

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
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Vol. X., No. 15.

SAINT JOHN, N. B., WEDNESDAY, APRIL 11, 1894.

Printed by G. W. DAY, North Side King St.

— We had intended to have something to say in reference to that other feature of the "dead line of fifty" question, but we perceive it is well in this case that our intention was not carried into effect, since it has led Bro. Adams to write the excellent article on the subject which appears elsewhere in this issue. We hope everybody will give it a careful reading, especially the ministers. So long as a minister is a growing man there is no fear of his crossing a dead line, and a man who has been faithful in his ministry, making the most of himself and his opportunities, ought, until he is long past fifty, to be taking on elements of strength in increased knowledge and depth of spiritual experience more than sufficient to counterbalance any loss of physical force and youthful fervor.

— The announcement of the death of Prof. Robertson Smith, of Cambridge University, will be received with surprise by many, though it is now said that he had been in failing health for some time, and that his death was not unexpected by his friends in England. Many, too, will be surprised to learn that Prof. Smith was so young a man, being only in his 48th year at the time of his death. But almost from his infancy he was trained in scholastic studies, and his intellectual powers developed early. It is said that he was reading Hebrew at six years of age. He bore out the highest honors at Aberdeen University, studied at New College, Edinburgh, and at the universities of Berlin, Bonn and Göttingen, and returning to Scotland at the age of 24, was appointed Professor of Oriental Languages in the Free Church College, Aberdeen, in 1870. Two years later he was chosen a member of the committee for the revision of the English translation of the Bible, and while this work was in progress he became a contributor to the *Encyclopaedia Britannica*. His articles on the Old Testament in the *Britannica*, as is well known, are not at all in harmony with the orthodox or generally received views in respect to the authorship and historical character of its scriptures. The publication of these articles led to his trial for heresy and his removal in 1881 from the Aberdeen professorship and from the ministry of the Free Church of Scotland. Two years later he became Lord Almoner's professor of Arabic at the University of Cambridge. His lectures at the University are said to have attracted a large number of students. Among his numerous writings, the best known are "The Old Testament in the Jewish Church," and "The Prophets of Israel."

— A LITTLE book of 90 pages from the pen of Rev. Dr. Hopper, of St. John, bearing the title "Life in the Hereafter World, or 'Shall we know each other there?'" has just been issued from the office of Progress Printing and Publishing Company. The author in a prefatory note says: "This booklet is a response to a request from some members of my former congregation to publish the substance of two or three sermons which afforded them solace in bereavement. Since the failure of my health, some hours have been gained to give the material the present form. The work has been done with the hope that it may be a pill of comfort to some who in loneliness may sorrow for dear ones called to the better land. Its errand is simply to repeat the words of the heavenly Father to His bereaved children till they reach the land of glad reunion in eternal day."—The booklet is divided into five short chapters. Chapter I. is introductory; Chapter II. considers the teaching of the Old Testament as to the recognition of friends in heaven; chapter III. and IV. the teaching of our Lord and His apostles in reference to the same subject, and the closing chapter deals with objections to the doctrine of the recognition of friends in the world to come. The author presents and comments upon the Scripture passages bearing directly or indirectly upon his subject. The poetic selections by which the different chapters are introduced add much to the attractiveness and value of the book. The subject is one of profound and tender interest. Many will, no doubt, be interested and comforted by reading this little book because of the thoughts presented, and for many others it will have an additional interest because of the relation which the author has sustained to them as pastor or intimate friend. The book is bound in cloth and has been given an attractive appearance. It may be ordered of the author, of T. H. Hall, St. John, or the Baptist Book Room, Halifax. Price 50 cents.

Ask for Misses' and take no other.

## PASSING EVENTS.

THE Behring Sea business was before the English House of Commons on Thursday last in connection with the second reading of the bill to give effect to the award of the Paris Arbitration. The result of the arbitration and the course of the government in seeking its ratification appear to be generally approved by parliament. Mr. Balfour, leader of the opposition, commended the government for losing no time in fulfilling the British obligations and said that in doing this work of international justice the ministers would have the support of himself and his colleagues. There were, however, some notes of disapproval. Sir George Baden-Powell criticised the bill as having many flaws, and as furnishing no protection for fur seals. Mr. Gibson Bowles found fault with the Paris Court of Arbitration, whose decision, he said, had given to Great Britain the shadow without the substance. The government was questioned also as to whether the bill had been approved by the Canadian government, and it was replied that the Dominion Government had agreed in general to the conditions of the bill, though much opposed to one or two of its details. A bill, similar in substance, it is said, though different in form, was introduced in the United States Senate and has now received the assent of both houses of Congress. Just what the points are to which our government objects it has not, we believe, made public. But as it seems to have been expected that the *modus vivendi* would be continued for another season, it is probable that the government desires that the owners of Canadian sealing vessels which in this expectation have fitted out for another season's work should receive compensation. If Canada has any reason to rejoice at the result of the Paris Arbitration, it is quite evident that the reason is not one that directly touches her material and selfish interests. Whatever may be of the advantage and virtue of settling such an international dispute by arbitration rather than by an appeal to arms, there can be no doubt, we suppose, that the settlement in the present case means the sacrifice of a valuable Canadian industry. It is shown that the value of skins taken in the Canadian seal fisheries increased from \$8,000 in 1885 to nearly \$200,000 in 1890, and to over \$432,000 in 1891, so that it would appear that the industry was rapidly growing more valuable, and of this industry Canadians will to a very great extent be deprived and without compensation. But the only thing to submit as gracefully as possible to the results of the arbitration. In reference to this matter the *Montreal Witness* has some remarks which strike us as worthy of consideration. It says: "While Canada was such a heavy loser by the decision, and while she has reason to think that the arbitrators sacrificed the interests of a small country in favor of a large one, the sacrifice is one that can be submitted to honorably and without humiliation, and with a feeling that it is not work in vain, inasmuch as international peace and good-will has been secured thereby. Justice is not always done in courts of law, but the responsible, thoughtful citizen who does not secure justice in an appeal to the court, bows to its final decision, and accepts it as a mere incident of a good system which everybody is bound to uphold. And this Canada should do. The arbitrators' decision should be promptly and honorably carried out; there should be no attempts at evasion or delay. Thus only can Canada maintain her dignity and at the same time add to the argument in favor of the settlement of international disputes by arbitration. . . . The decision of the arbitration in regard to the close season, the methods of killing seals, and the extent of the closed waters, which include not only Behring Sea but even the Pacific Ocean in front of British Columbia, is as arbitrarily unjust to Canada as it could possibly be. All the finer and more impressive will be the example of Canada, and all the more effective as an argument in favor of international arbitration if she, with high regard for her own honor and dignity, promotes, instead of hindering, the enforcement of the decision of the arbitration to which she submitted her case."

The following are the graduates of Whiston's Commercial College, Halifax, for the month ending March 31st: Capt. S. D. Herman, Lunenburg; J. J. Murphy, Halifax; William M. Bates, Dartmouth; C. B. Edwin M. Davis, Sackville; Otto E. Borden, Canada; Farquhar D. Carter, Boston, U. S.; Minna C. Palm, Halifax; Mary E. McHefley, Windsor.

THERE is no small disturbance in the Queen! Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

IN the House of Commons at Ottawa the past week has been occupied principally in discussing the tariff reform measure introduced by the finance minister and matters more or less intimately connected with it. A very considerable amount of eloquence has been expended by honorable gentlemen, but if the speeches were sifted of all that is logically valueless and all that had been said a hundred times before, the remainder of important matter would probably not be immense. Aside from the tariff debate however some things of more or less interest have occurred. The Premier has said in reply to Sir Richard Cartwright that parliament will be asked to ratify the French treaty this session. It is reported that the government hopes to escape its embarrassment in connection with this treaty by passing it through the Commons and allowing it to be defeated in the Senate. Whether there is any foundation for this, time will perhaps more clearly show. The French treaty, it is curious to observe, is meeting with opposition from two very different sources. It is opposed by the temperance people, because it will tend to make a certain class of intoxicants cheaper, and it is opposed by the vine-growers of Ontario, because of the effect which it is likely to have on their industry. The finance minister is generally believed to be opposed to the treaty, though whether his opposition is in deference to the interests of the grape growers or to the convictions of temperance reformers, he does not appear to have stated.—Mr. Dalton McCarthy is active in his endeavor for the abolition of separate schools and the dual language system in the North-west. He has presented petitions praying that the matter of education be left in the hands of the Territorial Assembly; also, eighteen largely signed petitions from various points in the North-west for the abolition of the dual language in the territories.—Mr. Weldon has again introduced his bill to disfranchise voters found guilty of corrupt practices. The only just criticism which it seemed possible to bring against this measure was that it did not go far enough and disfranchise the party who bribes as well as the one who is bribed. But last year the bill was thrown out in committee. It is to be hoped that this year it will get fairly before the House, for as the Ottawa correspondent of the *Montreal Star* says: "Any member who has a good and sufficient reason for voting against a bill of this character ought to be willing to stand up and be counted."

IT will be remembered that during the recent war in Metabeleland, South Africa, a company of English soldiers, under Captain Wilson, being in pursuit of King Lobengula, unexpectedly encountered a large force of the Metabeles, against whom they made a brave and determined resistance, but though they fought so bravely, all they could do was to sell their lives as dearly as possible, for they were outnumbered hundreds to one, and when their ammunition failed they were all overpowered and killed. What occurred is thus told by a Metabele officer who led the attack upon Capt. Wilson's lifted band: "We were six thousand men against thirty. . . . They rode into the track and linked their horses in a ring. Then they commenced a heavy fire upon us, and our men fell fast and thick. We opened a fire upon them and killed all their horses. Then they took to cover behind their horses' bodies and killed us just like grass. We tried to rush them, twice we tried but failed. After a time they did not fire so much, and we thought their ammunition was getting short. Then, just as we were preparing to rush again they all stood up. They took off their hats and sang. We were so amazed to see men singing in the face of death we knew not what to do. At last we rushed. Your white men don't fight like men but like devils. They shot us until the last cartridge and most of them shot themselves with that. But those who had none left, just covered up their eyes and died without a sound. Child of the white man your people know how to fight, and how to die. We killed all the thirty-four, but they killed us like grass." The *New York Tribune*, commenting upon this incident, says: "Not the Spartans at Thermopylae, nor the Guard at Waterloo, presented a spectacle of sublimer heroism than that handful of Englishmen, surrounded by savage foes more than a hundred to one, when the last cartridges were in their revolvers, standing up in full view of their slayers, reverently burying their heads, and singing 'God Save

the Queen!' Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

Our Halifax correspondent writes us: "The expected coming to this city of Evangelist B. Fay Mills and the preparations being made for the work is already felt among the churches. Committees of various kinds are at work. Pastors meet in Y. M. C. A. for special prayer on Monday afternoons, and Young People's and Endeavor Societies are canvassing the city, extending invitations to attend the services, while in all our churches prayer is being made to God for blessings upon our city. The date for opening these services has been changed to April 15th, beginning Sunday morning at 9 a. m. in the Brunswick St. church."

## Church Government.

Many difficulties arise in our churches from the fact that while there is a consensus of purpose, there is at the same time a great diversity of tastes and habits in the membership. Out of this comes the vexed question as to who shall be gratified when differences arise at the fore.

As the church of Christ takes on the form of secular organization, the natural way appears to be to apply the principles which govern these bodies to the church.

In democratic institutions the majority usually bear rule, subject to constitutional control. The polity of church independence, when not properly understood, has led to the erroneous conclusion that in all cases of difference in church matters, however delicate and vexatious, the majority must rule, and the minority however influential or conscientious must submit to that rule, however unrighteous it may be in their estimation. It will not be surprising to see that under this regime tyranny in its boldest form has the opportunity to put in its most degrading work. Under these circumstances the church will lose not only its independence, but its character and life and visibility as a church of Christ. Such an organization would be wisely shunned by every man who has any regard for the rights of his conscience or respect for his manhood. Then the too common habit, when differences arise, of introducing into its management the appliances of the political caucus and canvass, greatly adds to the degradation of the church.

That we may avoid results so fatal to the welfare of our Zion, it may be well to look into the constitution of the church, and mark the provisions made for its government. Vain will be our search in the Book of Constitutions of the right of majorities or minorities to rule in the church of Christ. No provision is made here for parties or party government. Unity of the spirit and the bonds of peace are arranged for. Submission one to another in the Lord is the privilege of the saints. To the saints it is to be one in the same faith, and to bear rule for the edification of the flock which Christ has purchased with His own blood. These are not to be lorded over God's heritage, but to be examples of righteousness. All are to be subject to Christ, and to be one in Christ the Head. It is the duty of the saints to withdraw from all persons and parties who walk not after this rule, or who attempt by a majority or minority to rule in the church in an arbitrary way, and not in accord with the principles of Christ's kingdom.

J. H. S.

## Financial Statement.

The editor having decided that the discussion between Mr. Foshay and myself must close, according to the rules of debate, I might claim the right of reviewing the case.

Waiving that right, I merely wish to correct a false impression made on some minds by Mr. Foshay's first letter. Because he speaks of signing a note for me for \$1,200 given to the Home Mission Board, which was not paid in four weeks when due, and refers to another note for the same amount given to the Foreign Mission Board, some do not understand that these notes have been paid at all. The fact is, as before stated, the notes were both cancelled by two mortgages, and the interest on them paid. The mortgage given to the Foreign Mission Board was paid in November last, and the principal and interest put in their hands. The amount was \$1,375. The mortgage given to the Home Mission Board was paid, and the amount, principal and interest, was sent to Rev. A. Cochon. The first two notes covering one-half of the supplementary receipts, amounting to nearly \$800, were put in the People's Bank, Wolfville for collection. These were paid at maturity. One is in the hands of Rev. C. H. Day, of 641 John street, Quebec, and the other is in my possession. The total amount paid since November last, nearly \$8,000.

G. E. Day.  
St. Martins, April 6.

— We are unable to admit the right, which Dr. Day says he "waives," to review in our columns the discussion between himself and Mr. Foshay, and we think our readers will agree with us that the *Messenger and Visitor* has accorded to Dr. Day the fullest privilege that he could in reason claim to state and defend his case before the public. It is, of course, natural that each party to a discussion should desire to have the last word. In this case neither has enjoyed that privilege, and, as we think, it is better so. At Dr. Day's particular request and to correct a wrong impression which he believes some have received, we publish his "financial statement," showing that the denominational funds which were due from him to the different Boards in August, 1892, and which were subsequently secured by notes and mortgages, have now been paid, with the exception of a comparatively small balance, secured by notes, which will, no doubt, be paid at maturity. We agree, however, with Dr. Day in thinking that this statement ought not to be necessary, as he has twice before made substantially the same statement in our columns, and, so far as we know, its correctness has not been questioned.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 31 Princess Street, St. John, N. B.

PRAYER TOPIC FOR APRIL:  
Thanksgiving for the answer to our prayer, in December, 1893. Psalms 115: 1, 115: 2. And let us ask that the work begun at Missions may extend to every one of our stations. Mat. 17: 10; Eph. 3: 20.

A Plea for the Little Ones.

PHILANTHROPHY.  
From a Paper by Missionary NASHAW, West Africa.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our city, with you extend my hand to the hand of that woman with dishonored breast and give her another chance. With you go to the man of ruined life and give him another chance. Now my philanthropy is broader than yours. It stops not at my city, my state my country; but all over the round world, and knowing no distinction of race or color, whether white, red, black or yellow, wherever sin has gone debasing I will go to lift up, wherever there is suffering I will go to cheer. By just so much as a tribe or nation is degraded and laid down, all the more because it is down, it has a right to be lifted up and on you and me rests the duty of lifting it up. I went to Africa more than thirty years ago, in the flush of youth, expectant, hopeful, not knowing what was before me. Thank God we do not know the future! Perhaps if we did we might turn back appalled. In these years I have travelled a long, weary way. Thorns in the path have pierced my feet, thorns have pierced my soul; but in the presence of the degradation of heathenism, especially as those degradations crush down women and children, I protest to you that in the name of philanthropy alone I could tread again over that weary, thorny road, if for nothing else than the pity for the life that now is, to lift up heathen women and children. I know indeed, that some of the cruelties of heathenism are equalled in the slums of our American cities; I know that women here are sometimes fearfully outraged and children suffer dreadfully; but I must say that at its worst for that woman, when worst comes to worst, and she can no longer find tolerance or affection for the heart of the human brute who had sworn to protect her, but whose hand is now her oppressor, there are police only a few rods away to whom she may appeal, and the law that will protect her and for the child beaten and outraged there is a society for the prevention of cruelty that finally steps in to save; and for the starving and unclad before the winter's cold there is, not many squares away, the soup-house and charity organization. I say these victims to civilised brutality have a possible escape or appeal to civilised law and order. But the hopelessness of women in their status of heathenism, as against the oppressions of power or mere might or right of possession, is indescribable in its depth and extent. My poor heathen woman has no avenue of escape, no redress, no tribunal of appeal. She is simply hopeless!

And now I fling aside the covering of unchristianity, which I cast over you and myself, and emerging from the shameful hour, gladly again open the blessed Bible, joyfully read again the Redeemer's great command. In obedience to that command I return to Africa, taking with me this Bible, that better than commerce, science, or mere philanthropy, can bring the fallen back to God.

"Hard Times!"

Yes; the times are hard, but the times are a great deal harder in the land where the people are starving for the Bread of Life,—famishing for one drink of the Living Water—the Life which we possess "without money and without price," can never be life to them unless we broaden our sympathies and extend our hands to their relief. "If any man eat of this Bread he shall live forever."

AFTERNOON TEA.—The popular thing now-a-days in the better classes of society, is for the lady to receive her friends in what is termed "Five O'clock Tea." While usually tea is dispensed at one end of the table, the indispensable article is chocolate, usually of that better grade called "Vanilla chocolate." For some years in the Old World, chocolate has been recognised as indispensable with lunch after evening parties, and may be partaken of by delicate ladies immediately before retiring. This in some measure accounts for the enormous production of "Menier" of the article known the world over as "Chocolate Menier."

FROM ADAM TO CHRIST.

1st Cor. 15: 22.

Deep in the grave our common parent made. When Heaven's strict command was disobeyed And claims to precious promises resigned. Our fallen race by nature was confined. Thus it appeared that all were born to die! And all that mortal nature could supply Of values that are precious to the heart, In mortal death forever must depart. But, written on the Saviour's costly tomb, A promise of rescue from this awful doom. The angel of Messiah's rising day From every tomb shall roll the stone away. In Adam all must suffer final pain: In Jesus, every one will rise again. For where the Lord's redeeming work That life, with Jesus ever more is one. Jesus received, eternal life begins And all the waiting darkness of our sin Shall change to holiness of peaceful light. When fabled day succeeds the latest night.

—Adrian F. Brown, Lockport, March 28, 1894.

A Methodist Minister on Baptism.

By H. F. ADAMS, TAUBO.

No. 6. "There is not the slightest ground for saying that Christ was immersed. The Jordan has three banks: the lowest is where the river is very shallow, the next where it is quite full, and the third where there is a freshet. Any one standing below the highest bank is said to be 'in the Jordan.' My Methodist friend must have been a traveller through Palestine, or he quotes from such. His remark invites response from a painstaking and scholarly traveller, who has been through the land of the Jordan. I will match his statement by an eminent Paganist divine who stands in the front rank for candour and scholarship. And though Baptists do not endorse all that he says on Baptism, he evidently endorses all that Baptists contend for on this sacred subject. His name is Dean Stanley (now deceased), and contributes to a notable essay on 'Baptism,' in the Nineteenth Century Review. We quote the first half of the essay, and would gladly quote the last half did space permit.

DEAN STANLEY ON BAPTISM. The subject is one full of antiquarian interest, and it also suggests many instructive reflections on Christian theology and practice. It is intended to consider what was its ORIGINAL FORM in early times, and what is its INNER MEANING, which has more or less survived all the changes to which it has passed, as well as the lessons suggested by these changes.

WHAT APOTHECARY BAPTISM WAS.

What, then, was baptism in the apostolic age? It coincided with the greatest religious change the world has yet witnessed. Multitudes of men and women seized with one common impulse, and abandoned by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. The new society was intended to be a society of "brothers" bound by the closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation of wisdom, and a holiness such as enthusiasts have rarely possessed. It was, more over, a society swayed by the presence of men whose words even now cause the heart to burn, and by the recent recollections of One who, in the eyes of those who loved with love unexpressed. Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of Him into whose name they were by that solemn rite baptizing themselves. The scene of the transaction was either some deep wide spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Galilee of Galilee at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of converts, and they rose into the light of heaven, new and altered beings. It was natural that on such an act were lavished all the figures which language could furnish to express the mighty change: "Regeneration," "Illumination," "Burial," "Resurrection," "A new creation," "Forgiveness of sins," "Salvation." Well might the apostle say, "Baptism doth even now save us," even had he left his statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well he led to add, as if with a prescience of coming evil, "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." (1 Peter 3: 21.)

BAPTISM IN THE EARLY CENTURIES.

Such was the apostolic baptism. We are able to track its history through the next three centuries. The rite was, indeed, still in a great measure what in its origin it had been almost universally, the great change from darkness to light, from evil to good, the "second birth" of the corrupt society of the dying Roman empire into the purifying and elevating influence of the living Christian church. Nay, in some respects the deep moral responsibility of the act must have been impressed upon the converts by the severe, sometimes the lifelong preparation for the final pledge, even more than by the sudden and almost instantaneous transition which characterized the baptism of the apostolic age. But gradually the con-

sciousness of this "answer of the good conscience towards God" was lost in the stress laid with greater and greater emphasis on the "putting away the filth of the flesh." Let us conceive ourselves present at those extraordinary scenes, to which no existing ritual among European churches affords any likeness.

There was, as a general rule, but one baptistery to each city, and such baptisteries were apart from the churches. There was but one time of year, when that rite was administered—namely between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the bishop, from whom it was administered—namely between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the bishop, from whom it was administered—namely between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the bishop, from whom it was administered—namely between Easter and Pentecost.

Both before and after their immersion their bare limbs were rubbed with oil, and then they were clothed in white gowns, and received, as token of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and then, as the ceremony was drawing to a close, the bishop, who had been using for the first time the Lord's Prayer. These are the outer forms of which, in the Western Churches, almost every particular is altered, and the inner meaning is lost. Immersion has become the exception, and not the rule. Adult baptism, as well as immersion, exists only amongst the Replists. The dramatic action of baptism, as in the most primitive times, the bath, is reduced to a few drops of oil in the Roman Church, and in the protestant churches has entirely disappeared. What once could only be administered by bishops, is now administered by every clergyman, and even by women. What is proposed then to be asked is, first, what is the residue of the meaning of baptism, which has survived, and what may be learnt from it, and from the change through which it has passed.

ORIGIN AND SIGNIFICANCE OF THE CEREMONIAL.

1. As the Lord's Supper was founded by the Paschal Feast, and on the parting social meal, so baptism was founded on the Jewish—we may say Oriental—custom, which, both in ancient and modern times, regarded the cleansing of the hands, the face, and the person, at once as a means of health and as a sign of purity. Here, as elsewhere, the Founder of Christianity chose rather to sanctify and elevate what already existed, than to create and invent a new form for himself. Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the one ordinance of the Christian church which equally belongs to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred vestments, sacred trumpet—he chose this one alone; the most homely, the most universal, the most innocent of all. He might have chosen the peculiar Nazarene custom of the long tresses and the rigid abstinence by which Samson and Samuel had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous rite of circumcision. He, at least, his apostles, rejected it altogether. He might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Grecian mysteries. He chose instead what every one could understand. He took what, at least in Eastern and Southern countries, was the most delightful, the most ordinary, the most salutary, of social observances.

1. By choosing water and the use of the bath, he indicated one chief characteristic of the Christian religion. Whatever else the Christian was to be, baptism—the use of water—showed that he was to be clean and pure, in body, soul and spirit; clean even in body. Cleanliness is a duty which some of the monastic communities of Christendom have despised, and some have ever treated as a crime. But such was not the mind of Him who chose the washing with water for the prime ordinance of His followers. "Wash and be clean" was the prophet's admonition of old to the Syrian whom he sent to bathe in the river Jordan. It was the text of the only sermon by which a well-known geologist of this country was known to his generation. "Cleanliness next to godliness" was the maxim of the great religious prophet of England in the last century, John Wesley. Every time that we see the drops of water poured over the face in baptism, they are signs to us of the clearly habits which our Master prized when he founded the rite of baptism, and when, by His own baptism in the sweet, soft stream of the rapid Jordan, he blessed the element of water for use as the best and choicest of God's natural gifts to man in his thirty, weary, wayward passage through the dust and heat of the world. But the cleanliness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unspotted purity of the soul; or, as the English Baptists Service quaintly expresses it, the mystical washing away of sin—that is, the washing, cleansing process that effaces

dark spots of selfishness and passion in the human character, in which by nature and by habit, they have been so deeply engrained. "Associate the idea of sin with the idea of dirt," was a homely maxim of a saint. It is equally true, advancing—daily renewed, and daily born again in all virtue and godliness of living.

A PUBLIC PROFESSION OF CHRIST.

3. And this brings us to the third characteristic of the early baptism. "Baptism," says the English edition of the Service Book, "is the baptism of Christ, which is to be made like unto Him." This is the element added to the baptism of John. In the first two characteristics of baptism which we have mentioned, water as signifying cleanliness of body and mind, and immersion as indicating the plunge into a new life, the Baptism of John and the Baptism of Christ are identical. John's Baptism, no less than Christian Baptism, was the baptism of purity, of regeneration, "of remission of sins." But Christ added yet this further: that the new atonement which they rose was to be the atonement which was the special Sacrament (sacramentum) of the Christians of the first centuries in two ways: First, when they came up from the waters, naked and shivering, from the cold plunge into the bath or river, they were wrapped in white and clean, which is the goodness of the robe of righteousness of His saints, not in deed but in truth; His character, His grace, His mercy and truthfulness, were to be the clothing, the uniform, the badge, the armor of those who by this act enrolled themselves in His service. And secondly, this was to be the baptism especially a "Sacrament." It is common now to speak of the Eucharist as "the Sacrament." But in the early ages it was rather baptism which was so designated (sacramentum), the oath, the pledge in which, as the soldiers enlisting in the Roman army swore a great oath of allegiance to the Roman Emperor, so converts were to swear a great oath of allegiance to the Father, the Son, and the Holy Spirit, and to the Christian Church, and to pledge to follow the Divine Master wherever He led them. And this was further imposed upon them by the name in which they were baptized. It was, if not always, yet whenever we hear of the baptism of Christ, it is in the name of the Father, the Son, and the Holy Spirit, in the name of the Lord Jesus. But the earlier use points out clearly how, along with the all-embracing love of the Universal Father, Woodcock, and when it was decided to have a Baptist School of Learning there, he, a young enthusiastic lad, went about the country collecting money for it. The talent for touching heart-strings and pure-strings went with him from his boyhood in Canada, to an American college, and appeared conspicuously during his pastorates in New York, Chicago and Philadelphia. He loved everybody, he sympathized with everybody, but most of all his heart went out to the young people. Small wonder is it that he was a beloved pastor wherever he went. Restless, energetic, tireless in his service for others, he wore out his heart and brain, died at midnight, January 3rd, 1891, he was found unresponsive in his study, an unfinished sermon on his table beginning, "Looking unto Jesus, the Author and Finisher of our Faith." One of the most touching and beautiful testimonies to God that baptism is this account of his translation.

My good blade carves the helms of men, My tough lance thrusteth sure; My strength is as the strength of ten, Because my heart is pure.

SECOND MEANING.

2. This leads us to the second characteristic of baptism. "Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea or the rushing river, where for the moment the waves closed over the head, and the body was laid in a bath and thoroughly washed, in order to show how bright and pure ought to be the lives of those who engaged in noble enterprises. Sir G. J. Alford, amongst King Edward's Knights of the Round Table, is the type of one of a true ancient Knight of the Bath and of a true Apostolic Christian.

It has thus far been my object to show what is the essential meaning of the early baptism which has endured through the changes. And it is in accordance with the early records of Christianity to dwell on these essentials as distinct from its forms. It is not by the water, much or little, but by the Spirit (as is expressed in the words of the apostle) that the baptism of man is wrought in the heart. It is not by the putting away the natural filth of the outward flesh, but (as is expressed in the First Epistle of St. Peter) by the inward answer of a good conscience towards God that baptism can ever save any one. It was not by the act of baptizing, but by proclaiming the glad tidings of the kingdom of God, that the world was converted. It was not by the baptism, in which he professed to treat the subject in a purely scientific standpoint. The chair was taken by the Ex-President of the Royal Society, Sir George Stokes, Bart., F. R. S., the present occupant of that professorial chair at Cambridge University once occupied by Sir Isaac Newton, and also the President of the Victoria Institute, whose aim is to investigate all scientific questions bearing on the truth of the Bible, and to associate all scientific men, and people generally, in the colonies and America, in aid of this work. The great hall was packed in every part, as those who arrived late found. The business was commenced by Capt. F. Peirce, the honorary secretary, reading a letter from the Duke of Argyll, who was unable to be present, after which Prof. T. Rupert Jones, F. R. S., read the paper prepared by Prof. F. R. S., he not being sufficiently recovered from a severe cold to do so himself. In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of North America. Amongst these he specially referred to having seen the flints of the drift to be of two classes, one with bones of animals, carved, and interspersed with the remains of man, and the other, which he termed the "Bleached," containing bones of animals of all ages and kinds in various stages. He cited the confirmatory opinions on this point of Prof. Geikie, F. R. S., a member of the Institute, and drew special attention to the geological superposition of the bones in the various places. He then referred to phenomena in regard to Raised Sea Beaches, and the constant occurrence of "Head," the large masses of transported rock, loam and loess, covering the hills in Hungary and Southern Russia, and the Onegus Islands in various localities. From the circumstances attending these and their surroundings he

We must, if we would act in the spirit of the apostolic baptism, be not only only, but "continually," "morally," that is, killing, drowning, burning out our evil and corrupt affections; and not only only "daily," "proceeding," advancing—daily renewed, and daily born again in all virtue and godliness of living.

John Peddie. In one's reading it is always interesting to come across familiar names and facts. Here in the memoir of a man who died pastor of the Fifth Baptist Church, Philadelphia, one is delighted to find mention of Canadian names and localities. Dr. Peddie may really be a Canadian. I am a Canadian, though his parents came from Scotland, he himself was born in the pleasant little village of Ancaster, Ontario. He went to the Grammar School at Woodstock, and when it was decided to have a Baptist School of Learning there, he, a young enthusiastic lad, went about the country collecting money for it. The talent for touching heart-strings and pure-strings went with him from his boyhood in Canada, to an American college, and appeared conspicuously during his pastorates in New York, Chicago and Philadelphia. He loved everybody, he sympathized with everybody, but most of all his heart went out to the young people. Small wonder is it that he was a beloved pastor wherever he went. Restless, energetic, tireless in his service for others, he wore out his heart and brain, died at midnight, January 3rd, 1891, he was found unresponsive in his study, an unfinished sermon on his table beginning, "Looking unto Jesus, the Author and Finisher of our Faith." One of the most touching and beautiful testimonies to God that baptism is this account of his translation.

Was There a Flood?

One of the largest meetings ever held by the Victoria Institute of London, was held at the Victoria Institute of London, on March 10th, to hear that well-known "Nestor among Geologists," Prof. Prestwich, F. R. S., read a paper on "A Possible Cause for the Origin of the Tradition of the Flood," in which he proposed to treat the subject in a purely scientific standpoint. The chair was taken by the Ex-President of the Royal Society, Sir George Stokes, Bart., F. R. S., the present occupant of that professorial chair at Cambridge University once occupied by Sir Isaac Newton, and also the President of the Victoria Institute, whose aim is to investigate all scientific questions bearing on the truth of the Bible, and to associate all scientific men, and people generally, in the colonies and America, in aid of this work. The great hall was packed in every part, as those who arrived late found. The business was commenced by Capt. F. Peirce, the honorary secretary, reading a letter from the Duke of Argyll, who was unable to be present, after which Prof. T. Rupert Jones, F. R. S., read the paper prepared by Prof. F. R. S., he not being sufficiently recovered from a severe cold to do so himself. In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of North America. Amongst these he specially referred to having seen the flints of the drift to be of two classes, one with bones of animals, carved, and interspersed with the remains of man, and the other, which he termed the "Bleached," containing bones of animals of all ages and kinds in various stages. He cited the confirmatory opinions on this point of Prof. Geikie, F. R. S., a member of the Institute, and drew special attention to the geological superposition of the bones in the various places. He then referred to phenomena in regard to Raised Sea Beaches, and the constant occurrence of "Head," the large masses of transported rock, loam and loess, covering the hills in Hungary and Southern Russia, and the Onegus Islands in various localities. From the circumstances attending these and their surroundings he

said he had been forced to the conclusion that all their phenomena were "only explicable upon the hypothesis of a widespread and short submergence followed by early re-erection, and this hypothesis satisfied all the important conditions of the problem," which forced one to recognize that there had been a submergence of continental dimensions. The age of Man was held to be divided into Palaeolithic and Neolithic, and he considered rightly so. He concluded by suggesting that thus there seemed cause for the origin of a tradition of a flood.

The paper was followed by reference to a communication from Sir W. Dawson, F. R. S., who welcomed the paper as confirming his conclusion concerning geological and palaeontological grounds of a physical break in the anthropic age. The evidence for this was afforded by the cave remains and from a vast quantity of other sources. The discussion which ensued was commenced by Sir George Stokes, Bart., F. R. S., referring to the great value of the author's contribution to the knowledge and right understanding of the phenomena he had so long studied. Amongst those present were Mr. Huddleston, F. R. S., the past President of the Geological Society, and Sir Edmund F. R. S., the present President. The latter proposed a cordial vote of thanks to his friend and teacher, Dr. Prestwich, "the Nestor among Geologists," whose contributions to our knowledge of that science are valued by all as greater, more far-reaching, and more valuable than those of any other in the present century. After sundry other remarks Sir Henry Howarth, Bart., F. R. S., spoke, urging the great importance of recognizing the value of the arguments in the paper and many others which had come under his observation in Asia. Prof. McK. Hughes, F. R. S., of Cambridge University, followed with some criticisms, and bore warm testimony to the value of the paper, after which Professor Hall, F. R. S., late director of the Geological Survey of Ireland, spoke strongly in favor of the scientific nature of the author's conclusions. Professor Rupert Jones, F. R. S., in a few sentences replied to the speakers, and the brilliant gathering dispersed.

AYER'S SARSAPARILLA. CURES OTHERS WILL CURE YOU. PURE BLOOD. CLEAR SKIN. MENTAL ENERGY. PERFECT DIGESTION. SOUND SLEEP. LONG LIFE. STRONG NERVES.

S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes: "For eight years, I was, most of the time, a great sufferer from constipation, kidney trouble, and indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition, and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 120 pounds; I now can weigh 160 pounds, and was never in so good health. If you could see me before and after using, you would want me for a travelling advertisement. I believe this preparation of Sarsaparilla to be the best in the market today."

Ayer's Sarsaparilla. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others will cure you.

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A MOVE

HOUSEKEEPERS USE WOODILL'S GERMAN BAKING POWDER. Samples purchased by me at several stores were found to be PURE, WHOLESOME, WELL PROPORTIONED. GEORGE LAWSON, Ph. D., L.L.D., Halifax.

Unlike the Dutch Process No Alkalies. Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa. It is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Sugar, and is far more soluble than one sort of cup. It is delicious, nourishing, and EARLY BROUGHT.

THE GREAT LIGHT. Wm. Walker & Son, Marble, Freestone and Granite Works. A. J. WALKER & SON, ST. JOHN, N. B.

Sabbath School

BIBLE LESSONS

Adapted from Peabody's Bible Lessons. SECOND QUARTER. Lesson IV. April 22. Gen.

JOSEPH RULER IN GOLDEN TEXT.

"Them that honor me I will honor." 1 Sam. 2: 30.

THE SECTION OF HIS LIFE. NEW TESTAMENT LIGHT. (Acts 7: 9-11). Peter in prison 12: 4-11). Paul in prison 11), and the way by which his death of preaching in providence (Romans 8: 21-23; Luke 1: 20). The faith (1 Pet. 1: 7). Process (Matt. 6: 8; Mark 10: EXPLANATORY.

LINKS IN THE CHAIN OF DEEDS, "by which Joseph from his misfortunes," "the dreams of the butler," "Joseph's all to the dream of Pharaoh," "Joseph continued it two years after showing the released cup-bearer, fully forgot all about his friend. Then God sends dreams of Egypt come to the dream. Then the heebed Joseph, and he was prison, and, declaring it time to come from God, that of two dreams, the meaning. "Seven years years, extraordinary event Egypt, were to be followed years of still more extraordinary Joseph went to give some authority over all the might store up the surplus seven years of plenty as years of famine."

JOSEPH EXALTED TO BE RULER. (Gen. 45: 38, 48, 49). In response to the Joseph had given. "Can a one as this is" for the of the proposed plans of Joseph. The story of Joseph had been to them, and by his past his present wisdom, the that he was especially prepared work. "A man of God," "the wisdom of Joseph's wisdom and father source, as Joseph had presence. One in whom dwells (1) will have an and unliking to all who people be ruled." "The God's blessing will attend and needs. "39. "Forasmuch as God these all this. We a striking illustration of the promise. "Them that honor." If God had so much, He would also give in the future. Such an invaluable as a ruler, clear insight into man's prebension of their true condition; while "wise" pacity of devising and per measures to gain the of my palace, including and ministers of the chief over the palace times next in power to be. "According unto thy country; at all who that order would kiss the usual Eastern mode of obedience and respect."

40. And Pharaoh to The thing was undoubted seating-which gave documents to which it by the delivery of w Pharaoh delegated to J authority in the thing were no way a finger often worn as bracelet the seal (alone had the give to both the seal and People in the East of countries; at all who name and titles are which they make an thick ink on all occ we use the signature sary since most of those could not read and same reason is known land taverns were formed as "The Bear's Head; and Castle," etc. "A fine linen." A costly the ancient world as stus, a fax that grew o Nile. The delicacy linen may be judged f whereas the finest lin were now in the wor threads an inch, that times 140 threads to t otus says that somei was composed of 300 exceeded the finest li This linen had twi twice its weight in g Piny." "And put a his neck." A badge now in England may ching as a badge of 43. "Made him to r chariot." Thus ar placed in Pharaoh's, a splendid procession of the city. "Bow the aids that went bef "Abrek" rendered, Perhaps it means, are at thy service," a Hebrew Joseph by "Vive le roi" in our d 44. "I am Pharaoh my authority as the pcor, raise thee to t without thee," etc. was to be his badge of 45. "And Pharaoh



Messenger and Visitor.

When paid within thirty days, \$1.00.

Editor, J. H. BARNES, Business Manager.

OFFICE: 508 MAIN ST., ST. JOHN, N. B.

Advertisements intended for the paper to be addressed to the Editor.

Messenger and Visitor.

WEDNESDAY, APRIL 11, 1894.

DR. CUYLER ON SUNDAY SCHOOL TEACHING

Great advances have been made in Sunday-school work during the past half century, but it is by no means certain that every idea introduced has marked an improvement.

Prosperity, as a rule, is not an aid to religion.

THE STANDARD DICTIONARY.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE UPON ORIGINAL PLANS, designed to give, in complete accurate statement, in the light of the most recent advances in knowledge, and in the readiest form for popular use, the meaning, orthography, pronunciation, and etymology of all the words and idiomatic phrases in the English speaking world.

It is nearly four years since work on this dictionary, of which the first volume is now given to the public, was begun.

The publishers tell us that there have been engaged in its production 247 office editors and specialists and 500 readers for quotations, while some hundreds of other men and women have rendered effective service in various ways in the defining of words and classes of words.

The value of a dictionary for popular use is determined not only by what it contains, but also largely by what it omits. The editors of the Standard tell us that their rules for the exclusion of useless words and phrases have been rigidly followed.

In the definitions the plan has been adopted of giving the ordinary meaning first. The order of usage is given preference over the historical order.

Another View.

I was much surprised to read in the MESSENGER AND VISITOR of March 29th, a communication entitled "The Reason Why" which gave as the most important reason for our general Board deficits, the statement that Baptists in the Maritime Provinces are wasting annually on tobacco \$16,000, and as the next most important reason, the "time and money wasted by Baptists in attending C. E. and B. Y. P. U. conventions."

the diphthong forms k and a are supposed by e, but in some cases as Ethio-Aesthetics, both forms are given with a preference for the simpler.

The pictorial illustrations, of which there will be nearly 5,000, are not the least attractive and valuable feature of the work.

The references frequently given in the definitions to the synonyms and antonyms of the word defined is an excellent feature of this dictionary, and one which will greatly increase its value for young or unpractised writers who are frequently at a loss for the word which will most accurately express their ideas.

A great deal more might be written by way of setting forth the prominent features and high excellence of this admirable work. But we have exhausted the space at command, and no doubt, we have written quite enough to awaken in the minds of many of our readers strong desires to possess the dictionary.

OUR SUNDAY-SCHOOL WORK.

The communication in our last issue from Rev. F. H. Beals called attention to some important matters in connection with the Sunday-school work of the denomination.

Brother Churchill, in speaking of the Association held in Visianagram, says: "We are, all of us missionaries, sad at heart that we have not a greater measure of success to report. There has been a good degree of activity in our mission and a good deal of work done, but the number who have come out has been small. I do not believe we can measure the real success of our work by the number of baptisms."

amply repaid the individuals who attended, the church profited which delegated them to attend, and from the Christian love and enthusiasm there engendered the denomination profited both spiritually and financially.

Thanking you, Mr. Editor, for this privilege of writing on this subject, I remain, yours truly,

SMITH C. WALKER, M. D.

Foreign Mission News and Notes.

Extracts from Letters of Missionaries, etc.

A letter from Bro. Churchill, dated Jan. 4, says: "First one thing and another has hindered me from getting a place to bury our dead."

"The last tour I made was in some respects the most interesting and encouraging I have ever made, at least the first part of it. We visited a number of villages where Raju people live, and found quite a number interested and inquiring."

Before you get this, you will probably see my last in the MESSENGER AND VISITOR with regard to the man who came for baptism. He did not turn up according to his promise.

I read the article of January 31st, dear Mr. Editor, under the above heading, and inwardly digested it. I have looked for something on another feature of the "dead line," from other pens, but silence has reigned.

Do some say that these men were engaged with exceptionally great gifts? That they all belong to "the elect of the elect" of the preachers, and are not therefore fair samples of all the preachers who are over fifty? I am willing to admit that they had good gifts from God, but I will not admit that their gifts made them what they were, even

took from our church book the names of fifteen—all those in the Jeypoor district. Since Satya Vadh's death there has been no one to take up this work—no one through whom we could keep in touch with those who had joined our mission there.

"Some of the native brethren were inclined to criticize our church action, but I felt there was nothing else to be done under the circumstances. Quite a number of the people there have gone to the Lutherans, and the other day I got a letter in Oryu from probably the best man up there, one whom I believe to have been a true Christian, saying all the others had joined the Lutheran Mission and he could not remain alone, so if I would give him leave, he too, would go with them.

"I do not feel that what has been done there has been lost by any means and I do not feel sorry that we took up the work and carried it on as far as we did. Were the Lutheran mission not there I should feel that we ought not to give up our efforts, but it looks to me as if the Lord had taken it out of our hands and has relieved us of that part of our burden.

"We shall close our association tomorrow forenoon. There is to be a special meeting in the morning for the special purpose of asking for more of the Spirit's presence in our hearts the coming year. I hope the Lord will meet with and give us all more of His Spirit. On Saturday we expect the brethren from the Ontario mission here for four or five days. I hope their coming will do us good and help us to do better work during the year."

J. W. MANNING, Sec. Treas.

"A Legitimate Result."

BY H. F. ADAMS.

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on the human side of their greatness. A man may have a fine set of tools of the best make, but the tools will not make him a skillful workman. He must will to master the first principles of the craft, and persistently study every branch that will increase his knowledge.

All the great preachers who have been at a premium after fifty, were hard workers all through life, and exhibited an indomitable energy of will to make the most of themselves for God and man. When their college course was finished, they learned the fortunate lesson that their education had only just begun, that they had to pass through only the primary grade of the great school of life. They found that their chief attainment in college was simply a mastery of first principles.

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DOMINATION

ALL names (except legal denominational work, J. P. Farnham, Minister, Lagne Mission, North-west, Ontario, Canada, and all names for the Scotia should be sent to Rev. J. W. Manning, 508 Main St., St. John, N. B., and not to the editor of the Halifax.)

CHALLOTTETOWN—B. Robertson into the church, Sunday, March 25th.

INGRAM RIVER.—F. into the 2nd St. March 25th, Sunday, March 25th, and on by ex-communicated soon. The outlook is

INDIAN HARBOR.—F. into the Indian Harb. on the first 8. Bro. Judson Hubley clerk church in Bro. Geo. Allen.

ANAPOLIS.—Pastor privilege of administration of baptism to Lord's day, March 25th, received to me church by letter, and strengthened, and is

JEDDORE.—The visit from Halifax has r. of a great power. M. verted. Rev. W. E. services of a pastor, a remembrance for the meetings continues. report ten have been Captain Geo. Be. Leary, William Fris. son, Fred B. in, J. son S. MacGregor, Burgess, Claudia D.

SECOND BRISTOL.—Second Baptist of wishes to go to the receipt of a letter from Mrs. Debra pleasant to know the our sister still re. church home. This without a pastor, the of the Rev. Hampton, for a cert. time till it can pro.

WOLFVILLE.—Rev. Yarmouth, was the for the Young Peo. His subject was Judas upon the treat in an instructing way. The in. service in securing character. The wo. not more of the churches through, but shall hope to hear again.

CUMBERLAND B. times to bless the in this place. Soul to the Saviour. F. baptized and the J. W. S. Young, on 23rd ult. And, as himself to be a ble. Let all who read th. blessing may be co. in in need of a p. one. May God rig. April 2nd.

JORDAN FALLS.—were troubled, yet the baptism of ten. These are a partial spiritual revival. Four weeks of spe. ning the middle of with a single ex. people from the Su. several of them ar. they give a less c. versus. Three ha. letter, and the chu. stively healthy con.

OXFORD.—Last were privileged to waters. Among t. Christ was m. or physical health as terest has caus. anxiety. Forty-on with the church in 26 by baptism. names: Miss L. Wood, Mrs. Geo. Slade, Gladis Thompson, Estelle Maggie Miller, Rusten, Wilbert G. John Wood, Nettie Mrs. C. Gilles, Maggie Fillmore, Davidson, Mrs. Lowerson, Maggie James Hunter.

ANNIVERSARY.—Justice E. Wright, Co., N. B. was the py gathering of p. the evening of M. being the 20th an. ding of Mr. and to the Genes stor. prevented from be. fifty enjoyed the by the benefice. and joined gene. of the evening. F. are, as their an. Baptist came on. stured the same v. eration to follow is but a short di. hood home of n. in India. I r. reads these line. vividly before h. well high sacre. associations. I Father than the Mr. Archibald still left to us share in the p. presence able. Mrs. Wright a. many beautiful. The happy com. "noon of night. pleasant memo. Bro. Wright a. area for this. god.

DENOMINATIONAL NEWS.

CHARLOTTETOWN—Baptized Mrs. B. Robertson into the fellowship of the church, Sunday, March 25.

INGRAM RIVER.—Five were received into the 2nd St. Margaret's Bay church Sunday, March 25th—four by baptism and one by exorcism.

INDIAN HARBOR.—One was received into the Indian Harbor church by baptism on the 8th Sunday in March.

ANNAPOLIS.—Pastor White had the privilege of administering the ordinance of baptism to four candidates on Lord's day, March 25th.

JEDDORE.—The visits of the brethren from Halifax have resulted in revival of a great power.

HANTSPOUR.—The interest in our meetings continues. Since our last report ten have been baptized.

SECOND SPRINGFIELD, N. B.—The Second Baptist church, Springfield, wishes to gratefully acknowledge the receipt of a set of collection plates from Mrs. Deborah Ganong.

WOLFVILLE.—Rev. G. R. White, of Yarmouth, was the lecturer for March for the Young People's Baptist Union.

JORDAN FALLS.—The waters of Jordan were troubled yesterday, March 11, by the baptism of ten believers in Jesus.

OXFORD.—Last Sabbath, Easter, we were privileged to visit the baptismal waters. Among the converts to put on Christ was my only daughter.

ANNIVERSARY.—The home of Mr. Justice E. Wright, Hillside, Victoria Co., N. B., was the place of a very happy gathering of relatives and friends on the evening of March 21st.

BRIDLE'S COVE.—No doubt the readers of the MESSENGER AND VISITOR will be glad to know God has been and is blessing us in this part of His vineyard.

These amounts are not large except in one or two instances and can be raised if there is a disposition to do so.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

SKODA'S LITTLE TABLETS, Cures Headache and Dyspepsia.

Minard's Liniment is used by Physicians.

Another Episcopal Church in which the Ministers Have Preached.

It was with a great degree of pleasure I read in the MESSENGER AND VISITOR to-day the account of the dedication services of the new Baptist meeting house at Middleton.

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Take Measures to make life easier by taking Pearline to do your washing and cleaning. It does away with all the dirt. It does away with the Rub, Rub, Rub. Nothing in the way of household work is too hard for it; nothing washable is too delicate. All things washable are safe with Pearline. It saves from wear, and it keeps from harm.

Beware of cheap imitations. Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as" Pearline. FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—send it back.

SURPRISE SOAP While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

AN EXCELLENT IDEA WOULD BE TO SEND A POSTAL TO IRWIN & SONS, SEEDSMEN, 99 GOTTEN ST., and 201 BRUNSWICK ST. HALIFAX, N. S.

\$37.50 BUY A GOOD ORGAN. This gives you an idea of our SPECIAL WHOLESALE PRICES DIRECT FROM THE FACTORY TO FAMILY. Write for our Handsome Illustrated Catalogue Free to-day of Latest Styles and Special Terms of Sale.

THE KARN PIANO HAS ATTAINED AN UNPURCHASED PRE-EMINENCE, which entitles it to be designated as TONE, TUNE, WORK, ORIGIN AND DURABILITY. THE KARN ORGAN "Best in the World."

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH-school Libraries, Paper, Cards, Gospel Hymnals.

Unwritten Law In the Best Society For Dinners, House Parties, Afternoon Receptions and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is CHOCOLAT-MENIER?

CHOCOLAT-MENIER Only Vanilla Chocolate of highest grade; is manufactured by MENIER—Beneficial even for the most delicate. Can be taken just before retiring.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia. Poetsy is useful as well as ornamental. Minard's Liniment is used by Physicians.



The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

RESURRECTION.

"O life, that we cannot lose without mourning, O death, which we cannot have but by the loss of so many lives!"—Madame Guyon.

I was a corn of wheat That fell in the ground— Out of the sunlight sweet, Out of the sound Of human voices and the song of birds; Yet in the damp and death I heard the words, Once spoken in the dark, and now more plain: "Ye must be born again."

"O earth, earth, hear," I cried. "The voice of the Lord! Open your prison wide— Fulfill His word!" But denser, darker, round me closed the earth.

There was no way, no choice. No night, no day. No knowledge, no device— Only decay! Yet at my heart a little flickering life Remembered God and ceased its useless strife:

When life began to dawn, With the subtle sense of morn, I felt through my dark, And tender sounds of happy growing things, Or the soft stirring of a chrysalis' wings, Thrilled all the under world, sunless and dim, With an Easter hymn.

Then the great Sun leaned low And kissed the sod. Ah! what was I to know! The touch of God! The dumb world melted at His voice, and I stood face to face with Him beneath His sky.

THE HOME.

Dangers of Spring. While spring weather brings delight in the renewal of sunshine and the rebirth of all animate things into a new life, it should not be forgotten that it is an especially trying time to the invalid, the aged, and any one whose vital powers are not at their normal standard.

A good many people are so imprudent as to allow the fires to be extinguished too early in the spring, and colds arise from this cause. As a rule the winter fires should be kept going in our Northern climate till May and the spring housecleaning is well over.

There is a certain class of nervous people who are not content unless they can rush the season. This is as foolish as it is vulgar. Good sense and the weather should decide upon changes of dress rather than the calendar.

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EATING WHEN TIRED.

Experiments Prove Eating When Tired to be Injurious. This is one of the most certain causes of derangement of digestion, and one to which a very large number of cases of dyspepsia may be traced.

The third meal of the day is almost always taken when the system is exhausted with the day's labor. The whole body is tired, the stomach as well as the rest.

When the stomach "feels faint and tired" at night, as many people complain, what it wants is not food, but rest. An eminent writer on indigestion says very truthfully: "A tired stomach is a weak stomach."

Violent exercise at any time, just before or just after eating, is inimical to good digestion, for the reason already assigned, when the exercise is taken just before the meal, and causes the vital energies are diverted to other parts, thus robbing the stomach of its necessary share, when the exercise is taken immediately after eating.

The hurry and press of business is allowed to override every consideration of health. It seems never to enter the thoughts of the busy business man that any time is allowed for digestion.

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THE FARM.

It is said that the Jersey and Guernsey cows in their native islands are fed largely with parsnips, and whether such food for many generations has been an important element in forming their leading characteristics or not, it is very evident that such food is very consistent with the development of the butter-making cow; and it might be well for such of our dairymen as grow root crops instead of ensilage to give more attention to this vegetable.

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A SOCIETY'S NOBLE WORK.

HOW THE ANCIENT ORDER OF FORESTIERS SAVED A BROTHER. The Startling Experience of Mr. Isaac Briggs of London—A Sufferer for Four Years—His Lodging Came to the Rescue—After Doctors Had Failed—He is Again Able to be Out.

The home of Mr. Isaac Briggs, at 501 Charlotte St., this city, is one of the most prettily situated and well kept of the many houses of the workmen of London. The front is carefully boulevard, and at the side and rear of the cottage home is a lattice work covered with vines, and there is also a garden. Within view are fields and woods, and in fact there was nothing needed upon the occasion of an autumn afternoon visit to make the lot of a sick man amid these surroundings as pleasant as possible.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there put us every good reason why any doctor under the same circumstances, and enjoying the same bright hope, could not but allow his face to beam forth with what he felt. The story as told will be found most interesting, and that it is absolutely correct there are also the friends of Mr. Briggs will testify, should such testimony be needed.

Mr. Briggs has been an invalid for four years, and has been unwell under medical treatment for eight years. It was in 1885 that he first felt the twinges of the aches and the pains that four-fold trouble. He secured medical attendance, and learned that his liver was out of order, his kidneys were bad, and that he suffered from a dyspepsia. However he worked along for nearly four years, when the terrible malady affected his system in a way painful to relate. It came directly after an attack of the grip.

Mr. Briggs was yet in his "prime" and his appearances were well preserved and strong man; but almost without warning the joints in every part of his body were as solid and immovable as though they had been padlocked, and the strong man became as helpless as a babe. Many doctors were consulted, and they all promised relief and occasionally a slight relief did come. But it was only temporary, and the unfortunate man, in consequence of these relapses, was gradually losing his hope and courage. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death.

The family, too, began to lose faith in medical skill. They had gone through a trial to some of the foremost practitioners of the city, but always with the same unhappy result. Patient medicine, diet, and rest, all in vain. Then Christmas tide came news that had almost not long to live, the doctors said. Gradually he grew weaker, until early in the spring he felt that he had no more hope. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death.

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