

of her beautiful life, and it culminated amid the glories of an endless day. Months after she had come into this experience she writes, as follows: "One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' The utterly unexpected and altogether unimagined sense of its fulfilment to me, on simply believing in its fullness, was just indescribable. I expected nothing like it short of heaven. I am so thankful that, in the whole matter, there was as little human instrumentality as well could be, for certainly two letters from a stranger were little. All the rest was, I am sure, God's own direct teaching. I am so conscious of this, through His word and His Spirit in the matter, that I cannot think I can ever unsee it again." I have waited many months before writing this, so it is no new and untested theory to me; and, in fact, experience came to me before theory, and is more to me than any theory." So for nearly six years she walked in the light of the Lord.

But her constant labors with her pen and her voice, and her frequent exposures, were too much for a frame so slight as hers. She, although an Englishwoman, born and bred amid polite society, and mingling all her life with cultured and refined persons, had from conviction, become a total abstainer, and devoted much of the later years of her life to the work of temperance reform. It was so ordered that her last public service was on this line. She had promised to meet some men and boys on the village bank in May. The day was damp, and, standing a long time on this cold, damp spot, heavy clouds came up from the Channel, and she returned wet and chilly with the rain and mist. Fever came on; still she continued to work, writing letters and correcting proofs, until inflammation came on, and her agony was so intense that she could do no more. In sweet submission she said, "God's will is delicious; He makes no mistakes." When informed that she was seriously ill, she said, "I thought so; but it I am going, it is too good to be true." Bidding one of her doctors good-bye, she asked, "Do you really think I am going?" "Yes," "To day?" "Probably." And she replied, "Beautiful; too good to be true; and looking up with a smile, continued, "Splendid to be so near the gates of heaven." At length the moment of departure arrived. There was a rush of convulsive sickness, then, nestling down into the pillows she folded her hands upon her breast saying, "There, now it is all over! Blessed rest!" Her countenance now became radiant with the glory breaking upon her soul, and for some minutes it seemed, to those who watched her, that she had met and was conversing with the King in His beauty. She tried to sing; but after one sweet, high note, "He—," her voice failed, and she was gone—satisfied, glorified, with her Lord.

So she took . . .
The one grand step beyond the stars of God,
Into the splendor, shadowless and broad,
Into the everlasting joy and light;
The zenith of the earthly life was come.

She was buried in Astley church yard, and on the north side of her father's tomb are the following inscriptions:

"By her writings in prose and verse she, 'being dead, yet speaketh.'"
"The blood of Jesus Christ His Son cleanseth us from all sin."

For the Christian Messenger.

Correction.—P. E. Island.

DEAR BROTHER,—

I am in receipt of a very neat pamphlet called THE MISSIONARY, edited by the highly esteemed Pastor of the Church at Cavendish, P. E. I. The pamphlet is very neat in appearance, full of interesting missionary intelligence, and contains short but very interesting sketches of the history of "Our Island Churches." Rev. J. B. Woodland deserves credit for this neat work. We are sorry that he does not tell us whether it is intended to be a weekly, or a monthly, or how often we are to be greeted by its appearance, he has not even intimated what the subscription price is.

With all the good qualities of the pamphlet, it is not faultless. It is not my aim to find fault but rather to correct an error which must have been entirely unintentional on the part of our esteemed brother. I understand that there is now a work being compiled, on the rise and progress of the Baptist churches in these Provinces, and particularly for this reason I call

attention to the following which I clip from THE MISSIONARY:—

CHARLOTTETOWN.

The Baptist Church at Charlottetown was organized in 1836, with 9 members. Of its early history we are not in a position to speak. For many years it enjoyed the faithful pastoral care of the late Rev. John Davis. Afterwards of Rev. Mr. Haynes of England. In 1876, Rev. D. G. McDonald was called to the pastorate, and the Lord has blessed his labors in Charlottetown. At his coming the Church numbered 61 members. During his ministry, 206 names have been added to the roll, which records a present membership of 221. Rev. Herbert Fosha filled the pastorate for one year, from May 1st, 1879, during the absence of Bro. McDonald. His ability as a preacher and a pastor won the interest of many outside. Just before retiring he baptized 20, the fruits of a series of meetings in which he was assisted by Rev. W. B. Hinson. This Church has lately completed a handsome place of worship. It is built of brick, and cost with grounds about \$20,000. Bro. McDonald has baptized fourteen lately, and is cheered with encouraging indications.

Where Bro. Woodland obtained the above information I do not know, but in some particulars it is incorrect, and shows the necessity of obtaining such information from reliable sources.

I mean only to refer to the history of the Charlottetown church since 1874. About the middle of February of that year, Rev. W. B. Haynes took charge of the church, which had then a membership of 39. In July of the same year, the church reported that under the faithful labor of this zealous servant of Christ, 17 were baptized and 3 added by letter. On the following year the church reported 7 additions by letter. On the 16th of March, 1876, Bro. Haynes resigned the pastorate of the church immediately after a revival, during which 25 were added by baptism, 8 by letter and 3 by restoration; during the same year we lost by dismission 1, by death 3, leaving a total of 98, being a net increase of 59 during Bro. Haynes' pastorate of two years. In 1876, as stated by THE MISSIONARY, Rev. D. G. McDonald was called to the pastorate, about one month after Bro. H.'s resignation, with a membership of not 61, but of 98, and instead of the church numbering 221 at the date of Bro. Woodland's writing, January 1st, it did not, I believe, exceed 200. We thank God even for so many.

With reference to Bro. H. Fosha's work with us, there also appears a slight error, only 20 additions are reported by THE MISSIONARY, as the fruits of Bro. Fosha's pastorate, whereas the church records show an increase of 25 by baptism, 7 by letter, and 2 by restoration—after obtaining the above statistics from a private record, I have carefully compared them with the statistics as reported by the church to the Association of each respective year, and find they agree exactly, which the reader will notice by referring to the Statistics and Extracts of letters, contained in the printed minutes of the years from 1874 to 1880 both inclusive.

I am sure that Bro. Woodland will take this friendly criticism only in the spirit in which it is written. Brothers Haynes and Fosha are both absent from the Island, but no one acquainted with Bro. Woodland's high christian character, will for a moment suspect him of puffing any one at the expense of absent brethren.

I may here state that Bro. Haynes has for some years past been Pastor of a prosperous church at The Hough, Stafford, England, where he is enjoying the presence of the Lord, and is much loved by his people, as his zeal and piety deserve. Your readers are already acquainted with the prosperity of Bro. Fosha in his labors at Sussex, N. B. For the measure of prosperity enjoyed by both these brethren in the Master's vineyard, it has always been their humble desire to ascribe to the God of Zion all the glory.

Yours very truly,

SAVANAROLA.

Charlottetown, April 12, 1881.

For the Christian Messenger.

Home Missions.

The Home Missionary Board met in regular monthly session the 11th inst., at the vestry of the 1st Baptist Church, Yarmouth:

Receipts of the month.
Collected by Rev. M. Normandy,
French Mission Funds..... \$ 4 25
Col. by Rev. A. W. Jordan,
Tracadie..... 1 85
Convention Fund, N. S..... 186 89
" " N. B..... 125 00
" " P. E. I..... 35 00

Reports were read from Brethren

Barss, Wallace, Fletcher, Jordan, Mutch and Hughes.

VOTED.

1. A mission of 3 months to Bro. F. M. Young to Back Bay, Caithness, and Bethel, Char. Co., N. B.

2. A grant of \$20.00 to Waterville Church, Hants Co., for 6 months from January 1st, 1881.

3. A grant of \$10.00 to Ellershouse from Feb. to Oct., 1881.

4. Continue the grant of \$75.00 per quarter to Maitland & Co. for the present quarter.

A. COHOON, Cor. Sec'y.

Hebron, April 14, 1881.

For the Christian Messenger.

Foreign Mission Items.

Dear Bro. Selden,—

Our Board at its meeting held on 11th inst. voted to appoint Mr. J. R. Hutchinson, of Acadia College, as a missionary to occupy our Mission Station at Chicacole, in India.

Our missionary elect is, we believe, a young man of good attainments, of studious habits, and of undoubted piety. He has an ardent desire to labor for the conversion of the heathen, and we trust that he may prove to be a successful missionary. After he shall close the present year's study at College, we expect he will visit the churches to some extent, attend the annual sessions of our Associations and Conventions, and be ready to embark for India about the last week of August next.

It would be very desirable to have him reach India at a very early period, so as to relieve Miss Hammond of duties so excessive as to threaten the prostration of her health, but we are anxious to have our brother enter the field at a season which shall afford the most promising conditions for acclimation.

Under date of March 1st Miss Hammond writes:

"We are still troubled with small-pox here. We have had some dozen cases thus far. It is very unpleasant for me personally, and decidedly inconvenient for our work. I discontinued the school for some days, but it is moving on in a small way again, but we cannot fairly organize our school until all are well. I have one Christian teacher, but thus far he has had a poor opportunity for displaying his capabilities. One of the large boys is assisting him and studying also."

"When well, all the young men and women on the compound are expected to attend. The latter did not attend when we had a staff of heathen teachers. I will admit heathen boys and girls if they will come to Christian teachers, but as yet none have chosen to come in. The former head teacher was here to-day, and in speaking with him on that point he said, 'They will not come, they have no love in your religion.' 'The Telugu language puts in frequently where we use for. Nevertheless I believe some of them will come. While the small-pox prevails here I cannot visit the house of any East Indian or native. As soon as we are free from the contagion, and I can go abroad, I shall make an effort to gather in pupils, and especially girls. If they will not come to the teacher we provide, well and good."

"When our pupils are all well we can muster 21, and what there is may probably be called a mission school, and I am much happier in it than I was in the larger one, which I could not call a mission school. Indeed, Mrs. Armstrong told me before she left that it could not be called that, but she hoped I would make it one. To make changes in the work of others is one of the most painful things I ever had to do. One old infirm woman, who was a boarder, I have taken from the list, and we are supporting her with our church fund. The responsibility of supporting one is at present as much as we can assume; but I think it well that the people should learn to give, if it be only one pie (about 4 cent) each time."

"I am feeling better than I did one month since, but am not very strong. Do not, however, be alarmed about me; my strength seemed to take to itself wings very suddenly. If I escape the small-pox I shall think I have especial cause for thankfulness."

From Bro. Sanford we learn that on the 15th Feb. he went to Bobbili, the residence of Bro. Churchill. Mrs. S. and two children accompanied him, and expected to remain at Bobbili while Bro. Sanford and his native helpers would engage in evangelistic labours, journeying in the direction of Chicacole. On the 6th Feb. Bro. S. visited the seaside and baptized one believer. He says, "We are anxious to see a general movement among the people. May the Lord show them their need of salvation."

Under date of 22nd Feb. Mr. Sanford writes from Chicacole:

"We have successfully accomplished our preaching tour thus far. Our tour across from Bobbili was nearly in a direct line, forty miles in all. There is no high-

way, but bandies come with difficulty through a way worn by the traffic between the villages. We made the distance in three days, preaching as we came. On the first day, viz, Saturday, we stopped at a village in order to eat. The people crowded around us, giving no opportunity to satisfy hunger. We kept them three hours preaching the way of life, singing and reading to them. Still they lingered until we left. I presume there were 300 in all.

"On Sunday we stopped at a village called Kagam. Here the people from all the surrounding country came together to hold a fair. They brought all sorts of produce from their fields and their home manufactures, besides metals, fish, toys, foreign cottons, etc. Probably there were a thousand persons present. A good opportunity was presented to dispose of Scriptures, tracts, and handbills, and to make known the gospel. Here was our congregation all ready to hand, though we had nothing to do in calling the people. My three native helpers and myself had our work here for the day. There was toil; but there was joy as well.

"At several other places we had seasons of deep interest. 'Vinkatasawmy, whom we left behind at Bimlipatam on account of his child's illness, came to us this morning. He had taken a difficult route, and had preached in some twenty-five other villages."

Our Mission needs special prayer at this time. Bros. Sanford and Churchill, after their long but necessary delay in superintending building operations, are permitted to engage in the work they have so ardently desired to enter upon, namely, preaching the word in the villages round about. Our churches should make special intercession for the blessing of God on their labours. Sister Hammond in the midst of grave responsibilities, and engaged in most important work, should not be forgotten for a day; and now comes the claim for our sympathy and prayers on behalf of Mr. Hutchinson and wife. Let us not only have prayers but benefactions also, for our treasury is nearly depleted of available funds.

Yours in Christ,

W. P. EVERETT,

Sec.-Treas. F. M. Board.

St. John, N. B., April 16, 1881.

The Christian Messenger.

Halifax, N. S., April 20, 1881.

The following article was prepared and in type, before we received the preceding letter from Rev. W. P. Everett:—

OUR FOREIGN MISSION.

The selection and appointment of missionaries is one of the most sacred and important matters which can engage our attention in connection with Foreign Missionary work.

The communication from Miss Hammond which we published last week, and letters received in this city recently from Rev. George Churchill at Bobbili, plead earnestly for more help out in the field. Bro. Churchill says that not only is it imperatively necessary that a man should be sent at once to take up the work at the Chicacole station, "But another man ought soon to be on the way also."

This "Macedonian call" will not only claim a large share of attention in the deliberations of the approaching Association and Convention gatherings, but it should receive the prayerful consideration of all the churches, for the Divine command is "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." The guidance of the Holy Spirit is especially needed in all the stages of mission work. We recognize the fact that ministers must be called of God to their work. In particular should we recognize good evidence that the missionary has received this Divine commission. The mind of the Spirit in respect to this matter must always form an important element in every decision. But in addition to this Divine approval there should be good proof that the missionary is "thoroughly furnished" so as to become "a workman, that needeth not to be ashamed." Young men for this work must be possessed of good ability for mastering a new and difficult language, and also with a mind well disciplined and trained in order that he may meet and successfully combat the subtle fallacies and sophistries of the educated Brahmins whom he will have to encounter in India.

The conclusion has long since been reached by those who have carefully considered the subject that the people of India, excepting a comparatively small number must be brought to Christ through the instrumentality of her own sons and daughters. As the people are evangelized and gathered into churches

it is essential that they should have pastoral supervision. This can only be accomplished through the agency of native pastors. Climate, language, modes of thought, habits of life, dress and many other things besides the small number of missionaries circumscribe the amount of pastoral work which can be successfully done by them. It is not improbable, therefore, that a large portion of the time and labours of our missionaries in the near future must be devoted to the special work of educating and training Native Helpers, the conducting in a restricted and special sense of Theological and Evangelistic schools. The most that we can hope to accomplish by sending missionaries out to India is that they may start and guide the work until it shall have received sufficient momentum to move of itself on to the glorious end.

For the accomplishment of this very difficult task of educating and training the benighted sons and daughters of the jungle and transforming them into christian ministers and pastors of churches, it is absolutely necessary that those we send out as missionaries shall be equal to the very best young men in our churches. Only such should receive appointment as give evidence of entire consecration to the work, and who have received the benefit of thorough educational training, as well as being possessed of the other special qualifications for the onerous and important duties and trusts involved.

In this most sacred and important matter of selecting and appointing those persons to the foreign field to labour with and for the churches the Board should, and we feel assured will, receive the wisest counsel, and it is important to secure the hearty co-operation of all the churches. The churches have a right to expect also early advice, and the fullest information of steps taken by that body towards the accomplishment of the desired end.

We may inform our readers that the person named Fielding to whom we referred in our last, was not Mr. George H. Fielding, of Halifax.

The Baptist Churches of London all have Missionary Sermons preached on Lord's Day, April 24th, preparatory to the great Annual meeting. Appointments of the ministers to preach are made and announced in the *Missionary Herald*, for about 150 different places in the City and suburbs. In addition to this, on the same day are to be held Juvenile Missionary meetings in 78 Sunday Schools of the metropolis.

The editor of the *Presbyterian Witness* is mistaken when he asserts that the supporters of Acadia College sent in a petition for participation in the College Grant. They did no such thing. Supposing that justice would be done towards them and their work, they left the matter entirely with the Legislature.

We beg to offer our fraternal sympathy to our Methodist friends and other bodies who, by the late action of the Legislature, are deprived of the aid they have been accustomed to receive in recognition of their educational work. The embarrassment occasioned will be mutual. We trust their people will come to the rescue, and shew those entrusted with the management of their Collegiate Institutions that they will not be allowed to suffer, or the work they are doing be diminished in efficiency.

THE MECHANICAL ORGUNETTE, advertised on another page, is one of the most ingeniously contrived musical instruments we have ever seen. The tones are produced from Cabinet Organ reeds. The music is in perforated sheets, which are drawn under the reeds with bellows, operated on by the same movement which carries the sheet forward from the roller on one end to that on the other, so as to give most effectually and beautifully the full harmony of the musical composition or tune, without more effort on the part of the player than simply the turning of a crank. The Orgunette is adapted to all kinds of music, and does not at all depend upon the skill of the performer, and is not restricted to any given number of tunes. The list of tunes at present prepared by Messrs. Abbot comprises between two and three hundred pieces, among which are the most popular, both sacred and secular. The sheets are sold at six cents per foot. This instrument is unquestionably "Music without a Master," just suited to those whose musical education has been neglected, or who have not time that they can give to the study of the organ or pianoforte.

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