

Messenger and Visitor

50.00 per Annum when paid within Thirty days; otherwise \$6.00.

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WEDNESDAY, May 26, 1886.

CONCLUSIONS.

A few months ago, the Croil Lectures were delivered in Edinburgh. The gentlemen delivering them is always selected by reason of distinguished ability and scholarship.

John the Baptist immersed his converts in the waters of Jordan. As understood by the apostles, it was simply that ceremony by which man or woman was admitted to the Christian community.

Our readers will remember Mr. Aitken, the Episcopal evangelist, whose preaching made such a stir in New York last winter. In a sermon preached shortly before leaving for England, he uses the following language, referring to Rom. vi. 4.

St. Paul speaks of our being buried with him by baptism into death. We never understand Holy Baptism till we take this view of it. It is not a mere washing; it is a burial and a rising from the grave; its lesson is death and resurrection.

When we read such clear statements of the truth as to baptism, and such accurate descriptions of the origin of the errors of infant baptism and sprinkling, it is one of the greatest wonders how those who have the facts so well, can possibly practice what they themselves declare to be erroneous.

Now, how is it possible to reconcile these utterances with the continued practice of sprinkling for baptisms, and the continued sprinkling of infants for believers' baptisms? Candidly, we scarcely know how to deal with such men who make admissions and yet continue to practice directly contrary to them.

practice, and therefore, continued in antagonism with the only infallible guide which we have in the matter, surely the time has come when scholars themselves should not only practice what they preach, but should also insist on the people respecting the authority of the Word of God.

Who will say these strictures are too severe? There is, however, one thing worse than the course of these scholars. It is to twist scripture and lecture history, in the vain attempt to make them support false practice as to baptism.

OUR ASSOCIATIONS.

The gathering of our class will begin in a little over a week's time. It is to be hoped that our denominational meetings may be full of good cheer and inspiration.

It is to be hoped that our denominational meetings may be full of good cheer and inspiration. If they are to be means to quicken the life of our churches, elevate their tone, and if they are to prepare for future aggressive work, by careful and prayerful deliberation and wise planning, more attention must be given to them by very many have given in the past.

Another matter which has reduced the interest of our associations, in the past, is the practice of holding side meetings at the same hour of its sessions, and of committees being out considering their report. This latter might be obviated were the committees to digest their report before the association begins.

There does not seem to be any burning question to come up at our Associations, this year. The reports from the churches, on the whole, will be the most cheering for years. Already about 800 have been baptized in connection with the Home Mission churches.

It may not be out of place to refer to a matter first suggested, we believe by Bro. Steele. Would it not be better, to have the Associations after the Convention? The Eastern N. S. Association took action looking that way last year. There is much to be said in its favor, and it might be well to have it brought up at some of our Associations.

But when they (i. e., the people) are distinctly taught by such scholars as we have referred to that the practice of sprinkling and pouring and infant baptism are entirely out of harmony with New Testament

recommend to the Associations to set the time of their meetings in harmony with this arrangement. This would secure change of action, and the Convention might change its time of meeting so as to serve the new arrangement.

It is of great importance that the work of the denominational meetings be approached in a prayerful spirit. Let the devotional part of the sessions be cared for. Success or non success depends upon the presence or absence of the Holy Spirit.

German Correspondence.

In response to your very kind invitation to send occasional notes for the MESSENGER AND VISITOR, I commend what follows specially to the patience of your amorous readers.

One's voyage across the ocean is a very frequent topic for a letter, but I think it better to bury that subject in silence, partly because Maritime Province people are sufficiently well informed about the ocean and its doings, and partly because the subject possesses unpleasant associations.

At all events it was very pleasant to find ourselves steaming up the winding, irreligious, lazy Scheldt, with Antwerp's cathedral tower, fine as Meclun lace—in the distance, and on either side those monuments of Dutch industry, the dykes.

Antwerp, where at last we find ourselves, is fast becoming the popular route for European travellers, and deservedly so. It is connected with New York by a magnificent line of steamships, the Red Star Line, popularly called the Artists' Line, because American artists usually select this route.

On returning through the art gallery on my way out my attention was called to a unique sight. I had heard of art under difficulties, but never till now did I see such an illustration of it—a painter without arms.

It was my privilege to address a large congregation on the Man'Christ Jesus, and the work that we as a denomination, are attempting to do for him. Collection cards were distributed, and a collection was taken for the Convention Fund.

The annual meeting of the Associated Alumni of Acadia College will be held on Wednesday, June 2nd, 1886, in one of the class rooms of Acadia College, Wolfville, at 5 o'clock p. m.

—New York State has a population of 5,500,000. The Baptists have, there, 871 churches and 117,789 members. They paid last year for preaching among themselves, \$76,884 dollars; and for benevolent purposes, \$250,662.

Van Free and Braekeler are the great representatives.

I dare not attempt a description of the Cathedral, the finest and oldest in Belgium and the third or fourth in Europe. Its beginning belongs to the 14th century. That age wonderful for cathedral building. This century of ours is great, and can boast of great things, but it cannot build cathedrals, the very best it can do, is, as in the case of Cologne, finish those already begun.

Antwerp itself shows many signs of age, though at present none of decay. Within the last twenty years, since the abolition of the duties levied by Holland, in other words under free trade, the shipping has trebled, and to-day the Scheldt is thronged with vessels from all ports as it was in the sixteenth century when the city vied in wealth and glory with the queen city of the Adriatic.

Notes on the Way.

Since Longfellow published his Evangeline, the Annapolis Valley has been a place of much interest to the traveller. And no marvel, for it seems to possess almost every natural advantage. It has different kinds of soil suited to tillage, grazing, the raising of small fruit such as strawberries, raspberries, currants, gooseberries and blackberries, and especially to apple culture.

On another rises the cathedral with its Gothic and on a third stands the city hall in which the Renaissance, with its Grecian tasks and humanism asserts itself. The commercial activity of the city, however, is making rapid inroads on the antique, so that if one wishes to see a Mediaeval town a section of the Netherlands of which Morley and Schiller have written so enthusiastically, —the latter too fragmentarily,—one must turn aside from the beaten track of travel, and visit such an old town as Bruges which is petrified Mediaevalism itself.

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The following suggestive tabular statement has been compiled from official reports by Dr. Sawyer:—

Table with columns: Year, Students, College endowment, Int'nat, Special, From Church, For Miss, Home Miss, Con Fund, Deacons, Total. Rows for years 1874 to 1886.

rambled off after the best of my inclinations, perhaps not after my readers'. Without ever deigning a glance at Brussels—the fashionable and flippant—fighting over Waterloo, stopping at Louvan, Lieges, Aix la Chappelle or even Cologne.

comparatively bright. It is to be greatly desired that a man so well qualified to preach the gospel should undertake the work which loss of health compelled him to lay down.

On Monday the pastor and myself visited a large part of his field, including Somerset. The following day, with the aid of deacon Isaac Shaw, I looked over Waterville and Cambridge, and arranged to have service in the Cambridge meeting house on Wednesday evening.

Our baby is dead! Oh! unbearable thought. And why unbearable? Has not God taken him home? Has he not taken him where harm can never more come to him? And is he not happy in that new home? Is he not to-day one of God's brightest angels? Do you mourn? Do not grieve. Would you bring him back from all his happiness, to this sinful world again? This life of ours is a journey.

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