

OUR HYMNODY.

To Editor of Messenger and Visitor:

DEAR BROTHER.—Our "Canadian Baptist Hymnal" is a superior collection of sacred songs. Although I should have been much pleased and edified had the worthy compilers given more prominence and emphasis to the attributes and purposes of Deity; to the higher doctrines of sovereignty of Christ as distinguished from His atoning sacrifice, yet I am happy in those did of shallow theology and sensational religion to find this collection in the pews of our churches and in the homes of our people.

Nevertheless, I think there may be room for a little charitable criticism, such as might suggest to our pastors and preachers the advantage of careful selection and even the suppression of a verse or two here and there, especially where the statement was not unequivocal and where the sense has been obviously sacrificed to the rhyme.

Surely it is unnecessary for me to occupy space in demonstrating the very important place of hymns in moulding religious opinion and directing life. The musical measure of the words and the tune associated with them give them such power that not only in our public devotions but even in our daily lives many of us (perhaps unconsciously) depend much more upon hymns for religious suggestion and inspiration. In holy rhyme and melody there is memorizing power as well as elevating, inspiring and impulsive power. It is being admitted, it is self-evident that our hymnology ought to be the correct expression of a sound theology. For one person that remembers a theological proposition or doctrine, a thousand persons remember a verse of two or three hymns. How serious and a thing it is, in the light of this indisputable fact, that so many hymns in common use—so many of them that are special favorites in both churches and Sunday-schools are really unscriptural and misleading!

At the commencement of a religious service nothing can be more appropriate than supplication for the Holy Spirit's power. But how do many hymns handle this solemn subject? They pray for the Holy Spirit unscripturally by asking Him to come down from heaven, conveying the idea that the vast vacancy of cold space lies between the assembled worshippers and the Spirit of God.

"Eathroned on high, Almighty Lord, The Holy Ghost send down, O Lord."

"Come gracious Spirit, heavenly dove, With light and comfort from above."

"His dying crimson like a robe, Spreads o'er His body on the tree."

"Appear and on my darkness shine; Descend and be my Guide divine."

"Why should the children of a King Go mourning all their days? Great Comforter, descend and bring Some tokens of Thy grace."

In the face of this popular religious idea there is in Scripture no doctrine more emphatically enunciated than that Jesus Christ promised, when He returned to the Father, to send the Holy Ghost to His disciples, to abide with them for ever and lead them into all truth; for no historical fact in the history of the church stands before us more prominent than this, that on the day of Pentecost the Third Person of the Godhead did descend, and has not since returned to heaven. Earth is the dwelling place of the Divine Paraclete, the Holy Ghost, and in every believer who assembles in the sanctuary on the Sabbath morning He is present.

"Know ye not that your bodies are the temples of the Holy Ghost?" While in our hymns we ought to pray for the greater manifestation of His power, we certainly ought not to ask Him to descend from heaven. Whenever two true children of God meet there are three persons present—one of the three being the Holy Ghost. It is our need, as it is our privilege, to pray for more of the Divine Spirit's gracious power, to pray for a more lively consciousness of His indwelling presence and controlling influence, to pray for His irresistible omnipotence to break and soften hard hearts and to open blind eyes; but it is nothing short of the contradiction of our Saviour's plainest statements to promise to ask His descent from heaven. While the Holy Ghost is divinely omnipresent in heaven and in all creation His personal abode is in earth. The correct Scriptural idea is conveyed in these verses written by the late Mr. Spurgeon:

"The Holy Ghost is here, Where saints in prayer agree, As Jew's parting gift He's near Each pleading company. Not far away is He To be by prayer brought nigh, But here in present majesty, As in His courts on high."

After solemn supplication for the Holy Spirit's enlightening and convicting power, suppose our minister has delivered a sound and impressive sermon on the sacrifice of Christ and then concludes the service with Cowper's famous hymn:

"There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guiltiness."

"The dying thief rejoiced to see That fountain in his day," etc.

What effect can such a minister reasonably expect to be produced on the minds of the congregation in uttering these extraordinary words? In any evangelical discourse on the great atonement for sin could any such sentiment as this poet's possibly be expressed? The statement is historically, doctrinally and experimentally untrue and impossible. There never was any such fountain filled from Christ's veins; there never was one sinner cleansed from his sins by any such outrageous process; every thoughtful person knows that the dying thief never rejoiced at such a spectacle unless his imagination happened to have become as disordered as pious Cowper's own during his gloomiest and widest hours of insanity. Yet this particular hymn has, as we all know, been regarded one of the most precious in the treasury of the church. I venture to

affirm that among the most extravagant poetic utterances of ultra-palmarianity there is not one sentence more utterly unscriptural to be found.

I am aware there is in the Prophet Zechariah the prediction that in the house of David for sin and for uncleanness; but whatever this prediction may mean it certainly does not mean "a fountain filled with blood drawn from Immanuel's veins." In the house of David for sin and for uncleanness; but whatever this prediction may mean it certainly does not mean "a fountain filled with blood drawn from Immanuel's veins." In the house of David for sin and for uncleanness; but whatever this prediction may mean it certainly does not mean "a fountain filled with blood drawn from Immanuel's veins."

The blood shed was an atonement made to—a price paid for redemption—to divine justice, and accordingly was poured out at the foot of the altar except on the great annual day of atonement when it was applied within the most holy place. The entire conception—the radical doctrine of the Levitical economy—was that the blood of the animal sacrifices was a ceremonial substitute for the life-blood of the sinner, in whose sin it was offered. Christ's blood cleanses from the guilt and penalty of our sin, because He is our sacrificial substitute to Jehovah's broken law and outraged justice. His blood is our blood. All this regeneration—all the purification we experience—is performed by the Holy Ghost, for the sake of Christ's blood shed for us. Whatever ignorance may becloud other minds, we Baptists ought surely to be able to explain the words of Zechariah.

Did not John the Baptist distinctly state that Christ would baptize "in the Holy Ghost and in fire"? Describing the disciples' pentecostal experience in the upper room does not Luke tell us that the Holy Ghost "filled all the house where they were sitting," and that they thus immersed in the Divine Spirit were "all filled" with Him? Does not Paul tell the Roman believers, "As many of you as were baptized into Christ have put on Christ." All these passages show that all true believers have been immersed and purified in the Spirit of Christ. Thus the apostolic Baptist doctrine which the poet Cowper, an Episcopalian, never saw—hence his error.

In line with this extravagant unscriptural imagery I cannot easily forget how shocked I was when I found myself singing the verse of which these are the first lines:

"His dying crimson like a robe, Spreads o'er His body on the tree."

It was at the Lord's Supper the first time I partook of that ordinance with my Baptist brethren in old Scotland. The revision current in my mind then against this monstrous exaggeration has made me instinctively avoid the hymn in which it stands ever since. I may add that I dare not put into the lips of the members of the church of this age the very strong statement of the late Rev. J. H. W. that my ministerial brethren who deem it proper to use this hymn allow me to suggest the omission of the two verses to which I have alluded?

Hoping you will grant me a little more space in your next issue, I remain, Yours hearily, J. DENOVAN.

ACADIA SEMINARY. AN OPEN LETTER. Dear Girls of Acadia Seminary of 1879 to 1894:

It has been my good fortune to come in touch with Acadia Seminary this year; as in 1879, and knowing that these records of girls who have studied there at some period within these years, and who are interested in its welfare, to these I address this open letter and ask you to walk its halls and renew your acquaintance with its intellectual, moral and religious life, all three very important elements there, and note the progressive character of the school and the changes which the years have inevitably brought with them; but we cannot sigh very much over the loss of the old class-rooms, we gather for morning devotions in the light and pleasant chapel, known as "Alumni Hall," and we settle down comfortably to the conviction that old things are not always best. This hall, which seats about two hundred, has been furnished by the Alumni Society of Acadia Seminary and bears its name; here the Prussian Society holds its meetings, recitals, lectures, &c.; here also the two weekly Bible classes, conducted by the principal, are held. The morning exercises are no dull routine, but are enjoyed by all and are a fitting preparation for the day's work; at their close all scatter to the adjoining class-rooms, these are light and pleasant and well adapted for the intellectual and practical scientific work so successfully carried on there; a valuable addition has been lately made to the scientific apparatus of the Seminary through a large donation from the Alumni Society of Acadia Seminary, which is doing noble work for the school. The art class is a special feature of study, and is most admirably equipped for its work; can be better than refer you to the catalogue, which says: "In addition to many valuable books in the library upon the subject of art in general and upon the masters of painting and sculpture and architecture; the Seminary possesses a large number of rare plates and photographs, illustrating the various expressions of art in all ages. Most of these were carefully selected by the teacher, Miss Graves, when in Europe, and consist of 65 photographic reproductions of celebrated paintings illustrating the chief works of the various schools of art; also 167 Kunsthistorische Bilderbogen, designed to illustrate the architecture, sculpture, painting, ornamentation, the plans of temples and cathedrals, and to show the development of the art distinct from prehistoric times to the nineteenth century." A grand opportunity is offered to study art before going abroad. In the hall are over thirty art

photographs, framed and arranged in the order of time and schools, and it is no unusual sight to see groups of girls studying these at odd moments between the bells; this cultivation of the love of the beautiful cannot be too highly estimated, so almost wholly devoid of art culture as ours is.

The musical department, including piano, voice culture and violin, is of the highest order and is doing exceptionally good work; the same may be said of the other departments in elocution, modern languages and studio work, short hand and type writing and gymnastics. Our school has by no means stood still, and has ever been in motion; the various teachers, as opportunity offers, are constantly studying either in the United States or abroad and acquainting themselves with the methods of other schools; the same result is the benefit of this, not only in the class-rooms, but socially.

A recent feature to the offering of prizes this year I understand the following items are offered: The Alumni Association a prize of five dollars in money; the benefit of this, not only in the class-rooms, but socially. A recent feature to the offering of prizes this year I understand the following items are offered: The Alumni Association a prize of five dollars in money; the benefit of this, not only in the class-rooms, but socially.

When Mr. Lucas gave his report it showed that he had held 400 services during the year to 20,000 people, and he travelled 9,000 miles. Here a few years ago he came to this work for the first time. He believed God led him. The years of experience had confirmed those early convictions. This year fellow-workers in many ways, the best. This work both in quantity and quality had been made possible only by God's blessing and the kindness of pastors and people everywhere.

The work in the past year had received very hearty endorsement from denominational gatherings. This was God's answer to oft repeated prayer that pastors might see that it always was helpful, never detrimental to the work of the evangelist. Our constant aim is to promote and guard that work which God had put in the care of pastors. The treasurer's report by Mr. H. A. White, Treasurer, proved an increasing confidence of lay people, shown by their gifts. One hundred and thirty-five schools more than last year had sent offerings to this work. He spoke of the readiness of business men to help this work, and of the willingness of the business men to help this work, and of the willingness of the business men to help this work.

In conclusion let me say that Acadia Seminary offers a grand opportunity for girls to gain an all round education. It is well characterized by order, thoroughness and earnestness, an excellent basis for systematic study; and one cannot but feel that if a girl does not learn in the Seminary the fault lies at her own door. The question is somewhat asked, "For what reason is a girl sent to Acadia Seminary?" I answer most emphatically, not for the sole purpose of fitting girls for college or for teachers, that is impossible under existing circumstances and means, but that she, and always, will be a good preparation for the future. A stenographer was employed by the Convention, and a report will be published in November, at ten cents per copy, or twelve for one dollar. All orders to be sent to Miss Lucas, Sussex.

NEW BRUNSWICK PROVINCIAL SUNDAY-SCHOOL CONVENTION. This association has become one of the most vigorous Christian institutions of our province. Its real is seen not only in its convocations but in its work and influence in our rural settlements in behalf of childhood and youth. It was organized in 1884, and celebrated its decennial at Fredericton on Oct. 16th, 17th and 18th, 1894. Through preparation had been made for the gathering. Early in January the committee secured the services of Rev. Jesse Hurlbut, D. D., of Chautauque and Sunday-school fame. The Fredericton local committee made most complete arrangements, and 200 delegates were enrolled and wore badges of gold letters on crimson ribbon. The executive wisely held some preliminary meetings in St. John. Rev. Dr. Hurlbut held three services there on Sunday, 14th, and returned to the Young People's societies on Monday evening, 15th. "Men of thought and men of action" attended those services, and confirmed the wisdom of the committee in bringing such a worker to the convention. Conversations in Fredericton on evening of 16th, Rev. G. O. Gates, president, in chair. Rev. Dr. Saunders, pastor of the church led the first prayer service; Rev. Dr. Brecken gave an address of welcome which was responded to by Rev. N. McKay. Dr. Hurlbut's first address on "Wherein the average Sunday-school succeeds" showed a real helper. He literally put his strength under the weakest teacher from the smallest school for their encouragement. This met the very idea of the committee.

His normal lessons were full of Bible instruction, and will give impetus to the work of normal classes, or to students on normal lines where classes

can't be formed. This touches a definite aim of the committee in its work for the eleventh year. The trustees of the city day schools permitted an early closing one day so that the teachers might attend the conference on the work. The report of the executive appeared of marked interest to the audience. Copies were distributed, and while the chairman, S. J. Parsons, read the report, the audience followed him on their copies. Some one said not a copy was left in the seats, but taken home to read again. The report showed an encouraging growth all along the line. Among the recommendations was one on the field secretary and his work. Many kind words were spoken, and the audience rose en masse to endorse his reappointment.

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The statistical report, read by Miss Lucas, corresponding secretary, showed 968 schools with 6,270 officers and teachers and 48,211 scholars—a total of 62,141. This was a gratifying contrast to 568 schools in 1884.

Perhaps the Convention reached its climax in the fourth session, called the Decennial Thanksgiving Service. The Rev. Kenneth McKay, now of Houston, Mr. T. S. Simms, Dr. F. C. Woodcock, first promoters and officers, were speakers that evening. They were followed by Dr. Hurlbut. In response to his appeal the people pledged \$2,150 for the work of the next year. The Rev. N. McKay, of Chatham, was elected president. Being reported to the platform he was inducted by Mr. S. J. Parsons and made an excellent address. The following is a list of officers for 1894: Rev. N. McKay, president; Miss C. Lucas, general secretary; H. A. White, Sussex, treasurer; Rev. Geo. Lawson, Hammond Vale, recording secretary; Rev. A. Lucas, Sussex; field secretary; Vice-presidents for counties: Albert, Mr. H. Mason, Hopewell Hill; Charlotte, Geo. Hovey Woodstock; Charles, J. K. Laffin, St. Stephen; Gloucester, Mrs. J. Ferguson, Bathurst Village; Kent, Andrew Dunn; Kings, Rev. A. M. Hubby, Sussex; Madamawaska, Dr. M. H. Edmundson; Northumberland, Rev. Geo. Steele, Chatham; Queens, Geo. White, Narx; Restigouche, Geo. Haddow, Dalhousie; St. John, Andrew Malcolm; Sunbury, T. L. Alexander, Ft. St. John; Victoria, T. H. Manner, Acetook Junction; Westmorland, James Frier, Shediac; York, Geo. C. Hatt, Fredericton. Central Executive: S. J. Parsons (chairman) Woodstock; Rev. G. O. Gates, St. John; W. J. Parks, St. John; Martin Lemonland, J. W. Sproule, Fredericton; Rev. T. Fotheringham, T. S. Simms, Rev. Geo. Bruce, Rev. T. Marshall, Rev. J. W. Clark, R. W. McCarty, St. John.

Alter though this was a strong educational Convention. A fitting close of ten years; a good preparation for the future. A stenographer was employed by the Convention, and a report will be published in November, at ten cents per copy, or twelve for one dollar. All orders to be sent to Miss Lucas, Sussex.

THE W. H. JOHNSON CO., LTD. Have removed to their new and elegant premises, 157 GRANVILLE ST., (Corner Buckingham) and are showing one of the largest and finest stocks of Pianos & Organs in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-men's profits.

THE W. H. JOHNSON CO., LTD. HALIFAX, N. S. July 4, '94.

THE PASSAGE.

Waited the Souls by the river— The strange Souls, naked and cold, Pale yet with the long death-quarter— The Ferryman said—

Shrouded like some gray morrow, Outspake the Boatman grim: "Who hath known deepest sorrow, First take I him."

Like wall of wintry weather, Calling their woes aloud, Moaned then and cried together The fearsome crowd,

Saying: "My grief's rush crowding! God did I leave, and joy, For chill of the dark grave's shrouding And death's annoy."

"Mine is the harsher story! Shouting voices of men Never, nor fame, nor glory, To know again."

"Darker my hurt, and deeper; Greater is love than pride: Called by the silent Ruler, I left my bride."

One in the shadow hiding, Uttered no word nor cry: "Say now! what cause for chiding, When thou didst die?"

"Of naught did Death bereave me. Loof of all bliss forlorn, Naught did I leave to grieve me, And none to mourn."

Spoke the dark Boatman, choosing: "His is the greater dole Who hath naught left for losing, Thou first, O Soul!"

—MARY E. BLAKE, in "Christian Union."

When Others Fall Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative power, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's PILLS are purely vegetable, and do not purge, pain or gripe. 25c.

Mr. Squetren—I mean to have spring lamb and green peas for dinner soon. Boarder—I move that your resolution be tabled at once.

Things to Remember. A cold in the head is the first cause of catarrh. Catarrh is an unhealthy disease and is often followed by consumption. Hawker's catarrh cures catarrh in the head and all catarrhal troubles.

Cause and effect: constipation is the cause of a host of diseases. Hawker's pills cure constipation, thereby preventing its consequences. For children's coughs and colds Hawker's balsam of toin and wild cherry is unequalled. It is the children's favorite.

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Special attention given to diseases of the Throat and Lungs.

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Passengers, come in and you will get your money's worth. C. J. TABOR, Proprietor.

CENTRAL HOUSE, HALIFAX, N. S., Corner of Granville and Prince Streets. Entrance—86 Granville Street.

This location is convenient and pleasant. All arrangements are for the comfort of guests. MISS A. M. PATSON, Proprietrix.

HOTEL OTTAWA, NORTH SIDE KING SQUARE, ST. JOHN, N. B. E. OSBMAN, Proprietor.

Terms—\$1.50 per day. This hotel is conducted on strictly temperate principles. Every attention paid to guests' comfort.

A MARTYR TO INDIGESTION

Cured by Using Ayer's Sarsaparilla

Words of Comfort to All who Suffer from Dyspepsia.

"For years, I was a martyr to indigestion, and had about given up all hope of ever finding relief, as the complaint only seemed to grow worse instead of better, under ordinary treatment. At last, I was induced to try Ayer's Sarsaparilla, and I hereby testify that after using only three bottles, I was cured. I can, therefore, confidently recommend this medicine to all similarly afflicted." — FRANKLIN BECK, Avoca, Ia.

"I am personally acquainted with Mr. Beck and believe any statement he may make to be as true as the sun. W. J. MAXWELL, Druggist and Pharmacist, Avoca, Ia.

"I have used Ayer's Sarsaparilla for general debility and as a blood-purifier, and it does exactly as is claimed for it." — S. J. ADAMS, Ezzell, Texas.

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S. McDIARMID, 67 and 69 King Street, ST. JOHN, N. B.

Is Your House Cold?

Do you have a House that is cold? If you have, why not get WINTER BARKER'S Heat-Resisting Paint? It keeps out the draughts and makes the house comfortable.

We furnish the BARKER'S made only, primed and glazed, or primed, glazed and painted. Send a trial order for the cold room and notice the difference they make.

Send a trial order for shipment.

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BAILEY'S REFLECTORS

Sabbath BIBLE

Lesson VII. No. THE SERMON

"As ye would you, do ye as ye would be done to." Luke 6: 31

The Sermon was called to order, looking the Sabbath morning, and bore the marks of the morning, when he came in after examining on a slight eye were gathered in level space and covered with the who had come to the Sermon.

30 verses, composed of Matthew's script he left heart has always me that the great be a divine rest the Mount cannot production."

"Blessed" The present state of the passive recitatives by another but the least of Many a seeming ately poor. Maning "in spirit," scious of want, higher and how utterly piousness of the hope of eter

17, 18, for a good yours is the kin in the which kingdom, and pe is characteristic spirit is the of pride, and self spirit opens the kingdom of heaven of knowledge and

"Blessed now." The kind in Matthew as disciples, not to be like God holiness, to be and sin. In a true that those get after know, his own desires, to be and "quality" and "goodness beyond righteous, and a goodness beyond even to conceive

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