

Messenger and Visitor.

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WEDNESDAY, APRIL 4, 1894.

PENIEL.

Of great interest and value are the lessons which our Sunday-schools have been studying of late, based on scenes and events depicted in the Scripture biographies of the old Hebrew patriarchs.

Jacob was on his way from Padan Aram back to the old home where the aged Isaac still dwelt, when he came to Jabbok and passed through that most significant experience of his life.

May we not see in this wrestling at Jabbok a sort of picture or history in miniature of the life of Jacob's struggles, its defeats and victories?

Two or three weeks ago a paragraph appeared in Zion's Herald, of Boston, criticizing rather severely the supposed narrowness of the Baptists. It declared "The Baptists stand on the mode of baptism. This is their raison d'etre."

We are not to suppose that this wrestling scene in the life of Jacob has no counterpart in other lives. Such experience indeed enters into the life of every one who passes from darkness into light, and from the power of Satan unto God.

"And Jacob called the name of that place Peniel" (face of God). The presence of God changes for us the name of every place, because it changes and vastly enriches its significance.

And as he passed over Peniel, the sun rose upon him and he halted upon his thigh. After Jabbok, Peniel, after the long night of doubt and wrestling, the light and glory of a new day arises upon Jacob.

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slow to render. It is, of course, unnecessary to say to Baptists that what "differentiates" us as a denomination from other evangelical bodies is much less concerned with the mode than with the subject of baptism, and that the broader principle on which these are based is that of conformity to New Testament precept and example.

Rev. J. H. Foshey's Second Letter.

I am free to admit that nothing can be settled by a newspaper controversy, but while I am attacked in the public press, I must claim the right to reply. The statement of Mr. Foshey that he was averse to giving publicity to my case, does not seem to be borne out by the facts.

I am also charged with writing a letter to the pastor in "the spirit of bitterness." Mr. Foshey is at liberty to place that letter before "the denomination and the world" for judgment thereon. And further, I am perfectly willing to let the public judge through whose letters the better spirit breathes, Mr. Foshey's or mine.

And as he passed over Peniel, the sun rose upon him and he halted upon his thigh. After Jabbok, Peniel, after the long night of doubt and wrestling, the light and glory of a new day arises upon Jacob. Though lame, as he had not been before, there is in his heart a sense of strength which he had not known, for now he knows that his strength, his joy, his salvation are all in God.

It will be seen by consulting our issue of January 3, that the words here quoted were not stated as the opinion of the Messenger and Visitor, but as the authority of the pastor of the First Yarmouth church—Ed.

Reply to Dr. Day.

I have no desire to prolong our controversy with Dr. Day, and above all shall try to avoid the use of any sentence containing an "element of personal bitterness." Indeed I would not ask space to reply at all to the doctor's last letter, but for the purpose of stating that there is no personal bitterness toward Dr. Day in me.

Now with respect to the regularity of our proceedings in the case of Dr. Day, they were in the opinion of the council we called quite regular and unexceptionable. The Dr. quotes learned authorities to show that we went wrong, but he would not have done so had he been correctly informed of our movements.

I found Moody the same consecrated, self-free, great-hearted, spirit-filled man. He looked slightly older than when I saw him in Toronto. It is noticeable now that he is getting gray. He is finer looking than he was. Holy Ghost influences have made his face almost handsome.

Next day, I spent a few hours in Wake Forest, the seat of the Baptist University of North Carolina, a few miles from Raleigh. The village itself does not compare with Wolfville, nor does the location offer so charming a view.

Moody and the Capitol.

I had hardly realized that I was near Washington, when there broke simultaneously upon my vision the great dome of the Capitol—the Washington monument and the gilded dome of the new National Library building. I had forgotten about the Washington monument, and I looked at the immense shaft, the tallest piece of masonry in the world, stretching five hundred and fifty feet toward the sky.

I did not feel "alone" in the crowd. I recently overheard some one say, "Every time I go to Boston it reminds me of a huge ant hill. A man seems of about as much account as an ant." I appreciated the remark when some of us (although there was really plenty of time) were hurried by transfer officials from one depot to another with about as much courtesy as if we had been prisoners bound for jail.

Next day, I spent a few hours in Wake Forest, the seat of the Baptist University of North Carolina, a few miles from Raleigh. The village itself does not compare with Wolfville, nor does the location offer so charming a view. The university buildings are, however, better than those of Acadia, the endowment being somewhat larger.

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Africa, and thence to the Isles of the sea, but said he, (and the words were touching in pathos), "I can't tell, I can only try." He was at least graphic, when he said that it appears as impossible for the Holy Spirit to work without a proper "atmosphere," as for the speaker's voice to be heard, if the great assembly room were devoid of air; graphic, when he attacked spiritualism, knowing that some of his disciples were in his audience.

From 2 to 10.30 p. m. in the city—what should I do? Before long this thought came as the equivalent of an answer: "Moody and Sankey are in Convention Hall." I was soon one of the listening throng. I had just spent a pleasant Sabbath in the energetic town of Martinsburg, W. Va.—population, 8,500. Behold before me, the largest assembly I ever saw, about the equal of Martinsburg's entire population.

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Why Should the Baptists Give for the Support of College Education?

Because it is of the churches, and is the churches. The educational work of the Maritime Province started by one man or more, but by the delegates assembled in association record of its commencement given in the minutes of the Baptist association, on 23rd and 24th of June, 1871.

"A prospectus of formation of a society to 'Nova Scotia Baptist Society,' which was soon obtained was to establish 'a seminary for education.' It was this society the action of the association, November, 1838, decided and support a college the academy." That heartily endorsed by the churches is the fact that the petition the college, presented to the legislature in 1838, the signature of the clerk of the association, 'ministers and messengers' six churches as well. It is not too much to say is of the churches.

By referring to the year's committee (Yes it will be seen that things, at least, that the meeting of Convention putting into execution school conventions were adopted at St. Martin's.

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