the Secretary, Mrs. John March.

The Nova Scotia report was read by the Secretary, Mrs. Stephen Selden.

The report of P. E. Island was read by the Rev. A. H. Layers.

The reports showed that \$2970 had been raised, and \$2395 had been expended from the general fund.

Rev. S. B. Kempton stated that the cause of Mrs. Sanford's absence from this meeting was on account of the low state of her health. This information was received with deep regret.

Mrs. Douglas from Brooklyn, N. Y., a returned missionary from the Telugus, was present, and in response to a request, spoke at length of the work and prospects of the Mission, illustrating her remarks by incidents, which had come under her own observation. At the close of her remarks she received a hearty vote of thanks.

A very elegant paper, prepared by Miss Hammond was then read, in which she urges upon the young of the Pro-

vinces the necessity of going to the Foreign field to work for their Master.

A special request was made to have said paper printed in the Messenger and Visitor.

Meeting closed by singing the Doxology.

M. E. MARCH,
Secy. of the C. B. N. B.
August 26th, 1882.

RAMAPATAN, INDIA, June 29th, '82.
TO THE WOMEN OF THE W. M. A. SOCIETIES ASSEMBLED IN CONVENTION AT ST. JOHN, NEW BRUNSWICK.

My Dear Sisters,—
A short time ago the Secretary of the Central Board of New Brunswick asked me to write something, that she could read to you to-day. In complying with the request my desire is to unite us more closely, and to interest you all more deeply in the cause of God in India.

Being at present so far removed from my work, it is somewhat difficult to decide what particular subject to bring before you. You all know that during the greater part of the first quarter of the year, I was absent from Chicacoole. Returned on the first of April in comparative strength, overworked, and am now again away seeking the health that will admit of future effort. If the Master will, I hope to resume work in September.

When I wrote you last Convention time, God was prospering us at Chicacoole, and the close of the year found His gracious presence still among us. We felt that His Holy Spirit was illuminating with the "True Light" some of the dark places.

The coming of the new missionaries filled my heart with joy, for in them I found glad workers in sowing the good seed, and in gathering in the golden sheaves. The first half of this year has passed away leaving among us evidences of God's favour. At my station, and on the field there is growth, and the future looks hopeful.

The work always has its own peculiar trials, but they are lightened by the joy of blessing, and the latter is deepened by the shadows. Eleven, I believe have been baptized, but ten only have been added to the church. Mrs. March will be able to tell you of the Brahmin teacher who was baptized, and who then put himself fearlessly into the hands of his Brahmin friends. He was either tortured or drugged till two weeks to act independently, then taken away to Bimbi. When I was there a few days ago, he came twice to the mission house, at night. After the second visit we never could hear anything about him, and believe that he was confined at home; we were all deeply interested in him and were over him as deeply. The Brahmins will kill him rather than that he should be a Christian.

It appears to us that he might be such a useful man, but the Father knows what purposes are to be fulfilled in him. Pray for him to-day my sisters, that if it be possible God will yet reach out his arm and save him.

One of our great needs is holy God-fearing Hindus to go among their own people and preach Jesus as the Saviour of the world. While we feel that this want is not, nor can be supplied until the hearts of some among us have been touched with the living fire from on high. Do we know no great and pressing necessity which under God, you my sisters, can remove? And are there not those among you now in whose hearts is already a yearning desire to carry the knowledge of the Saviour's love to the perishing?

We need men and women both, even to such an extent that our mission is almost imperilled, but to the ladies I especially address myself, with the assurance that there are those among you, who are not only willing but anxious to engage in the Lord's work in India.

We need you, we believe that the Lord needs you, then why do you not come? Are some kept back by a sense of their own unworthiness for such a work? The work is high, and holy and blessed, but who ever engaged in it relying on the strength of his or her own perfection? Is not the arm of the Lord strong, and is it not for the weak and unworthy to lean upon? Does not God take pleasure in perfecting His strength in human weakness? Put yourselves

in His hands and submit to the working out of His will in you. It may be that the process will be different from what you think or wish. You may walk in paths where pain follows every step, but will you not learn deeper lessons in the riches of His grace, and will the fountain from which you draw daily supplies of strength ever fail?

It is hard to leave the home land with its dear ones whom we may next meet in Heaven, hard to leave its many privileges, its refinement and culture, there are trials in India, which only those who come, learn; but is there anything that out-weighs the preciousness of working for Christ and humanity? Hope may almost fail and the heart grow sick, but ever beyond the shadows is the prize for which we work, that He may be glorified in us. Which one or two of you will come? Try and prove it for yourselves.

At Bimbi, at Bobbili, and at Chicacoole, hundreds of women daily walk the streets with the freedom of the lower castes. To these we can talk as often as we will. Again in enclosed courts and worse still in darkened rooms we find the women of the higher castes, whom only such women as you and I can approach with the Gospel of the living God.

Must they live the long death that never dies because we cannot come and help them?

Oh, my sisters may God teach you ways and means of working for him, to give freely of what He has given to you and help some of you to feel how blessed it is to give yourselves. With my love to you all in the work.

Your sister,
CARRIE HAMMOND.

The report of N. S. Central Board and Treasurer's account is deferred till our next.

For the Christian Messenger.
Institution for the Deaf and Dumb, Göttingen St.

The next term of this Institute will commence on the first of September, and the Directors have great pleasure in intimating that their hopes of making improved arrangements for the benefit of pupils have been fully realized. The tried and faithful friend of the Deaf and Dumb, Mr. J. Scott Hutton, will resume his place at the head of the Institution. He will be assisted by a teacher recently selected by himself from the Staff of the Glasgow Institution for the Deaf and Dumb. The Directors have also happily secured the continued services of Miss Bateman, recently a teacher in the Model School at Fredericton, a young lady who has already won the affections of the pupils and the fullest confidence of the Directors. Mr. John Logan, who has been connected with the Institution for several years, will continue at his post.

Our Institution is thus equipped with a teaching staff of rare excellence, and the very best hopes may be entertained as to its future efficiency. Mr. Hutton's return, ardently desired by us, is ground for unmingled gratification and thankfulness. His assistants are all teachers of prudence, zeal, and experience. The discipline of the Institution is that of an affectionate Christian family. The Matron, Mrs. Vinocore, has for long years proved most faithful and indefatigable in her work.

The Institution is delightfully situated in one of the healthiest localities of the City, enjoying the purest air, overlooking the harbor, and surrounded by fields and trees. It is well ventilated and drained and the temperature is kept at the right point by means of hot water. The health and comfort of the pupils, as well as their intellectual and moral training, receive due attention.

All in all, the Directors feel justified in recommending the Institution without reserve, as deserving the fullest confidence of all who are interested in the training of the "children of silence."

Yours respectfully,
D. McN. PARKER, M. D.,
Chairman,
GEORGE H. STARR, Treasurer,
GEORGE R. ANDERSON,
A. K. MACKINLAY,
JOHN FORREST, Secretary.
Halifax, N. S., August 28, 1882.

Sir Charles Tupper, object in going to England was to consult eminent physicians there regarding his health.

For the Christian Messenger.
Acadia College.

Dear Editor,—

The Executive Committee are arranging an immediate prosecution of the work of raising the \$33,000 College debt, a beginning of which was so handsomely made at the Convention. Different agencies will be set at work in the different provinces. I have consented to spend the short time before the opening of the College term in visiting the Counties of Annapolis, Kings and Hants, and would hereby request the friends of the College in these Counties generously to assist me in the work. \$9,550 have already been pledged.

The raising of the whole amount will be about equivalent to the endowing of two chairs, and will place the College on a sound financial basis. I have to request that those whom I shall not be able to visit will address me at Wolfville, naming the sum they will be responsible for. Are there not a few persons in these three counties who will nobly imitate the example of Brethren Chute and Curry, who have subscribed \$1,000 each? Are there not others who will make their subscription \$500? And yet many others who will give \$100? Now brethren, for a long pull, a strong pull, and a pull altogether!!

D. M. WELTON.

News of the World.

THE WAR IN EGYPT.—A despatch from General Wolsley on Friday last gives an account of an engagement with the Egyptians on Thursday. He found it necessary to send serious damage should be done to the Canal. He held his ground the whole day against 10,000 Egyptians, his forces numbered about 2,000 men. Gen. Wolsley says: "I advanced this morning before daybreak with the household cavalry, two horse artillery guns, 30 mounted infantry, 1,000 men from the York and Lancaster Regiment and marines. After the fighting I took possession of the dam which the enemy had constructed across the canal between the villages of Maghar and Mohuta. During the operation two squadrons of household cavalry charged the enemy's broken infantry very gallantly.

In a telegram despatched at two o'clock in the morning General Wolsley adds: "I omitted to say that I had with me yesterday two galleys worked by seamen, who did their duty admirably."

Damiatta has been captured. The Sanitary agent of the English Government, a post office official, and two priests were found there. They had been loaded with chains for the last six weeks and subjected to most terrible cruelties.

A telegram from Alexandria on Thursday announces the capture by the British of Tel-el-Kiber with 2,000 prisoners.

The pillaging party who entered Ramleh on Thursday consisted of 50 B-douins and five men of Mustophazi Regt. As soon as they entered the outskirts of Ramleh they commenced their work of plunder. On the approach of a body of Highlanders the Bedouins fled.

At Cairo torchlight processions parade nightly, men and boys calling on Allah to send death to English and all Christian dogs.

Troops at Fort Ghemleli near Port Said are reported to be wavering in their allegiance to Arabi. Many of them are deserting.

Seven of Arabi's officers surrendered on Tuesday. They allege that many officers and men wish to surrender, but are afraid owing to Arabi's spreading reports that the English shoot all prisoners.

The Austrian gunboat Nautilus, bound from Port Said to Alexandria, passed Aboukir on Monday. The commander seeing a white flag flying on the Aboukir forts supposed they were in possession of the British and sent a boat ashore with an officer and twelve men, who were made prisoners by the Egyptians.

A private telegram from Alexandria states that the Nile is rising rapidly and will soon overflow. Irrigation of low points has commenced.

The operations of Sunday and Monday seem to have been of an active character.

Arabi Pasha's armored train left the position of the enemy at King Osman at 6 in the evening and advanced about

300 yards, when two heavy guns on Water Works Hill fired five rounds against the train. One shell fell in the enemy's trenches. The train retired without replying to the fire.

Rameses and Birketel Mabsameh were occupied by the British.

The British man-of-war Monitor shelled the enemy's outposts in the direction of Aboukir and fired with increased rapidity until sunset. The enemy's reply was weak.

A renewal of outrages against Jews are reported from the interior of Poland. The assailants are encouraged in their attacks by the apathy of the officials.

Over one hundred women are on trial at Gross Beckerek, charged with poisoning their husbands. The guilt of thirty-five of them has been proved.

At every station on the Russian railroads is a grievance book, in which the traveller may inscribe his wrongs in any language he likes, and which is periodically read by the authorities.

Our Salvation Drawing Nearer.

BY REV. W. WALTERS.

The Apostle's words, "For now is our salvation nearer than when we believed," reminds us of the most important epoch in our lives—the time when we believed. That was the turning point in our history. Up to that period we had been alienated from God, and were under condemnation. We lived to ourselves; indeed, to all the purposes of our creation we did not live at all—we were dead in trespasses and sins. We were in the broad road, our back to God, and our face to destruction. Perhaps for some time before we believed, we had convictions of sin and felt our need of a Saviour. The woman whom Christ healed had been afflicted twelve years; and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. Something singular may have been our experience. Conviction of sin, concern about salvation, outward reformation, attendance on religious ordinances—none of these nor all of them together can secure pardon and peace. Just as the poor woman was not healed till she touched the hem of Christ's garment, so we were not saved till we trusted in His precious blood. When we received Christ by faith, and not till then we became sons of God.

The time when we believed is not a period to be forgotten. The day in which God brought out the children of Israel from Egypt was a day to be remembered. Much more is the day of our affiance to Christ. With some it is more sharply defined than with others; the attendant circumstances were more marked and impressive, and, therefore, the remembrance is more vivid. With some, the change was sudden—light following darkness at once, as in tropical climes; with others there was a lengthened twilight before the day. Some were drawn to Christ by the force of a storm; others drawn by His warm attractions. There was a wide difference in their beginnings of the new life, between the Philippian gaoler and Timothy, who from a child had known the Holy Scriptures. With those who have been brought up in Christian households, and who from their childhood have been dutiful and good, it may be difficult to fix on the precise date of conversion. Yet, in all cases where Christ has become ours by the appropriation of faith, there is more or less the remembrance of the season. Be it our desire and aim to keep ever fresh in our memory the day when we began to live unto God!

"Now is our salvation nearer than when we believed." The words remind us of the intervening period between then and now. With some the period has been short. You have but recently put on Christ. But some of us have been in Christ long. Many years have passed away since we believed. The words remind us therefore of many changes—changes in our domestic relationships and responsibilities—changes in our habits—changes in our mode of living and our social circumstances—changes in our vocation and

engagements—and what is more important than all, changes in ourselves—in our persons, our tempers, our minds, our hearts, our whole men. It may be presumed that moral and spiritual changes have all been in one direction—that of progress; and that to-day we have a truer and deeper enjoyment of religion, are more active in Christ's cause, possess more of Christ's spirit, and are more meet for heaven than at any previous period. May we still go from strength to strength, till we appear before God in Zion!

We are reminded of many short comings and departures from God. How many opportunities for promoting our own piety, and being useful to others, have we neglected! What weak excuses have often sufficed to hinder us from the discharge of Christian duty! How wayward and rebellious we have often been! Since we believed, we have again and again grieved our God. Blessed be His Name! He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards those who fear Him. As far as the east is from the west, so far hath he removed our transgressions from us!

We are reminded, therefore, of many mercies. Who can count the sum of them? Life, health, friends, blessings, of infinite variety! Religious privileges, Sabbaths, sermons, Christian communion! Restraint and upholding grace, strength in weakness, comfort in sorrow, light in darkness! How often has He heard our prayer in distress, and been to us a refuge from the storm and a shadow from the heat, and given us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness! O give thanks unto the Lord, for He is good; for His mercy endureth for ever!

"Now is our salvation nearer than when we believed." The words bring before us things to come. "Our salvation." There is a present salvation—deliverance from condemnation, and from the love and dominion of sin—but it is incomplete. Full salvation—deliverance from all sin and temptation, and suffering and death, and punishment, and the enjoyment of eternal happiness in the presence of the Lord—that is in the future. We shall enter upon it at death; we shall inherit it in full at the Lord's second coming. Nearer than when we believed, what a beautiful view of the progress of life! As years pass away, we are apt to speak of what we are leaving. We have here a more hopeful outlook. We look forward to that country which is to be our future home. Every day lessens the distance. Sometimes we cannot see it, by reason of the mist and darkness of unbelief.

But often to our faith's clear sight, The glorious city nears. And then, indeed, our hopes are bright, And we forget our fears.

Nearer than when we believed, This should quicken our diligence. It is high time to awake out of sleep. Be diligent; that ye may be found of Him in peace, without spot and blameless. It should purify our affections and conduct. The night is far spent, the day is at hand; let us therefore cast off the works of darkness; and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof. The prospect should kindle hope and desire. This salvation is the end of our faith. Is it not what God has promised? Is it not the goal to which we have been tending ever, since we first knew the Lord? Prepare for the possession of your future blessedness.

Death, said Dr. Judson, "can never take me by surprise. Happy man! May this be our experience! Now is our salvation nearer than when we believed."

A Great Thing.

It is a great thing to be a faithful teacher; to do wholly and heartily one's own work in the Lord's plan for a single class. Mr. Moody once said: "The world has yet to see the power of one man consecrated to God's service. He who has but a single talent may gain with it not one talent only, but a thousand talents besides; for the declaration of Jesus stands: 'If any man serve me, him will my Father honor.'"