

purpose of keeping an evangelist in the county all the time, something like we are doing in Hants County; and as I see that it meets the approval of the Co-Editor of THE CHRISTIAN, why let us all work for the common good. We have brethren scattered about who would be glad to support such a movement. We have two strong churches in this county—Westport and Tiverton. We have also three preachers and the prospect of a fourth pretty soon. Truly all we need is organization in order to succeed. This matter will likely be brought up at our quarterly meeting. Brethren from Digby County, be there. Do not miss it! Let us unite our forces so that we will no longer have brethren crying out "stagnation." But let us not be weary in well doing, for in due season we shall reap if we faint not.

W. H. HARDING.

W. H. AITKEN, M. A., (AN EPISCOPALIAN) ON BAPTISM.

"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 raising from the grave; its lesson is death and resurrection. We can understand as they passed down into the waters of baptism, and rose up again recognized Christians, how completely they would feel they were severed from their old relations, and identified with Him in whom they professed faith. They were saying farewell to all the associations of their former years; they were saying farewell to all the habits of their former lives; they were turning their backs on their old selves. As they rose up from the water they must have felt that they occupied a new relationship to the world, a new relationship to their fellow-Christians; nay, a new relationship (if I may use such an anomalous expression) to themselves—their own nature possessing harmony in itself to which it had previously been a stranger, and most of all, a new relationship to the God into whose family they had thus been introduced, and to whom they had been bound by an indissoluble tie. I am more and more impressed with the conviction that in a vast majority of cases in primitive times, where mission work was carried on by the apostles and their successors, the act of baptism was synchronous with the act of faith. It would be pointed out to him that when he descended voluntarily into the waters of baptism, it was nothing less than an assertion on his part by action of his identification of himself with Christ in death and resurrection. He would thus be brought by the decisive act of submitting to the ordinance to the point of accepting for himself, and resting his heart upon the work of Christ, to which the ordinance bore witness, while the sacrament itself assured him that in thus submitting himself to Christ in the obedience of faith there was a complete severance in the eyes of God between his present and his former condition. So it was, at any rate, in the case of Saul of Tarsus himself: the moment of his baptism seems to have been the moment of his committing himself by faith into the hands of Christ; and so it would have been with those to whom on the day of Pentecost St. Peter gave the direction which I have just quoted."

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"Ananias stands to his point. He says, 'Why tarriest thou?' We need not sit down and talk about it; we need not wait for some blessing to drop into our hands from heaven. 'Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Now, why did Ananias say that? Suppose I should meet one of you in a similar condition, what should I say to you? I should say, 'Why tarriest thou, my friend? What more? I should say, 'Arise!' What more? 'Why don't you go on and say, 'Be baptized?' some one says. When St. Paul plunged into the baptismal water, what was that? It was an expression of language of action, and equally only a symbol of an inward act. It was an indication of his readiness to do the very thing the believer has to do when he comes to the Lord Jesus—to identify himself by a simple act of faith with the Saviour—to see himself buried in Jesus' tomb, dead with Christ to all his past sin, raised from the grave and the gates of death into a new life of

resurrection, happiness and liberty. That was the point that Ananias led him to; that is the point to which every Christian helper tries to lead the anxious in yonder room; this is the point I should like to try to lead, by God's help, you who come to-night for advice; and if I can lead you up to that the result will be the reception of real salvation in your soul. How was it on Pentecost? Men were pricked in their hearts just as Saul of Tarsus was, and were saying, Men and brethren, what shall we do? What did Peter reply? 'Repent!' You see they had not gone so far as Saul of Tarsus. He had already repented, and did not need to be told to repent. Repent, be ashamed of your bloodthirstiness which has led you to sacrifice the life of the Son of God. What more? Repent and believe in the Lord Jesus. That is what he means, but that is not what he said. What did he say? He said, 'Repent and be baptized.' When these three thousand Jews came forward, one after another, there lay the baptismal water before them. One after another they passed into the tide. Where was it? It was a saying by action not merely they accepted the religion of Jesus, but that they committed themselves to the acceptance of the work of Jesus. Baptism was the eloquent and visible expression of an inward faith which God's eye could recognize; and as one after another 'they gladly received the word and were baptized,' they passed out of the water, having thrown their whole soul on the Lord Jesus Christ and trusted themselves to Him. They had become new creatures. The old man was buried in the baptismal flood by faith, and the new man was raised up in resurrection, power and vitality.

"Now, my dear friends, we do need to repeat the ordinance. If I were preaching to three thousand heathen instead of this thousand nominal Christians, I should use the ordinance. I do not find fault with our missionaries; they know a great deal better about their own business than I do; but I confess that with the light I have at present, if I were a missionary, I should endeavor to copy the apostolic precedent in this respect. I should go, like John the Baptist, to the banks of the Ganges and preach to the hundreds that might be gathered around me, and if any man stepped forward and said, 'I believe you speak the truth,' I would say, 'Very well, enter into the water and be baptized into the grave of Jesus and see yourself raised up with Him into a new life,' and I believe the very bringing the man up to the action would have the same effect of inducing a crisis in human experience as is induced when I am directing an anxious soul and say, 'Now, then, in my hearing look up into God's face and tell Him with your human voice that you do now on this spot accept the grace of Christ offered to you.' The baptism was the means of producing a crisis, so to speak, and from that crisis Saul of Tarsus came out a new man."

THE STAR IN THE EAST.

Many wild conjectures and much learned labor has been expended, in endeavoring to account for the star which guided the magi to Jerusalem, and thence to Bethlehem. It has been ascertained, for example, that there was a conjunction of Jupiter and Saturn in that year, on the 20th of May, and again on the 12th of November—that this interval would suffice for the magi to journey from Babylon to Jerusalem, and that the November conjunction occurred about the right time to guide them to Bethlehem. Several commentators, Dean Alford among them, have concluded that this conjunction of the two planets was the star seen in the East, and seen again at Jerusalem. But all the learned labor of this astronomical calculation is lost, and the theory exploded by the one simple statement, that when they started for Bethlehem "the star went before them until it came and stood over the place where the young child was." Now, a star in the heavens, if it hung toward the horizon, may appear to be over a certain house; but when you go to that house, you see it over another house farther on; and the farther you go the farther the star goes. But this star stood over the place until the magi came up and found the very house which the star pointed out. It must have been a miraculous star hanging within a few feet of the earth. It enabled the magi to enter Bethlehem by night, find the child, present their gifts, and depart, when warned in a dream, without disturbing any of the citizens of Bethlehem, or enabling them to know what was going on. If all this had been known there, the people could have guided Herod's soldiers to the right house when they came, and finding Jesus gone, they might have saved their own infants.—Selected.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Our Y. P. Mission Band held a public meeting last week. The exercises consisted of dialogues, recitations and singing. A very interesting programme was well carried out.

The collection amounted to \$7.76, which was handed to the treasurer of the mission fund.

Two additions by confession and obedience since last report.

Bro. Murray paid us a flying visit last week en route to P. E. I.

We are waiting anxiously for a report from the Mission Board in re engaging a general evangelist.

On Lord's day afternoon (May 11th,) at three o'clock Bro. Capp preached at Brookville, a village about four miles from St. John.

LORD'S COVE.

'Tis sweet to know that when our trust is in the God of Heaven He will bless our busy years; will crown our earnest hopes, will destroy our rising fears, and change to smiles of joy the surging waves of a fleeting life. To-day all nature is tinged with glory, and the wild birds, welcoming the vernal Spring, send forth their gentle lays. This cheers us on amid each successive battle, and thou we send forth the deep emotions of the soul and breathe in words that burn:

Oh, happy world! oh, holy time!  
When sin shall die and battles cease;  
And all the bells of Heaven chime  
With richest melodies of peace.

Of late six have been baptized here at the Cove and united with this congregation; and one more, who had wandered away years ago, has been induced to come back and start again in the glorious path which leads to that beautiful home beyond the silent sea. At our last Wednesday night prayer and social meeting it greatly rejoiced my heart to hear from each one of the young converts. And, as the songs of joy rose higher and higher, they sweetly whispered to our weary souls that heaven and rest were near.

LEONARDVILLE.

I believe it is considered by the oldest church members that this congregation was never in a more prosperous condition than what it is at the present time. Since our last report one more who had wandered away, joyfully returned. This church has a great deal of native talent. Bro. Welch is one of the Elders of this congregation, and has been for several years the successful superintendent of the Sunday-school. Bro. George Leonard, the senior elder, is at his post and lends a helping hand in every good work.

Of late we have had several visitors from abroad who with their cheerful countenances and joyous hearts frequently cheered with their presence. Bro. William Murray, from Princeton, Maine, remained three weeks. He was visiting friends and recuperating after his winter's campaign. Bro. Alpheus Handspiker, from Tiverton, Nova Scotia, was also with us about the same length of time. We were very much pleased with him at our prayer and social meetings, who by his earnest prayers and exhortations, greatly endeared himself to us all. He captivated one of our fair sisters, Miss Emma Kay, a worthy member of this congregation, and with her was united in matrimony by the writer on the 6th ult. Our loss here will be gain to the church in Tiverton. We fondly trust that their journey on life's pathway down the windings of the ever passing years may be beautiful, and their life work crowned with abundant success.