

Messenger and Visitor.

50 CENTS per Annum; when paid within Thirty days \$1.50.

All communications respecting advertising should be addressed to W. A. TORRENS, publisher, No. 20, N. B. State per line, one insertion, 10 cents; each subsequent insertion, 50 cents.

All other communications and all subscriptions to be sent to REV. C. GODFREY, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, APRIL 17, 1889.

SPECIAL OFFER.

From the time subscriptions are received after this date, to May 1st, the MESSENGER AND VISITOR can be had by new subscribers to January, 1889.

For \$1.00.

Will not friends of our paper send us in a large number of new names?

RAMBLING!

It has been quite a time since the editor of the MESSENGER AND VISITOR has been on a ramble. During the early part of the year there is so much business at the office that he is kept pretty close at home.

HALIFAX

He was unable to call on all the pastors, but from enquiry found that the good work in the churches is going on quietly but steadily. The meetings at the First church are very interesting.

It was a great pleasure to preach to the people. They are a church-going people, and when the weather is at all fine they pack their house with a congregation well on to 300 strong.

Mission work is being carried on at several points. At the chapel on Quinpool Road the Sabbath school and a prayer meeting are held weekly.

The inhabitants of Tancook are among the most moral and industrious to be found in the whole country. They all have small farms and raise good crops.

Bro. Weeks, of Harvey, having made an offer of \$25 for one text of scripture mentioning the baptism of one infant, the Methodist minister at Hillsboro, in the Maple Leaf, instead of producing the one passage, urges the time-worn argument (?) for pedobaptism upon his attention.

The scriptures were not written for the purpose of giving a minute history of early christianity and, consequently, that such a list of usual occurrences are recorded, and even those briefly and in small numbers.

careless about religion generally. This is a few miles beyond Hubbard's Cove. Now they are moving toward the erection of a house of worship.

At Chester we found that Brother Taylor, although not in the best of health, was winning to himself a good name as a preacher and worker. The Western Shore interest was paid to be in the most encouraging state.

We were unable to get over to Tancook till Sabbath morning, as the seven miles of sea between the island and Chester was thought too rough on Saturday.

TANCOOK

is an island containing about 700 acres of land. Upon it and Little Tancook, distant about a half mile from it, are about 100 families. The half of the larger island was bought by four men by the name of Mason and two by the name of Cross over ninety years ago.

It was a great pleasure to preach to the people. They are a church-going people, and when the weather is at all fine they pack their house with a congregation well on to 300 strong.

Mission work is being carried on at several points. At the chapel on Quinpool Road the Sabbath school and a prayer meeting are held weekly.

The inhabitants of Tancook are among the most moral and industrious to be found in the whole country. They all have small farms and raise good crops.

Bro. Weeks, of Harvey, having made an offer of \$25 for one text of scripture mentioning the baptism of one infant, the Methodist minister at Hillsboro, in the Maple Leaf, instead of producing the one passage, urges the time-worn argument (?) for pedobaptism upon his attention.

The scriptures were not written for the purpose of giving a minute history of early christianity and, consequently, that such a list of usual occurrences are recorded, and even those briefly and in small numbers.

were primarily written, there was no need of putting stress on the fact that children had a place in its system and a share in its ordinances; for that was something with which, from the time of Abraham at least, they had been familiar; the relation of adults to christianity was something upon which special stress was laid and upon which they needed special instruction.

He, therefore, concludes that "the fact that they (scriptures) do not think necessary to refer specially to such a usual incident as the baptism of an infant, is one of the strong arguments in its (infant baptism) favor."

He then commends to Bro. Weeks, and presumably to all Baptists, the following: The covenant made with Abraham is that which was, afterwards, confirmed to the world by Christ.

Now the seal of the covenant, as made with Abraham, was circumcision which was performed, on condition of his faith—or in recognition of his faith. Wherefore, Paul says, (Rom. iv: 11 speaking of Abraham, he received the sign of circumcision, a seal of the righteousness of faith which he had."

Now, when Jesus Christ came, we find by Galatians, chapter 4, He confirmed the covenant with Abraham; but having fulfilled its requirements in submitting to circumcision Himself, He changed the seal. At this stage of his study, Mr. Weeks will observe how entirely impossible it is to produce a single text of scripture that records the baptism of children from enjoying the rite of baptism after having enjoyed, for so many centuries, the rite of circumcision which baptism replaced.

Our friend puts the old hackneyed plea for infant baptism very skillfully. As it has been some time since we have thought it worth while to refer to it, we will do as he advises Bro. Weeks,—give it some study, or, at least, give the result of some past study to our readers.

In the above, it is assumed, first, that the relation of adults to christianity needed explanation and emphasis, while that of infants did not; because the latter would continue to have the same relation to christianity they had to Judaism, while the adults, presumably, would hold a changed relationship.

Our brother also assumes that adult baptism is mentioned because it was "out of the line of usual occurrences." Now this is passing strange. All the land had seen with John's preaching of the baptism of repentance. Our Lord had baptized all his life. At Pentecost, multitudes had been baptized. Thousands and thousands had pressed into the kingdom all over the known world and all had been baptized.

THE WEEK. The British parliament is earnestly at work after the Easter recess. Go-ohen's measure for the conversion of conscripts meets with general favor. The holders of the enormous sum of £450,000,000 have assented to the reduction of interest rather than sell out. It is probable that many more holders will assent before the time expires.

There is something, at least, which would have been strange, and, on our brother's own assumption, would have been mentioned. But where is there a hint in the whole New Testament that such a change was made? Let our opponents have the liberty to assume that infant baptism is proved because it receives no mention in the New Testament, and that baptism is proved to be substituted for circumcision, we presume, for the same reason, and behold, the thing is done.

It is a little peculiar, too, about this figure of baptism taking the place of circumcision; that men will plead for it in the face of facts like the following. Baptism is for both sexes, while circumcision was for one; yet, of course, the latter was the substitute of the former.

The Reichstag has voted a loan of 34,000,000 marks to relieve sufferers from recent floods and to repair damages. France is still perturbed. Boulanger is the cause. He evidently is the popular idol. It is doubtful if the government have gained anything by dismissing him from the army.

The French have evacuated the New Hebrides for good and all, it is hoped. Their game of piracy in the Eret is about played out. They have shown themselves unfitted to deal with unenlightened peoples. They are ready to play into the hands of the Catholic priests, and make their occupation a Romanist crusade.

The debate at Ottawa on the reciprocity resolutions has concluded. As usual, after government supporters and opposition considering the question in the most independent and exhaustive way, those who in the past supported or opposed the government did the same now.

It is not often that our quiet provinces are shocked with so many things criminal as last week. Millman, the murderer of Miss Tuplin, met his fate at Charlottetown. A man named Preper was found guilty of the murder of Doyle, at the court in Halifax; and a man named Bastian, at Paines, shot Constable Farrell, who was seizing some of his belongings to satisfy a Scott Act fine, and then blew out his own brains. Farrell has died.

The estimates of the N. S. government for 1888 show debts due to the Province amounting to \$403,688. Some of these are probably of little value. Probable revenue for 1888, \$682,074. Expenditure, \$662,243. Details: Salaries, \$17,450; agriculture, \$20,000; education, \$214,000; legislative expense, \$40,000; roads and bridges, \$14,000.

Questions. If a member of a Baptist church remove from the place and then send for a letter of dismission, the letter being granted to the person and addressed to the Baptist church in the place where the person resides can that person take the letter and join the Methodist church of that place? If he did, what action should the church take that gave the dismission?

The letter granted did not belong to him on whose behalf it was sent. It was a letter for the Baptist church in the place where he resided, and entrusted to him to hand to its clerk or pastor. It is as if he were to take his letter and present it to a church other than the one to whom it was addressed, as it could be for one to take a letter of commendation addressed to a certain party and present it to another person. It is a violation of good faith, and stamps the one doing it as dishonest.

We may say, all too many fail to recognize the fact that a letter from a church is a letter to another church, and not belonging to the one to whose care it is given. It would always be better for churches to send letters of dismission to the clerk or pastor of the church to whom the member is dismissed.

How does a Baptist church lose its visibility? 2. A Baptist church, organized in 1819, keeps a running record from year to year up to 1865, then no record again till 1877, then no record again till 1885; have they lost their visibility?

that the League was suppressed in a vain one. There have been collisions with the police. The government is said to be about to retaliate by proclaiming the county of Lough.

There has been considerable excitement in Germany. Cupid is at the bottom of it, if the little fellow ever lets fly an arrow at the hearts of those who belong to royal families. Prince Alexander of Battenberg proposed to the Princess Victoria, second daughter of the Emperor of Germany. Bismarck opposed on the ground that the Prince was obnoxious to the Czar. He was supported by the Crown Prince. The Emperor and Empress seem to have favored it. Bismarck is said to have handed in his resignation. At last the compromise of postponing the marriage was agreed upon. The Princess has received a diamond necklace, whether to reward her for yielding is not said.

The Empress seems to be winning golden opinions, as she is compelled to represent the Emperor. His health seemed to improve for a time; but there are unfavorable symptoms again.

The Reichstag has voted a loan of 34,000,000 marks to relieve sufferers from recent floods and to repair damages. France is still perturbed. Boulanger is the cause. He evidently is the popular idol. It is doubtful if the government have gained anything by dismissing him from the army. He is now throwing himself into politics. He has been elected for another district by an overwhelming majority, although not formally a candidate. He is still in the field for Nord, and there is great excitement. The new minister of war has done a wise thing. He has rescinded the order forbidding the use of Boulanger's name in the army. Any appearance of persecution always throws sympathy over to the persecuted.

The municipal authorities have appointed an inspector of license, or prosecutor, for we have had no license granted in Truro for at least a score of years. Raids have been made upon saloons and hotels keeping bars. It is said liquor has been carried outside the town limits and secreted.

It is being driven into dark holes and corners, and not flaunted in the face of heaven, and exposed as a standing menace and temptation to our boys and young men, as formerly. All classes of society have been interested in this movement. Temperance sermons have been the order of the day from many, not all, pulpits. Even the boys and girls have been drawn into the advocacy of the good cause. One of the members of the Jubilee Temperance Society offered two prizes, one a beautiful gold medal, the other a book of poems, for the best and second best essays on Temperance versus Independence, to be competed for by members of the High School. Many entered heartily into the competition. The judges had difficult work on their hands. There were four or nearly equal in merit that it became a perplexing question who should be awarded the medal and who should have second prize.

At length, however, the medal was awarded and the other three medals, each receiving a book of poems. The Society voted to ask the editors of four of the leading journals in the Province to publish each one of the essays. You, brother editor, will receive in two or three days one of them, which I hope you will be so good as to publish.

At the annual meeting of the Women's Union, held last August, it was decided to ask the Societies to make collections for the Home Work, as last year. Our sisters will remember that last year a Christmas offering of ten cents per member for Home Missions, was given by our Societies. This year has seen very little done as yet. With very little effort, quite a sum may be raised even now. Let each member give something, if only five cents, but give it at once. Will each Treasurer set about this work in the Master's name, and for His sake? A. E. JOHNSON, Prov. Secy. for N. S.

SILENCE.—Silence is golden. The flowers have no tongues. I do not mean that you must not talk. God has given us tongues, and means us to use them. But let the silent beauty of the flowers teach us to do all the good we can and make no fuss about it. Never be in a hurry to tell people you are Christians, but act so they cannot help finding it out. Did you ever watch beans grow? They come up over the ground as if planted upside down. Each appears carrying the seed on top of his stalk, as if they were afraid folks would not know they were beans unless they immediately told them. By most folks they wait patiently and humbly to be known by their fruits.—From William Burnet (Wright's "The World to Come.")

then no record again till 1885; have they lost their visibility?

1. If all the members of a church die, or if all lapse from the faith or from a life which would justify their continuance as church members, would say, the church had lost its visibility.

2. The mere fact of the keeping or the not keeping of a record does not, of itself, materially affect the question of a church's visibility. A body exists, although no record be kept of its doings.

Temperance in Truro.

There has been a boom in temperance here. The Publicans have run the length of their tether. A public sentiment has become too strong for them; their old patrons have forsaken them in such numbers that the business does not pay. A huge organization called the "Jubilee Temperance Society" (by some the big raft) now numbering 500, is doing noble work. It represents largely the wealth, the intelligence, and so of course, the influence of the town. God is back of the movement. It is an answer to prayer.

Some of us had been fighting the demon for years, but not being sufficiently backed by public sentiment, we could not succeed. We fell back upon God to open the eyes of the people: He did it by permitting the drink fiend to do some deadly work. The town was startled and horrified by a murder. Casualties occurred resulting in the death of some of our citizens, believed by many to be traceable to drink. Two or three business men, who had never before committed themselves to active temperance work, got their eyes open, and started on their mission. They went to other business men who, like themselves, had no connection with any Temperance Society, and got their cooperation, then with added strength and numbers they went on. A large team by this time was in requisition, and they drove from business stand to business stand and from house to house till they were about fifty strong; a majority of these being men who had buttressed up the liquor business in this town.

They met and organized themselves into the afore-named society. And the work has gone on and is going on, taking in moderate and hard drinkers alike, who pledge themselves to total abstinence. I believe the movement is unprecedented in the history of reform, at least, in our province. The municipal authorities have appointed an inspector of license, or prosecutor, for we have had no license granted in Truro for at least a score of years. Raids have been made upon saloons and hotels keeping bars. It is said liquor has been carried outside the town limits and secreted.

It is being driven into dark holes and corners, and not flaunted in the face of heaven, and exposed as a standing menace and temptation to our boys and young men, as formerly. All classes of society have been interested in this movement. Temperance sermons have been the order of the day from many, not all, pulpits. Even the boys and girls have been drawn into the advocacy of the good cause. One of the members of the Jubilee Temperance Society offered two prizes, one a beautiful gold medal, the other a book of poems, for the best and second best essays on Temperance versus Independence, to be competed for by members of the High School. Many entered heartily into the competition. The judges had difficult work on their hands. There were four or nearly equal in merit that it became a perplexing question who should be awarded the medal and who should have second prize.

At length, however, the medal was awarded and the other three medals, each receiving a book of poems. The Society voted to ask the editors of four of the leading journals in the Province to publish each one of the essays. You, brother editor, will receive in two or three days one of them, which I hope you will be so good as to publish.

W. M. A. S. of Nova Scotia.

At the annual meeting of the Women's Union, held last August, it was decided to ask the Societies to make collections for the Home Work, as last year. Our sisters will remember that last year a Christmas offering of ten cents per member for Home Missions, was given by our Societies. This year has seen very little done as yet. With very little effort, quite a sum may be raised even now. Let each member give something, if only five cents, but give it at once. Will each Treasurer set about this work in the Master's name, and for His sake? A. E. JOHNSON, Prov. Secy. for N. S.

SILENCE.—Silence is golden. The flowers have no tongues. I do not mean that you must not talk. God has given us tongues, and means us to use them. But let the silent beauty of the flowers teach us to do all the good we can and make no fuss about it. Never be in a hurry to tell people you are Christians, but act so they cannot help finding it out. Did you ever watch beans grow? They come up over the ground as if planted upside down. Each appears carrying the seed on top of his stalk, as if they were afraid folks would not know they were beans unless they immediately told them. By most folks they wait patiently and humbly to be known by their fruits.—From William Burnet (Wright's "The World to Come.")

We have time for two then, spent a then turned Nellore we had been a as we had e travelling in some difficult as if not for the comers. There first is upb then respect the same a America. T either of can comfortable, patronized b less than hal seats of the fl turned into b is furnished and these c natives. In compar ment only," and a with a good d cheap rate; i cents for o The stati substantial ing stone of ones are qualities of vid for dif and those fo be desired. V or lunch or table, with q servants to w of time to ascertain the who wish fo advance, so th is in readine of the station less, as in c they are ac plants and everywhere o that the time delight than embellishment secured by o offering price the employe nments to g benefit as well A pretty sta to relieve the plains. "A gr Of course hi India as well to understand ed in surcece often excoed and all seas. and all arou Perhaps half of the masses of in an inch or that they have agricultural p plants large fl get something was interesti varieties of th hairy sheep of for a small wo the plateau patches harvest of grain was but very few excellent whea to Europe, but poor native quali inferior quality In traversin pass hundreds sufficiency co of the landscap which they a above the level swarms of hu little dens is, t After sep intervening day Ahmedgar, t Mahara, Miss early Saturday A. Hume, who station, took u we spent seven tian intercourse working of th It owes its hig tion of work given to the try. While and contains there are thr radius of th upwards of m missionary h sufficiently la but which h degree of thro make a hasty week, and q month. From A. w centre of miv tian, Bostoni Scotch Estab course Romw represent. C we met nee memorial ser Bowen, held i the following