

richness and power of experience in their preaching, a simplicity and spirituality in their worship, and a fervor and reality in their prayer meetings, which have done my soul good."

We have not much doubt our brother will receive a very warm welcome again in this province, and we feel assured his ministrations will edify whatever church is fortunate enough to secure them.

We begin a series of letters written by Rev. C. W. Townsend, and published in "The Sword and Trowel," under the caption of "Scenes of Life and Labour in Canada." Brother Townsend who is known to many of our readers as an eloquent and earnest preacher, is now settled over a church in London, England, and is one of the editors of the "Sword and Trowel." Our readers will find these letters of his very interesting.

#### Scenes of Life and Labor in Canada.

BY C. W. TOWNSEND, LATE OF HILLSBOROUGH, NEW BRUNSWICK.

#### I.—A WINTER BAPTISM.

**L**AST winter was the most severe known in Canada for many years. Those people who are always longing for what they term "old-fashioned weather" were more than satisfied. The cold was intense, the storms were frequent and furious,—so that, in the roads and streets, there were snow-drifts fifteen and twenty feet high. Local railway traffic was disorganized for weeks together, and travelling on foot or in sleigh was largely obstructed. Notwithstanding these things, the work of God went on with unabated zeal. Of course, at times, congregations were decreased; and now and again a service had to be abandoned; but, on the whole, much was done for the extension of Christ's Kingdom; and though the thermometer was often far below zero, abundant spiritual harvests were reaped.

John Bunyan says:—"If a man were in a mountain of ice, and the Sun of righteousness did rise upon him, his frozen heart would feel a thaw." So we found it in New Brunswick. There were many tidings of sinners saved and believers baptized. Let it be remembered that the baptisms, in most cases, took place outdoors. The majority of the meeting-houses there, in rural districts, have no baptistry; and recourse is had to the lakes, rivers, and streams with which the land abounds. Often, the ice has to be literally broken in order that the disciple may obey and follow his Lord. It is well for some objectors to take note of this. There are those who contend that our mode (in reality, the *only one*) of baptism is impracticable in some countries and certain climes. Some places are too hot, and others too cold! In some parts, there is too little water, and in others too much ice!

We wish to bear our testimony concerning the administration of this ordinance in a cold region, and at the coldest season of the year. One fact is worth more than a thousand theories. We will not trouble ourselves with abstract arguments, but simply narrate an actual experience. It was our privilege to baptize, out of doors, both on the last Sabbath of 1900 and the first Sabbath of 1901. We were not protected by waterproof garments, and had to change our clothes after the ceremony on each occasion.

We will just describe the baptism which took place on the first Sabbath of the present year; truly, an auspicious time for such a service; the beginning of a new year and a new century! To those who then confessed Christ, it was, indeed, the beginning of days when God Himself said to them, "From this day will I bless you." It was the opening of a new year of the Lord, and the ushering in of a golden age of grace.

The spot chosen for the observance of the solemn and lovely ordinance was most suitable. On the outskirts of the village where our chapel is situated, and lying a little way from the main road, it is both secluded and accessible. It is

here that a pleasant brook widens and deepens into a pool that forms an admirable natural baptistry. Around it are grouped friends of the candidates, and other members of the church. The air is keen, and the water cold; but the hearts of God's people are warm with love Divine; and that love burns and shines in all its first freshness in the souls of the two young maidens who are about to witness a good confession; its radiance lights up their faces with more than earthly beauty. One of them has recently professed conversion during some special meetings; the other, away at boarding school, without solicitation from minister or evangelist, has come to a decision to accept Christ, and, on returning home for the holidays, seeks the first opportunity to make known her faith. Thus, as in the early days of Christianity, are believers led in various ways to the sin atoning Lamb.

The preliminary service is necessarily brief; a word or two of exhortation, followed by prayer. And then we go down into the water, having a delightful consciousness of the presence of God. Some who are with us declare that they have never witnessed a more beautiful baptism. The hardship, as certain people would deem it, of obeying Christ under such circumstances, enhances the blessedness of conformity of His will.

After the ordinance, one of the candidates is driven fully a mile to her home before she changes her wet clothes. The other repairs to the house of a friend a few hundred yards away. Thither also the Pastor wends his way, walking across snow-covered fields in his damp and clinging raiment. Neither he nor those baptized by him have suffered any ill effects from an exposure which so many would regard as reckless in the extreme.

The present writer has met scores of people in Canada, advanced in years, and still hale and hearty, who in their youth underwent a similar experience. Indeed, there are many veteran ministers, with vigor yet unimpaired, who have baptized hundreds of persons in the winter-time. It is thus demonstrated, beyond all cavil, that the principles of our holy faith can exist and survive in the coldest climate. Should the North Pole ever be colonized by human beings, we do not despair of hearing that a Baptist church has been founded there; and should such have a difficulty in securing a minister, we hereby undertake (provided we are still on this side of Heaven,) to respond to a call to its pulpit. We would desire no greater distinction than to be known as "Pastor of the First Baptist Church at the North Pole."

The Baptists of Canada are more consistent and thorough-going than many of their spiritual kin in England; and to the uncompromising attitude taken by them, and their brethren in the United States, is due the much more rapid growth of the denomination on the other side of the Atlantic. If those, who profess to be Baptists, make little of that ordinance which distinguish them as a body of Christians, they must not be surprised if others totally neglect it. When we give it its due place in the programme of Christianity, we may expect men to respect it, and submit to it.

Some so-called Baptists remind us of the American dude, who, like others of his senseless class, aped everything English. Upon his return from England, on one occasion, he was asked if he had seen the Prince of Wales.

"Oh, yaas!" he replied.

"And what did you say to his royal highness?"

"The first thing I did was to apologize for the American revolution."

His politeness strangled his patriotism, and his sycophancy killed his nationality. There are some who claim to be Baptists, who are equally obliging, and who part with their blood-bought birthright for a little of the world's favour.

Some time since, when proposals were being mooted for an amalgamation of Congregationalists and Baptists, "The British Weekly," in an editorial note said, in effect, "We fear it will be a long time before the Baptists will allow immersion to occupy a subordinate place." What "The British Weekly" fears is what many of us hope and believe. We devoutly pray that we

may never give baptism any lower or less prominent place than that given to it by the Founder of our faith; that is, in the very forefront of the Gospel Propaganda. When our Lord Jesus gave the great commission, "Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," He intended it to be fulfilled literally. The work of teaching and baptizing was to be prosecuted in all parts of the habitable globe. Wherever faith was generated in a human heart, it was to be avowed in compliance with the Divinely-ordained ordinance of baptism. No provision was made for a modification either of the Gospel or of the visible sign of its acceptance. Both were to be maintained everywhere, and at all times, in their pristine integrity. Alas! carnal teachers have substituted the traditions of men for the commandments of God. Such we will not countenance for a moment; but will say in this, as in all other points of doctrine, "Let God be true, and every man a liar."

He who has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.

#### Married.

GIBSON-WORDEN.—On the 15th inst., at the residence of Benjamin Lester Jr., Lower Millstream, Kings Co., N. B., by Rev. H. H. Ferguson, George H. Gibbon and Miss J. Maude Worden, of Studholm Kings Co., N. B.

SEWELL-SEWELL.—At the residence of Nelson Sewell, father of the bride, on the 19th inst., by Rev. Geo. W. Foster, Mr. Osmond Sewell, of Fredericton, York Co., to Miss Alberta Sewell, of Coldstream, C. Co.

WETDON WRIGHT.—At the residence of F. A. Wright, 179 Waterloo Street, March 19th, by Rev. David Long, Capt. Solomon Weidon, of North End, St. John, and Sadie S. Wright, of Cambridge, Queens Co.

GRANT STOCKFORD.—At Hartland, March 10th, by Rev. J. D. Wetmore, William Grant of Brighton, Carleton Co., to Augusta Stockford of the same place.

MACDONALD-AKERLEY.—On Oct. 24th, at the home of the bride's father, by Pastor E. K. Ganong, Whitfield MacDonald to Miss Anette Akerley, all of MacDonald's Point.

PRICE-HAZEN.—At the residence of the bride's parents, Sussex, March 17th, by Rev. W. Camp, Fred M. Price to Mabel Urquhart Hazen, both of Sussex, N. B.

JONES-STEEVES.—At Hillsboro, N. B., Feb. 28th, by Rev. Milton Addison, Roy Jones to Florence Steeves, both of Hillsboro.

WOODWORTH BEAUMONT.—At Hillsboro, N. B., March 1st, by Rev. Milton Addison, J. Woodworth to Flossie Beaumont, both of Hillsboro.

GRANT GRANT.—At the residence of Samuel Grant, Aroostook Junction, Feb. 26th, by R. W. Demmings, Frank Grant of Aroostook Junction and Hallie Grant of Nashwaak Village, York county, N. B.

SHANNON ERVINE.—At the residence of the bride's mother, Mrs. Clara Ervine, March 9th, by R. W. Demmings James F. Shannon of Fort Fairfield, Me., and Annie A. Ervine of Hillsdale, Victoria county.

BOONE-MASON.—At the residence of Amos Peoples, South Tilley, Victoria county, March 19th, by R. W. Demmings, Mrs. Nellie Mason of Cambridge, Queens county, and James E. Boone of Romens, Victoria county, N. B.

#### Died.

MILLER.—At Hardwood Ridge, Northfld., Sunbury Co., on the 8th inst., John Miller, aged 92 years, leaving a wife and one son to mourn his departure. The funeral sermon was preached at the home by Rev. W. E. McIntyre; interment at Upper Newcastle.