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Sundan Reading.

In the Morning. "But when the morning was now come Jesus stood on the shore."-JOHN XXI. 4. They had toiled all night and caught nothing. But Jesus stood on the shore, In the grey glad light of the morning, And his face was kind as of yore; So all their trouble was over, And ended the weary pain Of the work that was unrewarded, And their hearts had joy again.

He looked at them all with pity; So hungry and tired they were. And sad with the disappointment That fellowed their toil and care! But the Master gave them a morning Sunny and glad and sweet. With a harvest caught from the water, And a feast spread for them to eat.

We too have our nights of darkness; But whenever the morning breaks, And shows us the Saviour near us, Our life a new gladness takes; His coming is always sunshine, And happiness, rest, and peace; The turden of care is lifted, And sorrow and sighing cease.

O Jesus, where'er we journey, Grant that the way may end With Thee on the shore beside us, A pitiful, mighty Friend! And then as we fight with the waters, Our hearts shall with hope grow strong, The morning shall bring us a respite, With leisure for praiseful song.

We know there is yet before us A more mysterious night. But we safely shall pass through its shadows, To the shores of the land of light, And we cannot picture the glory And the joy that there shall be. But this is the best of heaven— That there we shall dwell with Thee.

Offence of the Cross.

Marianne Farningham.

DR. W. LANDELS.

" Christ and Him crucified" is offensive to those who, because of their pride and self-sufficiency, perceive only its outward form. In order that we may not excuse, but understand, the procedure of those men, who found this doctrine an offence in the Apostles' days, let us try to place ourselves in their position for a little while,

" Christ crucified "-take the bare fact represented by the phrase, consider how it must have appeared to to those to whom the Apostles proclaimed it as the means of the world's salvation. The Jew was proud of his religious position and privileges, his descent from Abraham, his connection with a long line of illustrious men, his separation from all other peoples; "to him pertained the adoption, and the glory, and the covenants, and the giving of the law and the service of God and the promises;" and all these he must renounce as the ground of his acceptance | than hanging-" was crucified at the with God, and submit to the authority age of thirty-three-his own countryof a Man who was crucified, and trust for salvation to Him alone! The followers of this Man did indeed speak of the miracles He wrought, and of His who came to this ignominious end is resurrection from the dead, but the the Son of God and the Saviour of the great mass of the Jew's countrymen believed none of these things. The teaches which would enable us to undermen of light and leading among them rejected them almost to a man. Rabbi disposed to accept; did we find it superior this and Rabbi that were not numbered to our own, but by faith in his person among His followers. The chief priest | and works-faith in the disgraceful fact and rulers did not believe on Him. The of his crucifixion as the atonement for Scribes and Pharisees denounced Him. sin-that men are to obtain forgiveness The populace clamoured for His cruci- and rise to the enjoyment of immortal fixion. And was he, the Jew, so highly favoured, so distinguished from the men | in the hearing of a philosophical people? of every other nation, to give up all He must be a madman or lunatic at that he had clung to and gloried in, and large who comes to us with such a mesas the scholar with the Master, the sage. Has he found any adherents? servant with his Lord, identify himself Yes, but only among the scum of the with a man sprung from the peasant population, not among the wise or the class who had burlesqued their national mighty and the noble, but the foolish, hopes by pretending to be their Messiah, and after a public life of three years' duration, had, amidst the execrations of his countrymen, ended his days upon a cross? What, we can imagine them saying one to another, "No nation in the world has a history so proud as the history of our own. Our God is the Greeks, the Apostolic message must Almighty and the Faithful God, the have presented itself very much in this Creator of all things. He dealt with light. And there are those among us our fathers as He had not dealt with to whom it does not appear very differany other people. He called them out ent even now. The man who has been of the darkness of heathenism and set accustomed to trust in outward forms, them apart for Himself. He spoke to no matter to what sect he belongs, unless them from the mountain and out of the he first undergoes a Divine preparation, ples attests God's approval of their midst of the thunder. He divided the is sure to resent a message which tells sea for them, and dried up the river. him that these are useless. And the He fed them with bread from heaven, men who, in their pride of intellect, which shall fill the whole earth.—Pres. and gave them water from the flinty fancy themselves superior to the need

rock. He marched at their head through of a Divine revelation, and presume in the wilderness in the pillar of cloud and fire. Our national statutes, and religious observances, were given by direct Divine communications. We have Moses' laws, and David's psalms, and Solomon's proverbs, and the glowing predictions of the prophets-a literature not very extensive, yet unique in its grandeur-such as no other nation can boast. And now we are to find them all surpassed—a greater than Moses, a greater than David, a greater than Solomon, a greater than the prophets; we are to find the anointed of God, yea God Himself, in the person of a crucified carpenter! Was ever a people so put upon before? Was ever such a thing demanded of any nation?" Truly it must have seemed to them hard case. Do you wonder that those who were so religious, and who gloried in their religion, when they had no Divine enlightenment, were maddened by it and resented it, and that thus th doctrine of Christ crucified proved stumbling block to the Jews?

The Greek was not much less proud,

ments. He gloried in his Art and

Philosophy about as much as the Jew

in his religious position and privileges. Had they not their schools of the academy and the grove? Had not their philosophers, with a power of intellect unsurpassed, tried to solve the problem of human existence? Did they not both in their Art and their Philosophy do homage to the immortal gods? Were not their mythologies a fair representative of their views and feelingsthe most accurate embodiments of human thought on these great questions? Was not their Athens the light of the world—the centre of its intellectual power? And now, a stranger has come among them-a man of contemptible appearance, with tender eyes and not very comely countenance, evidently one of the poorest of the poor, clad in coarse garb, speaking their language with a foreign accent—and he tells them that all their philosophies and mythologies are to be supplanted by faith in a man who was crucified! Do you wonder that the smart young men -the students of the schools-made fun of his message? And that the philosophers in their gatherings said one to another-" Have you heard of this foreigner who has been babbling on Mar's Hill and setting forth strange gods? It seems he treats our philosophies with little respect. He tells of a peasant in the province of Galilee, belonging to the uncultivated, superstitious, barbarous Hebrew people, who laid claim to Divine endowments and authority, and was hanged "-no should not say hanged, for hanging was not known then, but, what was worse men demanding his execution, and the governor not daring to resist the popular clamour-that this low-born man world; and it is not by any philosophy he stand his claim, and which we might be life! Was ever such nonsense uttered and the weak-minded and the nobodies of the city. Our intelligent people want a philosophy, not an absurd tale about a crucified Jewish carpenter!"

To those who, because of their unpreparedness, looked only at the outer features of the story, whether Jews or

their self-sufficiency to pronounce on what God is likely or not likely to do. will, unless God shall humble them, treat with scorn the message which tells them that they can only be saved by faith in a crucified Redeemer. For still the formalist requires a sign, and the learned sceptic seeks after a philosophy. " But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness."

The Saved Hand.

Some years ago a minister of the gospel was preaching about the benefit and blessings that may be obtained by prayer. 'I once knew a little boy, said he, 'who had a very bad sore on his right hand. It got worse in spite of all that was done for it. At last it began to mortify, and the doctor said would have to be taken off, in order to save his life.

'The day was fixed for the operation. The little boy was a Christian. He had a little retired shady spot in a corner of his father's garden where he used often to go and take his book when he wanted to have a quiet time for reading. When he heard the doctor say that his if at all, of his intellectual achievehand must be cut off he felt very sad : he did not want to lose his right hand. So he went to that quiet shady spot in the garden, and there kneeled down and prayed that God would make his hand better, and let it get well again without having to be cut off.

'The next day, when the doctor came to look at his hand, he was very much surprised to find it looking a great deal better. Next day it was better still; and the third day he said he thought it was going to get well, and that it would

not be necessary to have it taken off. 'The little boy grew up to be a man. He became a minister; and this,' said the speaker, holding up his hand, 'is the right hand that was saved by prayer from being cut off. And I hold up this hand before you as a proof of the blessings that may be obtained in answer to prayer.' 'In everything, by prayer and supplication, with thanksgiving, let your requests be made known to God. - Church Union.

Living by Giving.

Religion is life, and life will cease without exercise. A church grows richer by giving its wealth. It grows stronger by the expenditure of its strength, just as the blacksmith's arm strengthens with every sturdy blow Show us the churches that have orgaized mission bands and sent forth mis sionaries to foreign lands, and we will show, by actual statistics, that they have received constant accessions of strength. For every new root striking into deeper soil, for every branch spreading out into clearer light and fuller sunshine, that parent tree has grown larger and healthier. On the other land, churches that have closed their hearts to foreign work have declined in numbers and in strength You will remember that Andrew Fuller saved the church at Kettering declension and extinction by enlisting its energies in the foreign field. While they worked for self the Lord did not work with them.

Fifty years ago thirty Baptist churches in Maryland declared them selves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands while the anti-mission churches diminished they now number only seven or eight persons. Thus the Lord of the vineyard condemns the faithless owner the buried talent. Twenty seven years after its establishment, the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson, in a lecture on "The Development of Modern Missions," says "It is impossible for mission churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission."

And it is equally true of our home churches, that their only salvation from effeminacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circles of home, sympathies grow weak, energies slacken; love loses its strongest stimulus-unselfish devotion; and faith lacks the vindication and confirmation which crowns its conquests over barbarism. As the Chinese woman's foot, cramped and confined, renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervate the whole character. When ecclesiastical tyranny tried to mold the free thought of the Puritans by ritual and litany, and even to curb its expression by chains and prison walls, it sought a broader field for expansion in the New World; and the remarkable growth of their princiexodus to a wider sphere. The gospel is like leaven; it leavens the whole

Correspondence.

For the Christian Messenger. Letter from India.

Religious intolerance produces many monstrosities. The Society for the Propagation of the Gospel, of which the Bishop of Colombo is President, has an extensive mission in Ceylon, and engages largely in educational work through the agency of heathen teachers. The Society has also a few native Christian teachers. One of these wishing to marry recently, selected as his future wife the daughter of an eminently respectable but "dissenting" native preacher. The good Bishop, in hely horror, forbade the banns. The teacher, nevertheless, married the girl, and at once received from the Bishop notice of his dismissal from the employ of the S. P. G. Then the Bishop, as a warning to all, preached a sermon on the subject, in which he referred to the marriage of this Christian with an unbeliever as a "sad fall." Now observe, this Society employs many heathen teachers, but one of its Christians is dismissed because he marries a nonconformist. Better, you observe to employ heathen than dissenters, or even men who have dissenting wives. So much for this method of propagating the gospel. It is thought that the Calcutta Con-

ference of Bishops will give an expression of opinion on this matter mixed marriages from the Anglican point of view; that is to say, on the marriage of members of the Church of England with nonconformists, sectarians and heretics generally. Should their lordships pronounce against such marriages-and many think they will-and instruct their clergy accordingly, as the Bishop of Bombay did recently in regard to the remarriage of divorced persons, there will be an expression of opinion which will not be a simple explosion of indignant sentiment.

The following facts are of a piece with the above, and equally significant. When missionaries of the different Christian Missions met together a few days ago in Calcutta to consider the question of Christian Union, when some one proposed that the meeting be opened with prayer it was discovered that the representatives of the Anglican body could not conscientiously unite in extempore prayer with the others. It being found impracticable to invoke the Divine blessing in this way, a compromise was effected by repeating the Lord's Prayer. Principle, too, prevented the Bishop of Calcutta from presiding at the late Missionary Conference. He would pray for God's blessing, he said, but he couldn't conscientiously occupy the chair. Truly some good men can sail very near the wind! If the Holy Spirit could be among dissenters, why could not the Bishop? Is it true that " the thoughts of men are widened with the process of the suns?" If so, the Indian Church of the future will not have apostolic succession for its

The following resolution adopted by the Decennial Missionary Conference recently assembled in Calcutta, is the unanimous opinion of some 450 missionaries from all parts of India and Burmah, representing all the evangelical missions of the East, and ought to be read in every church in the world, and pondered long and prayerfully by every Christian:

" Resolved, That this Conference deeply impressed with the vastness of great show of concession of power to the work which remains to be done before India can be won for Christ. Even in the great centres of population, where there is the largest number of missionaries, there are far fewer than are needed, but many districts with more than a million inhabitants are left to the care of but one or two missionaries, and other tracts of country equally populous, and yearly becoming more accessible, are without a single Christian missionary resident in their midst. From all parts of the empire the cry is heard that there are abundant openings for work, but no laborers ready to do it, and the numerous representatives from all parts of the mission field in India, Burmah, and Ceylon here present feel that an earnest appeal should be made to the churches in Europe and America for more missionaries, both men and women. They, therefore, commend this subject to the and the inspection of the voracious prayerful attention of all the home churches and societies, and urge with all the emphasis in their power the necessity of the utmost being done to send forth a largely increased number of laborers into this great field already white unto

In view of this appeal to all Chriscontemplating the great work to be

done, to know what has already been accomplished. The present decade has been one of marked progress. The native Christian community has creased in India, Barmah, and Ceylon from 318,363 to 528,590, and in India alone from 224,258 to 417,372. The increase in India between '351 and 1861 was 53 per cent., in the next decade 61, and in the last dece e 86 per cent ! The Protestant native hristians of India have just trebled in 10 years increasing from 138,771 to 417,372. The number of communicants has increased in these countries from 78,494 to 143,077, and in India alone from 52 816 to 113 325. The largest increase has been in the Madras Presidency, where the number has risen from 160,955 to 299,744. The number of missionaries has increased from 488 to 586; the number of native preachers from 1 985 to 2,488. The number of non-Christian teachers in mission schools stands where it did 10 years ago, but the Christian teachers have nearly doubled, increased from 2,294 to 4,345, The chief increase has been in the mission of the American Baptist Union to the Telugus, the number of communicants swelling in 10 years from 2 498 to 22,509. What is called the Criminal Proce-

dure Bill is attracting much attention and causing great excitement in India just now. Not content with baving made very important if not equally judicious concessions to the natives in the matter. of local self-government, the Viceroy now urges the passing of a Criminal Procedure Bill which will place in the hands of native magistrates and judges a power which they have never yet held, that, namely, of trying and passing sentence upon European residents in criminal suits. The natives are delighted with this recognition of their ability and honesty, and good Lord Ripon is lauded to the skies in all the languages of India. There is equal excitement among the European population, but of a different nature. The strongest expressions of disapproval and indignation come pouring in from all parts of the land; the Viceroy is petitioned to reconsider this very important step; the Home Government is memorialized; while in the large cities notably Calcutta, associations are being formed by the wives and daughters of European officers and civilians to protest against the obnoxious bill, and the indignities which it will certainly bring upon them, their husbands and children, if native magistrates and judges are al lowed to entertain every or any petty charge which may out of spite be brought against them. There are even hints of a "white meeting" if the Bill is passed—and it is likely to pass, for the attitude of the Home Government is very favorable. There is, perhaps, but little cause for fear if the Bill becomes law. New, but limited power, will, it is true, be placed in the hands of the natives; but at the same time a wholesome check will be imposed upon the abuse of natives by army officers and civilians. False accusers and false witnesses may be purchased readily in India for a few annas; but the Englishman accused by such men is in a much better position than his accusers, and will undoubtedly have the privilege of appealing from the decision of the native magistrate or judge to a higher court and the judgment of his peers. It is even hinted that the bill is simply a piece of political hypocrisy, making please the natives, but really so hedged and restricted that the native gains nothing.

Indian gold mining has attracted much attention for some years past. large amount of capital has not only been paid but swallowed up in unproductive mines and the pockets of speculators. The district of Wynaad in Central India, especially, has sunk large sums. The out of-the-way situation of the mining district is unfortunate in a double sense, distance from the coast preventing alike the ready importation of labor-saving machinery, mines by exasperated shareholders .-And new it begins to be whispered that it is the old story of much cry and little wool; plenty of quartz but little gold; poor stockholders and directors grown suddenly rich. The following authentic letter copied from a London paper will tians it may encourage many, while serve to indicate the feeling on the tributes twenty-five dollars within two

"The secretary of an Indian gold mire having sent an imperative demand to a certain shareholder for the payment of a 'call' received the following reply: Dar Sir, -I have your letter of this date, and note that your directors propose to proceed against me. Your prospecius stated that one of the objects of your company was ' to seek, win, and work gold in India and elsewhere.'-Things not turning out well in India your directors apparently consider it their duty to seek, win, and work gold elsewhere,'-i.e., out of me. I can assure you, however, that I am not an auriferous vein; the only lode I possess is a load of debt, and as a gold mine I shall be a failure. Your prospectus estimated a yield of 10 ounces of gold per ton on 30,000 tons of quartz per annum-£10,500 sterling. You may crush me, but you will find that I will not yield nearly so much. My person (which for the purpose of this calculation may be considered quartz) weighs, roughly speaking, ten stone, and if crushed immediately I estimate that it would yield as under:

Gold, . . . nil. Silver, 3 . 0d. Copper, . . . 0s. 41d.

3s. 41d. Deduct cost of crushing, say £5. 6s. Yours faithfully."

April 24th, 1883.

For the Christian Messenger. To the Members of W. M. A. Societies of N. S.

It will be remembered by the members of the Women's Missionary Aid Societies that there was presented in the MESSEN. GER of March 21st, an article, by the Central Board of N.S., with reference to proposed changes in the Constitution. It has been thought desirable that further explanation be furnished, especially with reference to three essential features, viz : 1. The relations between the Circles and the Central Board; 2. Those between the proposed Society and the Foreign Mission Board; and 3. The union of the three Central Boards.

1. Here exists the greatest necessity for change. Hitherto there has been no constitutional connection between the Circles and the Central Board. This Board was appointed by the Foreign Mission Board, in conjunction with the city churches, the Circles having neither voice nor responsibility in the matter. Its members have thus had the whole weight of care and labor, which should have been shared by their sisters of the Circles. Feeling this, they have, for the past two or three years, called together during the Convention delegates from the Circles, and sought their advice and support. They now ask the Circles to constitutionally assume their proper share of the work, and to give them the sanction of their choice and direction.

2. Some misunderstanding has evidently arisen as to the second point, and it has even been thought that the idea of an organization, independent of the Foreign Mission Board, was entertained. But it will be seen, by the following proposed Constitution, that such is not the case. The proposed Society will, as before, furnish, through the Foreign Mission Board, support to Christian women employed by said Board, and will have no further power of appropriation, than has hitherto been exercised by the Cen-

3. While it might be desirable for the Nova Scotia Circles to form a Society upon the proposed basis, it seems to them still more desirable that their sisters of New Brunswick and Prince Edward Island should unite with them. We have the same field. We support the same labours, and are auxiliary to the same Board. Why should we have

three executives? PROPOSED CONSTITUTION.

I. This Association shall be called the Woman's Baptist Missionary Society of the Maritime Provinces.

II. The object of this Society shall be the evangelization of heathen women,

III. The object it shall seek to accomplish, (a) by furnishing, through the Foreign Mission Board of the Baptist Convention of the Maritime Provinces. support and facilities for work to Chris tian women recommended by this Society to said Board as missionaries, native teachers, or Bible readers; and (b) by aiding the Foreign Mission Board in the prosecution of mission work in any way that may, from time to time, seem to this Society necessary.

IV. Any woman shall be held and deemed a member of this Society who contributes one dollar a year to its funds; and any woman a life member who conyears. All members of Auxiliary Mis-

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