

# Messenger and Visitor.

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The temperance people of Massachusetts, having failed to carry the prohibitory amendment, are determined to do the best they can with existing legislation. By an act passed a year ago, the saloons of Boston have been reduced from 3,000 to 1,000. The question is whether the 1,000 will not sell all the liquor the people care to drink, as well as the 3,000. There are 8,000,000 negroes in the United States. These double every 20, while the whites double in every 35 years. The problem for the future which this presents, can be easily seen. If he has it not already, John D. Rockefeller will probably soon have the largest income of any one in the world. It is reported to be \$20,000,000 per year. He could found the Baptist university with the income of a few months.

**HONEST CONFESION.**—Somebody wrote the editor of the *Richmond Advocate* the following note:

Feb. 6, 1889.—Rev. J. J. Lafferty:—There is not any use of your writing to me any more for I am dead and have been dead ever since 15 day of April so I can't take the paper any more so don't write to me any more.

A contemporary suggests that this brother told more truth than he intended; for when a man ceases to take his denominational paper, he is dead.

**COMPREHENSIVE.**—Dr. Parkhurst, in an address before the students of Boston University, gave the following as his conception of an ideal ministry:

My ideal for the ministry consists of three very simple conceptions: 1. Be true to your Bible. 2. Be true to yourselves. 3. Be true to your people.

Might he not have added, (4) Be true to your Lord?

**HIS RELIANCE.**—No preacher has made a finer record in New York for the most solid and substantial success in reaching the wealthier class, supposed to be the hardest to influence, than Dr. John Hall. In a recent sermon, he gave all the secret of his success, of which he is aware. We commend his words to all, especially to any who are tempted to adopt sensational methods by preaching:

"If I have had any success in the work of the ministry, it is because I have endeavored all through to hold forth the Word of Life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers from about the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit."

**REACTION IN JAPAN.**—A reaction is said to be setting in, in Japan, against Christianity. In the past, when there was talk of its adoption as the national religion, it was supposed to be a part of western civilization, which the Japanese are seeking to make their own. Now, however, its demand for moral purity is being more clearly recognized, with the necessary result of opposition on the part of the sinfully disposed. A society has been formed to discourage the growth of Christianity, and other indications show that it will have to fight its way. We do not look upon this as a discouraging feature. It shows that its real nature is being more clearly seen, and that Christianity will be delivered from the incubus of the patronage of the great and godless. This ever tends to lower its standard and dim its lustre.

**CLEARLY STATED.**—Dr. Everts, referring to the Seventh Day Baptists, in the *Religious Herald*, states a decisive objection to their view in a very clear way:

"They make the validity of the Sabbath depend upon the correctness of the calendar preserved from the morning of creation through the English and Russian calendars differing would require the observance of different days) instead of upon exact succession and proportion of time. They maintain their Sabbath views at great sacrifice, and feel compelled to antagonize all legislation for the protection of the Christian Sabbath. If one travels around the globe from East to West, scrupulously observing the seventh day, upon arriving at the point of his departure, he finds he has lost a day and is keeping Friday for his Sabbath. But travelling from West to East around the globe, with the same scrupulousness keeping his Sabbath, he finds he has gained a day, and is keeping the first instead of the seventh day. It is credible that the validity of a divine ordinance binding all mankind would be left to the contingency of an agreement upon the exact enumeration of days from the creation?"

**GIVES UP IN DESPAIR.**—Two years ago, the Unitarians of the United States sent a missionary to Japan. At the farewell meeting of this gentleman, Mr. Knapp stated that, unlike other missionaries, he would build on the teachings of Confucius and Buddha, showing how those of Christ were in harmony with, not in opposition to, these heathen religions. About three years prior to this, a German rationalistic missionary society had sent out a Mr. Spinner. His theological views

were almost identical with those of Mr. Knapp. He began to study Buddhism on its own ground. He has become convinced that the Buddhism of Japan is so degenerate that there can be no thought of anything in common between it and Christianity. He is very much grieved with Mr. Knapp, who, he says, seems to be more friendly to Buddhists than to Christians. Mr. Spinner is now convinced that the mission methods of evangelical Christians are the only ones promising success. This is an important testimony. It is to be hoped Mr. Knapp, on deeper study, may arrive at the same conclusion.

## "Young People's Society of Christian Endeavor."

I emphasize the statement that the local Society of Christian Endeavor belongs to the church in the same sense that a local Sunday-school belongs to the church, and it is as strictly denominational as the church is.

The Maritime Sunday-school Convention is an "interdenominational organization," and we have "huge international" Sunday-school Conventions with permanent organization and officers. Now these conventions are not formed or in the least controlled by the churches, and I venture my opinion that it is best that they are not under such control. These conventions are made up and controlled by delegates from the Sunday-schools. But any local Sunday-school sending delegates does not thereby become part of a "huge interdenominational" concern so as to lose its own denominationalism, yet Bro. Grant's objection to the Endeavor Society is that each local society is a "part of a huge interdenominational organization" and is thus beyond the control of the church. He tries to show that the influence of the *United Society* and its relations with the local societies are dangerous and away from the churches. I reply by analogy. Here are organizations similar in character and constituency and precisely the same in spirit and relations, which are of deep and lasting benefit to the churches through the Sunday-schools. So there is good reason to believe, from a short experience from the present outlook and from the analogy that the United Society of Christian Endeavor will be a deep and lasting benefit to the churches through its delegates from the local societies. Certainly Bro. Grant's objection at this point is too hastily and very poorly taken—and his deductions are contradicted by fact, experience and analogy.

Bro. Grant objects to the *prayer-meeting pledge*, which he takes particular pains to repeatedly call a "vow." I will not attempt discriminating definitions of "pledge" and "vow." I think "vow" is a much stronger word, and it seems to me that Bro. Grant so regards it, hence he introduces it to give more force to his objection. I think the word "vow" does not occur in connection with the prayer-meeting pledge in Christian Endeavor literature. I take the liberty, and I think all members of Christian Endeavor Societies do also, in good conscience to interpret that pledge as a covenant on our part corresponding in principle to our church covenant. In the church covenant we pledge ourselves in the sight of God to live and to do thus and so. Does Bro. Grant object to the church covenant because every member of the church does not to the letter keep it? This is one of his objections to the pledge. But why object so seriously to this pledge? Please look at it as it really is. We simply pledge ourselves to attend every meeting, if it is consistently possible, and to participate in the exercises by prayer, testimony, a verse of Scripture, stanza of a hymn. And we do not find it a bondage, or harmful, but helpful.

J. H. ROBBINS.

## Missionary Correspondence.

BALLAGAN, March 28.

My last letter was written and sent off while still on an unfinished tour among the villages between Chicocole and Bobbili, and I partly promised to write from the latter place after the tour was finished. But promises are easier made than kept by missionaries, as well as by others. The two weeks spent at Bobbili were so full of other work, that the convenient time for writing did not arrive, and here are two weeks gone of another tour west of Bobbili. The latter part of last tour was not marked by anything very special. We visited and preached in a good many villages and in most places had a pretty good hearing. In Bajan, where my letter was mailed, the two most noticeable things were, the lack of water and the interest which the people shared in coming to listen to us. The latter was very marked. Hitherto it had always been

difficult to get them to leave their work and listen, but this time they came in crowds till the last and seemed much interested in our teaching. The water supply was getting to be a serious question. The tanks were dry and the water in the wells so scarce, that the people were quarrelling for a chance to get near the wells. Lately I have heard that part of the town was burned again. In several other villages there was much complaint of scarcity of water, as well as of food. In one village we had rather an interesting experience. Passing along a street, in which the Rajah caste people live, I stopped to light my lantern, near the house of a rich family. Some of them came out, but seemed very sad and quiet. When questioned, they told us the eldest son, who had been married shortly before, had just died and had been buried that day. Stopping to ask a few questions about his illness and death, the father and a crowd of friends gathered round, and we began to talk to them of the uncertainty of life, of the certainty of death, and of the necessity of being prepared to meet God in peace. They listened with such interest as I have rarely seen.

From time to time, there came the sound of weeping and sobbing from the women inside, and there was no difficulty in distinguishing between these tokens of real sorrow and the common weeping and wailing which custom requires. As we spoke of the Christian's hope and assurance, some seemed deeply impressed by the difference between it and the hopefulness of Hindooism. Whether the seed sown in their time of sorrow will spring up and produce a harvest, only the Master knows; but certainly the soil seemed somewhat prepared. On my return to Bobbili, I did not see that the two months we had been absent had made much difference. Prices were much the same and somehow the people seemed to find something to buy with, though they use much less rice in proportion to cheap grain, than formerly. Many who could not find work here, have gone away to Burmah and Coochana. The crops in the Jeypor country and in the Golaverg districts were fair, and from those places large quantities of food have been imported. So altogether it begins to look as if the people will manage to pull through, though I think the worst has not come yet. Out in the villages that I am visiting now, the people are complaining bitterly and many are badly off, but there is not the evidence of scarcity I expected to see. Some are having to sell their cattle and pay their rent for land, and they declare they will starve. Perhaps some of the poorer people will die for lack of food, but not many I think. It is surprising how little they can live upon at a pinch. Beyond making a few inquiries, the government is doing nothing to help, and it is very difficult to say what should be done. To do anything on a small scale, would be of little use, and there is not the absolute necessity that demands expenditure on a large scale. It is difficult to say just when and where relief should be given, and perhaps as difficult to say when it should stop, so as not to pauperise the people helped.

I have lately visited two "Suntas," or weekly fairs, where the "Kodas," a hill tribe, come to buy and sell. The first was the place I visited last year, where they began to howl and run for the jungle at sight of me. They were not nearly so timid this year, though but few, except those who had been drinking, would come near enough to talk. At the second place there was a great crowd, probably over two thousand people, a third of whom, I should judge were "Kodas." Most of these had never seen a white face, but they had mingled more with the Telugus, and were not so afraid of me as those at the other fair.

They seem like simple-hearted, jolly, good-natured people when sober, but when they are great drunkards, and when drunk they are no more to be depended on than any other drunken fools. Some were very quarrelsome and ready for anything bad. Liquor was being sold at the second fair, at several places along the road as they came down from the hills, or went back to their villages. I stopped for a while at the different places, and sent a good many along without a drink, to the great disgust of the liquor sellers, who asked if it was wrong to drink, why did government grant licenses to make and sell it? Religious work among the hill people was not very successful. They know too little of Telugu for one thing, and are too much interested in the fair to listen long. Still, a number heard and understood a little of the way of salvation. But how are they ever to be reached, is the question that haunts one as we think of how we are shut away from them by another language and by the jungle fever of their hills. I have no

had an opportunity yet of getting many of their words, so as to judge of the nature of their language. They bring down from the hills—the men on their shoulders, and the women on their heads—immense quantities of tamarinds, castor oil beans and other seeds, which they sell for salt, cloth, meat and other things from the plains. The women are especially fond of beads for the neck, and of brass bracelets, and armlets, which they just "pile on." G. CARRICHAU.

## German Correspondence.

LYCK, East Prussia, April 25.

A town in the extreme east of Germany, on the very borders of Russia, the historic unhappy Poland within an hour's drive to the south, Lyck, though possessing in itself nothing to attract the ordinary tourist, is nevertheless interesting as presenting certain noteworthy characteristics of German life and manners. First for the journey hither, through the provinces of Brandenburg, Posen, West and East Prussia. West and East Prussia, so called, are divisions of the province of Prussia, which again, like Brandenburg, Posen, Schlesien, Pommern, etc., forms a part of Prussia proper, with the states added in 1870 making up the German empire.

In response to an invitation from a friend in Lyck, I left Berlin April 15, taking a night train in order to arrive at my destination by daylight. As the *Jrochke* drove along Friedrich Strasse on the way to the *Bahnhof*, it seemed as if Berlin had never before looked so beautiful. Easter was approaching, and the shop windows were dressed in their gayest. Easter eggs and Easter hares everywhere. And pray what may be the reason that the two are always associated in the minds of German children? The hares bring the eggs, to be sure, as you may very soon surmise upon examining the wonderful marzipan groups in the shop windows. Marzipan is a sort of confectionery, and there is nothing in earth, air, or water, unto which alikeness for it cannot be made in almost startling naturalness. Here were eggs in the shell and out of it, eggs hard-boiled and soft, whole and in pieces, the yolks showing just that delicious powdery creaminess so dear to the heart of the dyspeptic proof. The hare is an animal of wonderfully versatile tastes, and at this season of the year brings to town in the well-filled basket upon her back not only the products of the homely hen, the grossly fed goose, and the still more vulgar turkey, but also delights in showing the spoils of many a nest in field and forest where form and color is finer and daintier. The delicate blue green of the robin's egg, the thin brown-mottled shell of the plover's, with a hundred others of exquisite shades and tints—all were faithfully imitated. The real, not the marzipan, eggs of the plover are considered a great delicacy by the Germans, and in March when they begin to be laid, a single egg brings in Berlin the sum of five marks, equivalent to \$1.25. If this sounds incredible, a single incident will, at least, serve to show the esteem in which they are held. Upon the last of April of this year, it being Bismarck's birthday, the great Chancellor received somewhere between one and two hundred of these eggs as affectionate remembrances from his numerous friends and admirers. There is only one Bismarck plover eggs are the rarest of rare gastronomical dishes, belong—the former, at least nominally, to the rarest season of the year—what could be more appropriate than the presentation of one to the other? The spectacle of the Iron Prince upon his birthday morning surrounded by a couple of hundred plover eggs is indeed a moving one. In the nature of things, a crush somewhere might well be expected. But iron as well as calceine can sometimes be pliant, and so every first of April beholds the soft-hearted procession moving in through the gates of the Bismarck palace on Wilhelm strasse, never more to reappear, but to be followed by others in ever increasing numbers so long as the ministry and the minister remain to be ministered unto.

The *Droschke* quickly rolled by the brilliant shops and crossed *Unter den Linden* where the two long rows of lindens were already beginning to show tiny green leaves. In the bright glare of the electric lights I caught a passing glimpse of the familiar pillars of the stately Brandenburg gate, with its surmounting figure of Victory driving her chariot and horses back from Paris in triumph. Beautiful Berlin! Not without cause do the Germans exclaim, "Laf my journeyings and there! Paris? Ah yes—but give me Berlin!" B. BISHOP.

(To be continued.)

—Gravity draws everything toward the earth, except when the love of God draws the affections toward heaven.

## No Baptism Apart from Immersion.

Kincaid, one of the distinguished missionaries of the American Baptist Missionary Union, to Burmah, who was brought up under Pedo-baptist influences, became interested in the subject of baptism, and approached one of the pioneer missionaries of the West, soliciting a book that would give him the necessary instruction. A New Testament was forthwith handed to him. With some embarrassment, he said, "You did not understand me sir; I asked for a book on baptism." "Young man," said the veteran preacher, "if you want a better book on baptism than the New Testament, don't come to me for it." The New Testament is written in simple language; its precepts are plainly set forth; and it comes to us, as the inspired, and therefore, authoritative Word of God.

It is a significant fact that in those countries where Rome formerly held sway, immersion has been set aside by all Pedobaptists, and a sprinkling ceremony has been made to take its place; but in those regions that were under the influence of the Eastern church, immersion for Christian baptism has been retained. In the first case there was a departure from Scripture rule on the ground that Pope and council had authority to change. That authority has been virtually conceded to Rome, by all denominations that accept the change thus authorized by the papal power. The Greek church would never submit to Rome, and hence the continuance of the practice of immersion by its adherents. The efforts to bolster up the human invention are very persistent. The arguments employed seem specious to the uninformed, and hence the necessity for such counter arguments and such explanations of Scripture, as shall lead the inquirer into the truth. Wiberg, the famous Swedish preacher, found Pen-gilly's guide very helpful in his investigations. Many others have been led into the truth in a similar way.

The work noticed above is a neat pamphlet, easily placed in the pocket, of 26 pages, by Pastor D. G. McDonald, of Toronto, but well known in these Provinces. Prof. Newman highly commends the work. It was prepared as a class exercise at McMaster Hall and so impressed Professor and student that they requested its publication. An appendix is added, showing the fallacy of certain objections. The work, in my judgment, is the best of the kind that I have yet met with. There is much in little space, and to the point. It would be well for every pastor to have copies of this work on hand to give to converts received into the church. A pastor in a recent issue of the *Messenger and Visitor* complains of the laxity of Baptists in his country. May it not be that the most of our pastors fail in the proper indoctrination of their young people? Other denominations are more careful to impart instruction in the tenets of their particular sect than we are. The Scriptures seem so plain to us that we imagine they are equally so to others. We do not understand how the prejudices from early training, and human preferences, and social influences, are all in the way of many to a proper understanding of the word. A good sister to whom the work was given, expressed her satisfaction with the work, especially as it indicated the line of argument to be employed in defending our faith and practice. I most cordially commend this latest work of Bro. McD. to the notice of our pastors and people; 25 copies may be had for \$1.00. Address the author, 314 Bathurst street, Toronto.

M. P. F.

## Gem Church Record Book.

The future historian will set great value on well kept church records. These cannot be well kept without suitable books. You want a book built to stand one hundred years and wear and tear at least. Well, we have it, made to order, containing 406 pages—31 double pages of which are set off for a register of names, ruled with columns in which to note all needed items. One clerk who has used this book calls it a gem. The price is very low, only \$2.25, mailed. Send your orders in and have a church book good to record your transactions for thirty years at least.

GEO. A. McDONALD,  
Halifax Baptist Book Room.

—Nothing amused our little nephew, five years old, like playing cars. He would run about the house, puffing and whistling in imitation of the engine. One day I chanced to step in his way as he was going at full speed. He stopped, and instead of requesting me to give him the right of way, remarked solemnly: "The engine will wait till that cow gets off the track."

## W. B. M. U.

"Arise, shine: for thy light is come."

W. B. F. M. Society Meeting.

(Continued.)

Then, looking eastward, we accompanied Mrs. Gates on a flying trip to each of the missions. In Africa, Miss Hamilton and Miss Talhoner were rejoicing in the coming of Miss Royal, who was on her way, and also in the fact that their house which had been last spring lying in parcels in Palalabee, had made its transit up country on men's shoulders and row stands upon a healthful elevation.

"The reports from France had come freighted with a new spiritual life."

Bible women in Sweden had had tokens of God's favor. In India the workers have had great encouragement. Miss Mason's first grateful recognition of appointment as a missionary was a thank offering of \$60 from her salary. She had sent a copy of "Peep of Day," translated by herself, into Garo. Mr. Mason had reported forty baptisms. Like reports come from the southern part of the field and whole villages are asking for teachers. And so on we touched at each mission station, until one could almost see the workers and their homes. One jungle village asked for a school and offers to pay for tuition. Mrs. Gates adds: "Prayer, self-renderer, Christy service, are on the unwritten page which we may never read."

In China the swarming millions stir our hearts to pity. Here the two young women mentioned before, have gone far inland, and are busy learning the language.

In Japan the sick ones were better, and the work "showing wide opportunities for enlargement on every side." "Japan is waiting, heaven and earth are watching to see what American Baptists will do in this hour of the birth throes of a nation. Next year, with the first constitutional government in Asia, it comes forth among the people. Christian or infidel shall it be? We are only women, but faith in God and intercessory prayer are our privilege."

On the foreign field are 46 missionaries, 53 Bible women, 394 baptisms, 152 schools, 5,212 pupils, and more missionaries had been sent out than in any previous year.

The Treasurer reported \$76,103.88, and a balance from last year made the sum total \$81,196.69.

When the morning meeting adjourned, it was only to go as far as the spacious vestry, where luncheon was served. All guests from a distance were provided with red tickets, and these were served first; but there was no confusion, no hurry, and in an incredibly short time four hundred and sixty and more, were seated at the tables, which were most tastefully decorated with flowers. The feet of some of the workers must have ached, but the kindness and hospitality was unbounded.

On Wednesday afternoon we had an earnest address from Mrs. Brown, of Yokohama, who pleaded so earnestly for the young of that place, that you wondered the money was not given her there and then. Another appeal was made by Miss Kidder, of Tokio, Japan, lately returned home. We were glad to hear from her of the work done by our own brethren Harrington. A grand paper on "Responsive service" was next given. Among other good things, Mrs. Barnes said: "Twenty years ago the mental training of women was far inferior to what it is now with every added increment of ability there have been added increments of opportunity to relieve the world's needs, and this means that God expects from us a richer, sweeter service than from the women of any previous generation. Our responsive service is a service for all, not a select few. Christ is our leader, and He waits for our response. It should be a direct, a full response. Mrs. Waterbury, of Madras, presented the evangelistic side of schools in missions. Three kinds of schools were needed. The "poor school," where the children are taught to write and read. The "boarding school" and the school for high caste girls. These schools must be carried on; because the teacher has it in her hand to shape and mould the girl. "Save the man in the boy, and save the people in the man." Because we are women we must carry on these schools. "It seems a beautiful thing," she said, "to mother the children of the world." It was a great comfort to her that in India there were children she had won to Christ. Another interesting feature was "a true story of a Hindu widow," recited by a young lady in native costume.

A. M. J.

—There are 3,000 women doctors in the United States, each earning an average of from \$4,000 to \$10,000.

Selected Truths.

BY REV. JOHN HALL, D. D., LL.D. A minister labors under one disadvantage by the very nature of his duties. He cannot often hear the preaching of his brother ministers. What they preach he can only learn, in a general way, and gathered from the notices of the religious and secular press, and from printed works. He may easily be misled, therefore, and what is written here is to be taken with this limitation. At the same time the writer owns that in the matter of neglecting great truths he blames himself in some degree. If any other minister should ever be led to review his ministrations and emphasize afresh what has been assumed to be known, the object of the writer will be realized.

Foremost among those truths to which reference is thus made is the Sovereignty of God. It is not a vague revival sentiment, feeling that the Creator having brought men into being is bound to take care of them? Is there no need to preach with the evangelical prophet—such doctrine as this? "Woe unto him that strives with the potsherd of the potter, strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? (Isaiah 45: 9). Does the statement of the Apostle Paul not suit some of the thinkers of our time, who are perfectly sane in their judgment as to what God ought to do, and who are in succession to some of Paul's contemporaries, "Thou wilt then say unto me: Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that thou shouldst resist God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9: 19, 20). That men are all under guilt, that only divine sovereign grace saves; that predestination and election have their place in the Bible, and in the divine councils, and in Christian experience—these are points set out fully in the creeds and confessions of most of the Protestant churches. "Predestination to life is the everlasting purpose of God, whereby (before the foundation of the world) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor." Such is the opening sentence of the seventeenth of the Thirty-nine Articles of the Church of England, and the rest of the article is equally scriptural. The Westminster Standards and the Heidelberg Catechism is not necessary to quote.

Which strikes at the root of human pride, and shut up to absolute dependence on grace, receive as much place in our pulpits as they have in the Scriptures? 2. Does human dependence on grace receive the place it is entitled to as a part of Revelation? We have learned much about will power and individual freedom, and the exploits of strong men; and are we not in need of being reminded that by grace are we saved through faith, and that not of ourselves; it is the gift of God? Does not a certain amount of church-going and individual piety, making up one's mind and receiving Christ as much like deciding on a place for the summer, or an investment in stocks? "The condition of man after the fall of Adam is such that he can not turn and prepare himself to his own righteousness, and discharge his duty towards God, by good works of faith and calling upon God." So says No. 10 of the Articles above referred to. Is there not need to recall this in our self-complacent nineteenth century?

Is the dependence of men on the Holy Spirit for the complete realization? Brilliant preachers, eloquent sermons, admirable and edifying organizations, fascinating music, these and other means are in danger of superseding, in some minds, that divine Spirit, of whom it is easy to say in the Bible, "I believe, and I work to deny Him." (Isaiah 53: 1). Are the penalties of sin in the life to come given the place in our preaching that they have in the Scriptures? The righteous shall go into life eternal. This truth is not overlooked in the Bible, and with the other part of the same verse? Is there no need to teach the people on this subject? They hear and read of the halftones given out regarding God's goodness and love, and of the attacks made on the Scripture view of the divine life, according to which we are saved, but they do not read nor hear statements in elucidation of such points. What we like we readily accept; what seems to be against us we reject. We magnify the present gains of goodness, and the present penalties of sin, and we are led up in all manner of meetings and associations. But do we enforce this truth? They also are to be had accused that presume to say, that every man shall be saved by the law, or that which he professes, so that he be diligent to frame his life according to that law, and the light of nature." This is No. 18 of the Articles above named, and which we quote here rather than the better-known Westminster because it is common for certain not widely-read critics to push the latter as a narrow.

4. Is the church getting the place in our pulpits which should be given her in our time? There is a silly High-churchism from which it is easy to be swept into reaction, and into disregard of the real place. God has given the place of the church, with the Word, sacraments and prayer; God's appointed means for edifying believers, promoting holiness, and witnessing for Christ? Is not the church God's appointed agent of revival and conversion? Are not all his members to be "living epistles," workers, a "holy priesthood" is there not danger in our active, busy times of ignoring all this, and treating the church as a very respectable old institution, no account, but the workers to be developed and found in the multitudinous "associations" which grow out of her, live on her in a degree, but in many cases devise their own methods and assert themselves? If one "joins the church," but never does anything till she is dissolved, and then he goes to the fields, where she works "awfully," is not the fair inference, that the claims of the church were not understood? that the Word, sacraments and prayer had to

be supplemented to develop a confessor of Christ, that the Master did not get her service till the Golden Girdles came along? And when two things come into competition, formal or virtual, one divine, the other human, is there not danger of average humanness prevailing the human? Here is an illustration of an incidental danger from a leading New England religious paper of last week, in the words of Mr. Beal, of the Boston Ministerial Bureau: "The churches now demand young men. They are comparatively few chances to place ministers who are getting along in years, or even those who are in middle life. A few years ago it was different. Then age was no obstacle; it was even a recommendation. Now the cry is, 'Send us a young man!' I attribute the fact to the rise of the Young People's Society of Christian Endeavor, and to the increased attention now given to Sunday-school work. Churches are changing their methods. They are making special efforts to reach the young. There is a feeling that men in middle life can not adapt themselves to the new conditions; so they are relegated to the back-ground."

This may be true, or it may be a mistake; but it is certain that the age, such as such, with its officers and divinely given means of grace, can never give way to an elective system without some consequent weakness. All her members are to be workers; all the trees in the Lord's garden are to be fruitful; all to bear for Christ's sake and the sake of the Golden Girdles, an element of weakness comes in, no matter how good the intentions. The "White Caps," no doubt, mean well; but whenever they stand on the same level with the constituted authorities there will be inconsequence. It is the right understanding and use of the church, with the training of all her members as such for work, with the divinely appointed instrument, God's truth, the thing needed? Is it not the want of this which justifies those well-intended and often lovely parasites, all whose strength and beauty ought to be developed in the divinely organized body?—New York Observer.

The Lord's Furnace.

[From a sermon by Dr. Alexander Maclean, recently published in the London, Eng., we take the following abstract. The text is from Isaiah 31: 9, "The Lord whose fire is in Zion, and His furnace in Jerusalem."] In the Church God is present as a great reservoir of fervid love. Every language has taken fire as the symbol of the burning sentence so naturally of warm love, fervent feeling, glowing earnestness, ardent enthusiasm, and the like, that we are scarcely aware of using figurative language. We do not usually ascribe emotion to God, but surely that is the most blessed of the senses in which it is true that fire is His emblem is that He is Love. His fire is in Zion. He dwells in His church, a storehouse of blazing love, heated seventy times seven hotter than any creatureal love, and pouring out its ardors for the benefit of the world, and of all who walk in the light of that fire and thaw their coldness at its blaze. Then, if so, how comes it that so many Christian churches are ice-houses instead of furnaces? How comes it that they who profess to live in the Zion where the fire flames are themselves so cold? If God's blazing furnace is in Jerusalem, it should send the thermometer up in all the houses in the city. But what a strange contradiction it is for men to be in the Zion of the church, and themselves so cold, and yet to be almost down below zero in their temperature! The Christian church ought to be all aflame in all its members with the fire of love kindled and alight from God himself, every community of Christians, every church, every assembly, and every individual, should be as hot as the center of his burning love, and themselves to be almost down below zero in their temperature! The Christian church ought to be all aflame in all its members with the fire of love kindled and alight from God himself, every community of Christians, every church, every assembly, and every individual, should be as hot as the center of his burning love, and themselves to be almost down below zero in their temperature! The Christian church ought to be all aflame in all its members with the fire of love kindled and alight from God himself, every community of Christians, every church, every assembly, and every individual, should be as hot as the center of his burning love, and themselves to be almost down below zero in their temperature!

Then and Now.

I often wish that some of the cavaliers who are forever sneering at Christian missions, could see the work of the missionaries in the Fiji Islands. But first they would have to recall the Fiji of years ago, when every man's hand was against his neighbor, and the land had no rest from inter-tribal wars, in which the foe, with iron and fire, was looked out for the purpose; and the prisoners deliberately fattened for slaughter; limbs cut off from living men and women, and cooked and eaten in the presence of the victims, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity may be deemed less inexcusable, but in time of peace, to gratify the caprice or fancy of the moment. Then, further, think of the sick buried alive; the way of widows who were deliberately strangled on the death of a great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clapping it while the earth was heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when the chief launched a new canoe, and thus doomed to a death of excruciating agony—a tame when there was not the slightest security for life or property, and no man knew how quickly the hour of death would come; when whole villages were depopulated simply to supply the neighborhood with fresh meat.

Just think of all this, and of the change that has been wrought, and then just imagine, if you will, the work of a missionary in the way they do it. Now you may pass from island to island, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited islands is sincerely desirous to help the church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded with the most devoted congregations? The schools are well attended, and that the first sound that greets your ear at dawn, and the last at night, is that of hymn singing and the most fervent worship rising from each dwelling at the hour of family prayer?—Sunday Magazine.

The Two Steps to Salvation.

BY REV. THEODORE L. CYLER. God brought Israel out of Egypt before He brought them into Canaan. So there are two vital steps to be taken by every one who sincerely desires to be saved; the one is a step from, and the other is a step towards. Peter, the earliest revival preacher in the Christian church, addressed an assembly of awakened sinners by condensing the first step into the singular word, "Repentance," which means more than shedding tears, or being prayer, or being alarmed at the thought of hell. It is taking a right view of sin, and then determining by God's help to quit it. The good old Westminster Catechism describes it as that act by which the sinner, with a true sense of his sin, and with grief and hatred of his sin, doth turn from it unto God. Whether it be one specific sin or evil habit, or whether it be a whole life-course of ungodliness, the thing to be done is the same. Sin must be repented of, and left. Many a drunkard loathes himself and his bottle; but he does not leave off. The dishonest railway contractor, who is only ashamed because he is detected, but would repeat his peculations if he could get another chance, is not a true penitent. A great many people live in an alternation of sinning and sorrowing, sorrowing and then sinning again, but they become no better. My friend, when you have looked at your own heart as wicked, and your own conduct as utterly wrong; when you have prayed God to change your heart, and then you change your conduct, you have taken one vital step towards your salvation.

Perhaps you may say "I thought that coming to Christ was the first step, and the only step that I need to take." Let me tell you that you are never likely to come to Christ as you ought, until you see your own heart as full of sin, and in need of a Saviour. There is a very light way of inviting sinners to Christ, that makes very light work with their souls. They hear a certain kind of invitation that makes them believe that they can come to Jesus, and being their favorite sins along with them. Christ himself did not ignore repentance; the very first recorded text that He ever preached from was the short, sharp word "Repent." Peter rang out the same text at Pentecost. Paul worked on the same lines, for he said to the people at Athens, "Repentance towards God, and faith towards the Lord Jesus Christ." The step from this proceeds the step to. Even the prodigal did not set his face towards his father's house until he had come to himself and began to loathe himself and his horrible sin.

2. As the first vital step is a penitential step from sin, so the second vital step is a step towards the crucified Saviour. When an anxious enquirer asked Paul what he must do to be saved, the Apostle gave back the swift reply, "Trust on the Lord Jesus Christ." That was not an emotion or an opinion; but an act. I have but little patience with a class of crude but well meaning Christians, who talk to inquiring souls as if faith was a sort of passive resting in the arms of Jesus, as a baby drops to sleep in the arms of its mother. There are times in life when a soul may do this, but not in the decisive step of conversion. If I fall off the ferry boat, and a rope is tossed over to me, my act of faith in that rope must be a pretty sturdy grip of the rope, and a determination to hold it. The trust on Christ that saves you, must be an energetic grasping of Him and clinging to Him, and uniting your very soul to His loving and all powerful self. Faith is your doing. Divine support and aid is certainly applied to you in the process of regeneration by the Holy Spirit, there is a certain sense in which the soul is passive, just as Bartimeus was passive while Christ was opening his blind eyes for him. Yet Bartimeus was thoroughly active in praying to Christ, trusting Christ, and coming to Christ for healing. "Come unto Me," is Christ's invitation to you; but coming implies a step towards Him, and taking steps is

an active process, not a passive receipt.

3. From the moment that you surrender yourself to Jesus, you may be called on to give up your Sabbath and the sanctuary as they did in olden times. "Senez" in Journal.

And I would be willing to take a contract to make the preaching twice as interesting as it now is, if I could make the hearers prepare for the Sabbath and the sanctuary as they did in olden times. "Senez" in Journal.

Mr. Brown's Subscription.

"Tell ye, I can't give another cent, Deacon Wilds!" "Wish you could see your way clear to do so. I think we could unite on this man if each could only pay a little more." "Can't, I tell you. A little more! Why, I can't give so much as I gave last year." "Do you like Mr. Akers?" "Yes. Like him first-rate. Good gospel sermons. Gives it to the Pharisees and hypocrites good. I hope the people will unite on him." "But, Brother Brown, it's no use to unite on the minister unless we unite our purses, too. A few of us cannot pay for the preaching of the many, especially when the many are so poor as they are. We must pay the laborer." "Can't help it. It's hard times. Tater bugs are eatin' all my patch. Hay crop looked as though 'twould amount to somethin', but we hadn't had a bit of weather to get it in. Mine's spilt." Look you, that madder. Ten tons there 'nigh' rotted. Beats all what nasty weather we do have." "Excuse my plainness, Brother Brown, but who ordered the weather? Seems to me this is a good time to do what you were asking us to do last night." "What's that?" said Mr. Brown, whose words in prayer-meeting did not very often mingle with his week day thoughts. "I think I heard you say, last night, you wished to glorify God in all things. Senez, my brother, this is a good time to glorify Him." "What on airth air you drivin' at? I don't see." "Why, anybody not a Christian can glorify God when the potatoes are flourishing and the skies are clear, and he has crop all right when the purse and barns are full, and everything goes to his liking. Seems to me it is a good time for God's children to trust Him when things look dark. A good time to say to the world, we have a wise and good God, who knows what He is about, and what we need. I am not going to pray 'Thy will be done' and then fret because God does it. Isn't this a good time to trust?" "That's in nature." "So it isn't, brother; but isn't it in grace? You like the minister, then, and think that we had better keep him?" "Sartin'." "But who is to pay him? Excuse my plainness, but God has entrusted to you about as much of His money and land as which the church is subject and to which the pulpit are subject and to which they give rise, can be prevented if treated in time." Warner's Safe Cure is the only recognized specific. R. A. Gunn, M. D., Dean, and Professor of Surgery of the United States Medical College; Editor of the "Medical Tribune"; Author of Gunn's New and Improved Hand-book of Hygiene and Domestic Medicine," says: "I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure."

Sharpening His Knife.

My neighbor, Mr. Slowcum, came over last Sunday afternoon to have a talk with me. In his dull, dawdling way he said: "Now, Senez, don't you think that we ought to get a smarter preacher? The sermon this morning was so dull that I couldn't keep awake, all I could do, and my wife had to pinch me or I would have snored on long." "Are you sure that the fault was in the preacher, and not in the hearer? Didn't you work very late this morning? Didn't you have to hurry so about your chores that you had no time to read your Bible or to pray before you went to church?" He was silent for a moment, and then he said: "You're right, both your head and your heart too full of your worldly cares and business when you entered the house of God? If the preacher had told about some better or easier way of farming, or about the prospect for a rise in the price of wheat, I would not have had time to think of the matter." "A man was dining at a first-class hotel. He ordered a breakfast, tender and rare. It was brought. He began to carve it, but in a moment stopped, and said to the waiter, 'This steak won't do. It is tough. Bring me a better one.' The obsequious gentleman of color bowed, took the dish away, returned in a few minutes with another. This was tried with the same result. It was not better. The guest seemed hard to please. A third steak was brought, tried and rejected. The other guests became interested, and watched the result with side glances. The third time the waiter took away not only the steak, but the fork and the knife. The guest then said to the waiter, 'Bring me a better one.' The obsequious gentleman of color bowed, took the dish away, returned in a few minutes with another. This was tried with the same result. It was not better. The guest seemed hard to please. A third steak was brought, tried and rejected. The other guests became interested, and watched the result with side glances. 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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK. Second Quarter.

Lesson IX. June 2. Mark 14: 55-65. JESUS BEFORE THE COUNCIL.

GOLDEN TEXT.

They hated Me without a cause.—John 15: 25.

EXPLANATORY.

XI. THE TRIAL OF JESUS BEFORE AN IRREGULAR MEETING OF THE SANHEDRIM (continued).

FIRST, THE COURT.—The court convened to try Jesus Christ was the Sanhedrim. It consisted of chief priests, scribes, and heads of the twenty-four priestly classes; scribes, that is, rabbies learned in the literature of the church; and elders, who were chosen from amongst the most influential of the lay.

SECOND, ITS AUTHORITY. The Sanhedrim had power to try those charged with capital offences; but it had no power to execute the sentence of death (John 18: 31).

THIRD, THE TRIAL (vers. 55-59). The whole criminal procedure in the Pentateuch rests upon three principles: (1) publicity of the trial; (2) entire liberty of defence allowed to the Accused; (3) a guaranty against the dangers of testimony: "one witness is no witness."

Throughout the whole course of the trial, the rules of the Jewish law of procedure were grossly violated. He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial. He was tried on a feast-day, and before sunrise. He was compelled to criminate Himself, and this under an oath of solemn judicial adjuration; and He was sentenced on the same day of the conviction. In all these particulars the law was wholly disregarded.

55. And the chief priests and all the rest of the council: to put Him to death. Not to ascertain the truth, but to destroy One whom they considered a personal enemy, was this trial conducted (John 8: 18; 7: 19, 25; 8: 37, 40; 11: 50) And found none: rather, as in Rev. Ver., found not. Probably no two witnesses could be found, out of the ranks of other disciples, who had ever heard out of His own lips an avowal of His Messiahship.

56. For many bare false witness against Him. This was easy to bring about; in fact, they had no doubt been for some time hunting up witnesses (Matt. 26: 4). Anywhere in Asia, not to speak of other countries, there are hangers-on about the courts ready to sell testimony. But their witness (or testimony) agreed not together. Their testimony was on different points or was evidently contradictory.

57. And there arose certain: at last they found two (Matt. 26: 60) who seemed to agree, and have a charge of some weight. And bear false witness. The testimony was false (1) because the facts were not correctly reported, and (2) because they were entirely misapprehended and perverted.

58. We heard Him say, I will destroy this temple, etc. Note that His accusers were obliged to go back three years, to the very opening of His ministry, to find what they might even call testimony (John 2: 19).

Note in reference to this charge, (1) that Christ had not said so; he had said (John 2: 19) that the Jews would destroy the temple, which He would restore; (2) that they understood, at least partially, that He had referred to His own body (Matt. 27: 40, 63). (3) The promise to restore the temple proved that he had no hostility to it, and his cleansing it had shown how much He cared for it.

59. But neither so did their witness agree together. They relied upon the accounts of others, or had very imperfect remembrance.

FALSE WITNESSES AGAINST CHRIST. The false witnesses against Christ did not die with that generation. Opposers still are bearing false witness. They continually declare that Christians believe what they do not believe. They distort the doctrines of Christianity. They make connections in the Bible where there are none. They set forth the faults of Christians without giving them credit for their virtues. They impute to Christianity the deeds done by bad men in the name of Christianity.

FOURTH, THE ACCUSATION (vers. 60-64). The crime for which Jesus was condemned before the Sanhedrim was His alleged blasphemy; i. e., an assumption of power and authority which belonged to Jehovah alone (see also Matt. 26: 65). But when he was brought before Pilate they changed the accusation to one of treason against the Roman government, as the only one of which Pilate would take cognizance (Luke 23: 2).

60. And the high priest stood up in the midst. Either in his place among the Sanhedrim, or the high priest, leaving his official seat, came forward into the middle of the semicircle, in which the members of the Sanhedrim were seated. And asked Jesus. He was determined to force Him to criminate Himself. Answered thou nothing? The question implies a long-continued silence, while witness after witness were uttering their clumsy falsehoods.

61. But He held His peace. The silence made have continued an hour or so, for Peter's denials were about an hour apart (Luke 22: 69).

Jesus made no reply, because a reply would have been useless. There are many times when it is well for the church to imitate their Master in this. Do not waste time and strength in replying to blatant infidels who are determined to oppose Christianity under all circumstances. Reply often advertises the enemy; and arguments take the attention from the main work of the gospel, the saving of the world from sin. Again the high priest asked Him. Putting Him upon oath (Matt. 26: 63). Art thou Christ (the Messiah), the Son of the Blessed? a common title among the Jews. The difficulty of this question consisted in this: if He confessed that He was the Son of God, they stood ready to condemn Him for blasphemy; if He denied it, they were prepared to condemn Him for being an impostor.

62. And Jesus said, I am. He now publicly declares that He is the Messiah. It would not do to be silent in answer to

such a question, for it would be taken as a denial of His Messiahship, and the claims of His whole ministry. And yet shall see the Son of man sitting on the right hand of power: a sharer in omnipotence, having all power at His control; in contrast with His present apparent weakness. Now they have the power, then He will have it. And coming the clouds of heaven. This expression and the previous one refer (1) to the judgment on them and their city 40 years later, as Jesus foretold (Matt. 16: 27, 28; Mark 13: 30). (2) They refer to the great judgment day at the end of the world, when every one must give an account of the deeds done in the body.

63. Then high priest rent his clothes. The act was almost as much a formal sign of condemnation as the putting on of the blue robe by English judges. What need we any further witnesses? They had called but one true witness; his testimony they rejected; and yet on the strength of his testimony they were about to condemn Him!

64. What think ye? This was a formal putting the question to vote; and they all condemned Him to be guilty of death. The vote was unanimous, only those having been called to this irregular night meeting, but those in sympathy with the chief priests.

FIFTH, ARRANGEMENT OF DAYLIGHT. The Sanhedrim was forbidden to investigate any capital crime during the night, and according to the Roman law a sentence pronounced before dawn was not valid. The council now adjourned, to meet at daybreak, when they could legally pronounce the sentence.

XII. THE THREE DENIALS OF PETER.—Palace of Caiaphas. Two to three o'clock Friday morning (Matt. 26: 69, 75; Mark 14: 66, 72; Luke 22: 55, 62; John 18: 15, 17, 25, 27). It was while the trial of Jesus was proceeding before the high priest that Peter denied his Lord.

XIII. MOCKERY OF JESUS BY THE OFFICERS AND OTHERS.—Ver. 65. In the court of Caiaphas' palace. From three to five o'clock Friday morning (Matt. 26: 57, 58; Luke 22: 63, 65). When the preliminary examining was through, and the informal meeting had adjourned, there was a period of waiting for at least two hours before the formal meeting of the Sanhedrim could take place. And some began to spit. Spitting was considered among the Jews as an expression of the greatest contempt (Deut. 25: 9; Num. 12: 14). Cover His face: bunched up. The covering of the face was a mark of a condemned man, held as unworthy to behold and enjoy the light of the sun or of the prince's countenance.

66. They struck Him with their fists. To say unto Him: Strike. After covering His face, they called upon Him to tell them by a supernatural intuition who struck Him (Luke 22: 64). And the servants. Better, officers, as in Rev. Ver. Strike Him. They received Him with blows (see Rev. Ver.). They received Him into custody till the regular meeting of the Sanhedrim in the morning; but the moment He was committed to them, they received Him with blows. Did strike Him with the palms of their hands. The hands they bound had healed the lame, raised the dead, and the lips they smote had calmed the winds and waves. One word, and His smiters might have been laid low in death. But as He had begun, He would end—as self-restrained in the use of His awful powers as His own behalf as if He had been the most helpless of men.

"Only a Boy." More than a half-century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very red but distressed expression. "I came early to meet you," he said. "I have something on my conscience to say to you, Pastor; there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year and he is only a boy."

The old minister listened; his eyes moistened, and his thin hand trembled on his knee as he said, "I feel it all," he said. "I feel it, but God's knows that I have tried to do my duty and I can trust Him for the results."

"Yes, yes," said the deacon; "but by their fruits ye shall know them; and one new member, and he, too, only a boy, seems to me a rather light evidence of true faith and zeal. I don't want to be hard; but I have had this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but charity suffereth long and is kind; beareth all things, hopeth all things. Ay, there you have it; hopeth all things. I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went into the pulpit that day with a glowing and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and impressively dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed to the children of a new generation; and at that hour, he had again told that his work was no longer owned and blessed!

"No one remained—no one?" "Only a boy." The boy was Robert Moffatt. He watched the evening old man. His soul was filled with holy sympathy. He went to him, and laid his hand on his black gown. "Well, Robert?" said the minister. "Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"Perhaps a missionary." There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart; Robert, I see the Divine hand now; and I bless you, my boy; yes, I think you will become a preacher."

"Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited to their homes.

He had added a province to the Church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intention are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that boy was to the world.

"Only a boy!" "Do thou thy work. It shall succeed. In time, or in another's day; And if denied the victor's meed, Thou shalt not miss the toiler's pay." — Youth's Companion.

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Bob Bardelet's "Tribute to Women." True she cannot sharpen a pencil, and, outside of commercial circles, she can't tie a package to make it look like anything save a crooked cross section of chaos; but land of miracles! see what she can do with a pin! She cannot walk so many miles around a billiard table with nothing to eat, and nothing to speak of to drink, but she can walk the floor all night with a fretful baby. She can ride five hundred miles without going into the smoking-car to rest (and get away from the children.) She can enjoy an evening visit without smoking half a dozen cigars. She can endure the distraction of a houseful of children all day, while her husband sends them to bed before he has been home an hour. A boy with a sister is fortunate, a fellow with a cousin is to be envied, a young man with a sweetheart is happy, and a man with a good wife is thrice blessed more than they all.

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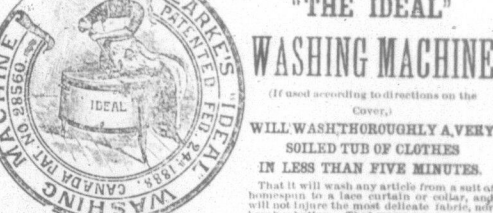
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Messenger and Visitor

WEDNESDAY, MAY 22, 1883.

THE AMERICAN BAPTISTS' ANNIVERSARIES.

The anniversary of the Baptists of the Northern States were held in Boston, according to announcement, beginning on Wednesday last.

On Tuesday and Wednesday, Newton had her anniversary. It was our privilege to be present during a part of the exercises.

However other institutions may be troubled by New Theology and higher criticism, Newton holds on her way calmly and strongly.

The oration before the Alumni was delivered by Prof. Burnham, of Hamilton, on "An Old Bible; but a New Theology."

He also holds that Scripture interpretation is revelation plus exegesis and the personality of the interpretation, and that those elements, as well as the fact that the meaning of the statements of Scripture writers are modified by the age, character and environment of the writers, will leave theology open to progress.

At the close of the oration, at 5 p. m., there was the alumni dinner, followed by the most interesting part of the whole exercise. This is the fortieth year of Dr. Hovey's connection with Newton, as professor and president.

The Japan Mission—30 missionaries, 10 men and 20 women; 6 ordained and 21 unordained native preachers; 10 churches, 900 members, 207 baptized in 1888.

The Congo Mission—29 missionaries, 17 men and twelve women; 3 unordained native preachers; 4 churches, 290 members, 103 baptized in 1888.

European Missions—1,296 preachers; 674 churches, 60,141 members, 4,971 baptized in 1888.

In all the missions there are 279 missionaries (including lay evangelists); 2,076 preachers; 1,516 churches, 134,413 members, 13,308 were baptized in 1888.

Increase from last year—17 missionaries; 278 preachers; 20 churches, 7,206 members.

It will be seen from this statement that the gain has been about eight per cent. over the membership of last year.

The graduating exercises took place on Wednesday morning. We heard they were of the usual interest. We were glad to find that the most of our young men at Newton intend to spend the summer among our churches.

We are glad also to learn that the executive of Newton are determined to press forward. A call is to be sent forth for means to add several professors to the staff, and to erect new buildings.

THE SEVENTY-FIFTH ANNIVERSARY

of the American Baptist Missionary Union opened its session at Tremont Temple on Wednesday at 10 o'clock. The prayer-meeting by which it was preceded was deeply spiritual and earnest.

The attendance was very large, filling the floor of the spacious audience room of Tremont Temple, and the lower gallery. It was an assemblage of which the Baptist denomination have no reason to be ashamed.

After an address of welcome by Dr. Haynes, pastor of Tremont Temple, and a few words of the president, Dr. Geo. Dana Boardman gave an address. He chose as his topic, the word "love," which expresses the central principle and the motive force of all missions.

During this session a little incident occurred which showed the temper of the great gathering of Baptists. A brother introduced a resolution denouncing the run traffic which is pouring its streams of ruin into Africa.

The reports of the home and foreign secretaries and of the treasurer were then received. The general summary of results of the year's work is given below.

The Burman Mission—50 missionaries, 18 men and 32 women (including wives of missionaries); 14 ordained and 44 unordained native preachers; 23 churches, 1,977 members, 287 baptized in 1888.

The Shan Mission—7 missionaries, 2 men and 5 women; 7 unordained native preachers; 2 churches, 53 members, 4 baptized in 1888.

The Kachin Mission—6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers; 1 church, 44 members, 5 baptized in 1888.

The Chin Mission—6 missionaries, 2 men and 4 women; 2 ordained and 9 unordained native preachers; 8 churches, 251 members, 32 baptized in 1888.

The Assamese Mission—3 missionaries, 3 men and 6 women; 2 ordained and 9 unordained native preachers; 15 churches, 777 members, 35 baptized in 1888.

The Garo Mission—5 missionaries, 2 men and 4 women; 5 ordained and 10 unordained native preachers; 10 churches, 1,117 members, 156 baptized in 1888.

The Naga Mission—6 missionaries, 3 men and 3 women; 1 unordained native preacher; 4 churches, 72 members, 4 baptized in 1888.

The Telugu Mission—41 missionaries, 17 men and 24 women; 66 ordained and 105 unordained native preachers; 62 churches, 30,559 members, 2,849 baptized in 1888.

The Chinese Mission—35 missionaries, 14 men and 21 women; 6 ordained and 13 unordained native preachers; 16 churches, 1,105 members, 71 baptized in 1888.

The Japan Mission—30 missionaries, 10 men and 20 women; 6 ordained and 21 unordained native preachers; 10 churches, 900 members, 207 baptized in 1888.

The Congo Mission—29 missionaries, 17 men and twelve women; 3 unordained native preachers; 4 churches, 290 members, 103 baptized in 1888.

European Missions—1,296 preachers; 674 churches, 60,141 members, 4,971 baptized in 1888.

In the missions to the heathen there are 62 stations and 1,179 out-stations. Including those now absent from their fields, there are 279 missionaries, including 84 single women 89 wives of missionaries.

In all the missions there are 279 missionaries (including lay evangelists); 2,076 preachers; 1,516 churches, 134,413 members, 13,308 were baptized in 1888.

Increase from last year—17 missionaries; 278 preachers; 20 churches, 7,206 members.

It will be seen from this statement that the gain has been about eight per cent. over the membership of last year.

If the American Baptists have the same increase present year, there will be about 250,000 added before the next anniversary. If missions are a failure, then Christianity is a failure at home and a failure altogether; for the increase abroad is greater than at home.

Thursday morning was occupied in the reception of reports of the Burman, Chinese, Japanese and European missions. Reference was made to the spirit manifested by the Christian Karens in contributing 40,000 rupees to their own work. Among the Burmese there are 540 native preachers, showing that this oldest of Baptist missions is growing to ward self-sustentation.

Dr. Moxom made an earnest appeal for Spain, where the mission is languishing.

The African mission received attention in the afternoon. H. Grattan Guinness was introduced, and received an ovation. He declared the Congo river to be Baptist. Its great basin had been left to our denomination by other bodies. It was greater in area than that of the Mississippi and Missouri combined, and teeming with people, the most easily reached with the gospel of any in Africa.

During this session a little incident occurred which showed the temper of the great gathering of Baptists. A brother introduced a resolution denouncing the run traffic which is pouring its streams of ruin into Africa. The president ruled it out of order; but the people burst out into a storm of protest. The result was that a vigorous resolution was presented by Dr. Gordon and carried with enthusiasm. After some routine business, the Union adjourned for the closing service.

The crowning service of the Missionary Union was held in the immense audience room in Mechanics' Association building, on Thursday evening. At four o'clock a reception was held, followed by a supper. The admission was by ticket, costing one dollar. Nearly six thousand of these were sold. There was no little crushing, at the foot of the stairs, to the supper rooms, and not a few no doubt were the worse of the ice cream and sherbet which were to be had ad libitum, as well as more substantial food.

The addresses were preceded by a service of song, and the long reaches of the great hall echoed with the thunderous melody of some of our grand old missionary hymns. Many will hear it ringing in their ears for long years to come.

Dr. Edward Judson was the first speaker. His name was fitted to arouse missionary enthusiasm, and it did, as he was greeted with great heartiness and warmth, as he arose to speak. His heart was in his words, and he made a fine impression. He was succeeded by Dr. McArthur, of New York, and Dr. Henson, of Chicago, each in some respects a peerless man among his brothers in his own city. They did not fail to give fine addresses, and were often greeted with tumultuous applause from the immense audience.

Dr. Edward Judson was the first speaker. His name was fitted to arouse missionary enthusiasm, and it did, as he was greeted with great heartiness and warmth, as he arose to speak. His heart was in his words, and he made a fine impression.

Then followed five minute addresses by Dr. Mahie and others. He insisted that we should pray for the right men, as when the men were forthcoming, enthusiasm, etc., would crystallize around them, and the means would come. Another held that the chief thing was to get our people to give, because people who prayed did not give, while those who gave would pray well. Dr. Duncan touched upon a subject which is arousing much attention. He thought we could not wait for dribbles from our theological seminaries to supply the host of men needed, but we must seek consecrated men wherever found. He rejoiced in the movement in connection with Mr. Upcraft, in this latter direction. This session was one of great interest, although there was not that profound sense of the terrible urgency of the mission work, which sometimes oppresses the thoughtful.

The last item on the programme of the first session was an address by Dr. Murdoch, the Foreign Secretary of the Union. It was a retrospect of the last twenty-five years. Dr. Murdoch is massive in body and in mind. There is a deep ring of sustained earnestness, and the impression of reserved power which made his address very effective to one who can gauge a speaker by the deeper rather than the more superficial elements of forceful speaking. The Union is fortunate in its secretaries. Dr. Ashmore and Dr. Murdoch are both men of strength. Dr. Ashmore's experience of missionary work in China is an added qualification for his responsible office. Dr. Murdoch's description of the remarkable ways in which the Lord had come to the rescue of the work of the Union at its time of danger and financial stringency was very vivid, and fitted to give confidence and courage that the Lord of the work would not suffer it to fail.

The afternoon session began with the report of the Telugu mission, presented by Rev. W. Ranschenbush, of New York. The Telugus are crowding into the kingdom faster than they can be cared for and trained. A revival is sweeping over parts of the great field similar to that of years ago, which has made this mission almost a synonym of Pentecost. Men must be sent to reinforce the mission or the very result of this grand work will be to hasten disaster. It will not do to leave such multitudes of converts, fresh from all the ignorance and degradation of heathenism, without pastoral watch care. Three returned missionaries, Dr. Manley, W. W. Campbell and E. E. Silliman, enforced the practical point of the report in earnest addresses, the latter holding that men should be sent, as the Telugus had such a deep prejudice against women.

Dr. Robinson, of Brown, was the next speaker. He was greeted with round after round of applause. Tall, and as straight as an arrow, he bears his years lightly. There were no signs of loss of vigor either in manner or matter of his address. He has all the keenness and quiet power of humor and success which has made him the dread of conceited freshmen on examination day. He began by a retrospect. Of all who had attended the Triennial Conference in Oliver street church, New York, in 1836, with him, not one was present to-day. Not a soul then dreamed of what has come to pass. He had been studying the statistics, and found that the Baptist people had given a little over 40 cents per head to missions. He believed the reason of this was to be found in the fact that sufficient care was not taken to gather up the smaller subscriptions. If he were privileged to teach ministerial students again, he would be more particular to "worm" into them the necessity of keeping the missionary spirit alive in their churches than to impress technical points of doctrine. Let the people have the patience and conscience to live humbly and give according to their means. Let the pastors lead them in giving as well as in work, and thus help them by example as well as precept. We cannot succeed by appointing agents. Our pastors must be our agents in their churches. Making a "splurge" at anniversaries did nothing to advance missions. This is a truth roughly expressed, and may be of service to Canadians as well as to Americans.

The report on the Assamese mission followed, presented by Dr. Crane. The mission was hopeful; but in danger of collapse through want of men. No new recruits had been sent to this field since 1883, and the old force was being reduced by death and the necessity for rest. In the whole Assamese valley, containing nearly 3,000,000 souls, there are only six stations, seven missionary families and three single lady missionaries. Rev. W. E. Witter, returned missionary, made a very earnest plea for more men to relieve and reinforce those on the field, as some were staying at the risk of their lives. There is a present church membership of 2,000.

Dr. Paeker, a missionary about to return to his field in Burma, spoke of his joy in the prospect of being again at work where he had spent 16 years of his life. The work had more than trebled in Burma, and there was great need of more workers.

Then followed five minute addresses by Dr. Mahie and others. He insisted that we should pray for the right men, as when the men were forthcoming, enthusiasm, etc., would crystallize around them, and the means would come. Another held that the chief thing was to get our people to give, because people who prayed did not give, while those who gave would pray well. Dr. Duncan touched upon a subject which is arousing much attention. He thought we could not wait for dribbles from our theological seminaries to supply the host of men needed, but we must seek consecrated men wherever found. He rejoiced in the movement in connection with Mr. Upcraft, in this latter direction. This session was one of great interest, although there was not that profound sense of the terrible urgency of the mission work, which sometimes oppresses the thoughtful.

At the opening of the evening session, Dr. Ashmore introduced a band of young men and women who have offered themselves for foreign labor. In doing so, he said these were their factors in missionary work—the field, the means and the work. God had opened the field; His Spirit was working upon the hearts of many of the young men in our theological seminaries. The uprising of the missionary spirit in our colleges was not abortive as the young men on the platform showed. It was the old story: there have been great reasons for gratitude; but there are the same cries from depleted stations for more men, from brethren ready to fall at their posts. The question was, are we prepared to send those who are ready to go to the help of the perishing.

The chairman then called upon the volunteers for foreign work to rise, and twenty-three young men and four young ladies responded. The Union gave them an enthusiastic greeting. Several of them spoke a few simple, heartfelt words telling of their struggle in deciding to devote themselves to the foreign work, and of the peace and higher Christian life which have followed. The representative of Hamilton college conveyed the cheering intelligence that there are fifty-three in connection with the institutions at Hamilton who have decided to go to the foreign field. Another of the volunteers told us that he was urging the people among whom he labored to do more for missions, when the thought was forced upon him, why should I not give myself? At first it was only conviction which compelled decision, but he was now joyful in the thought that he was permitted to tell the story of the cross to those who otherwise would not hear of it. All were impressed with the honest, humble, earnest spirit of these dear young brethren.

Dr. Dodge, President of Madison University, gave an address. He is the only one remaining in office of the great trio of presidents of the Northern universities. Dr. Anderson and Dr. Robinson, of Rochester and Brown, respectively, having both resigned within a year. Dr. Dodge is over seventy years of age; but he appears like a much younger man. He has a fine presence; and spoke with force, not lessened by a quaint humor.

When he saw the young brethren stand up, offering themselves to the foreign work, he wished he was young again, to stand among them himself. He insisted on the unity of all Christian work, making it impossible to advance one part without assisting all. The missionary movement came pressing in when it appeared that every energy was strained to the utmost to meet the demands of home work. God said that the foreign work was needed to stimulate the people to meet the needs of the work at home. Virtues are developed in groups, so is it of Christian work. To do most efficient work in one department, it is necessary to do something for all. The great motive to impel in mission work is simple love to Christ. Sentiment is good; but when it degenerates into sentimentalism, it is the last and poorest shift of all. Let us pray more; but let us also give more. If we do not give to missions we are lost, and are lost without redemption, unless we get it from God; for we could not get it from the Almighty.

Dr. Gifford was the last speaker. He declared the entrance into the Kingdom of God to be conditioned, not upon what we give to God; but upon what we receive from Him. God must sow the seed before there can be the fruitage of the kingdom in the soul. The world stands before God as an organized capacity, a great want. Only as he receives from God, can a man really become. Christ wrapped up the germ of His kingdom in His teaching, and it is this fact that makes the preaching of the gospel the means of the advance of Christ's work.

We cheerfully insert the communication of Mr. Johnson, although a large part of it does not permit of serious reply. As showing our people the nature of the proof for sprinkling upon which our Pedobaptist friends rely, it may serve a useful purpose.

1. It will be noticed that Mr. Johnson does not quote 1 Cor. 10: 1, 2. The fathers are there said to have been baptized "in the cloud and in the sea," not by water sprinkled down from a cloud. The one statement is Paul's, the other Mr. Johnson's, and they are in direct conflict. We prefer to follow the apostle. It must be remembered, also, that this was the pillar of cloud which was the symbol of the divine presence by day, not the rain clouds. The piled up waters on each side and the cloud above enclosing them as do the waters those who are immersed in them. So evidently does this passage point to immersion that Schaff, the most learned Presbyterian divine of America, gives "the comparison of baptism with the passage through the Red Sea" as a Scripture proof of immersion. (History Apostolic Church, p. 568.) Lange, Alfrod, Meyer, Fausset, Pool, Bengel, Whitby, Olshausen, Bloomfield, Moses Stuart and others of the leading Pedobaptist scholars of the past and present declare that it is a proof for immersion. But these are learned men who have a reputation to lose. So much for Mr. Johnson's first break of the silence.

2. To draw a proof for sprinkling from

1 Peter 3: 21, "The like figure whereunto even baptism doth also now save us," is a wonderful exegetical feat. Scholars think the point here is that baptism is the symbol of what is saving and is so the anti-type of the ark, and that nothing is hinted as to its form. But they had evidently never thought of that shower which probably might have fallen on Noah and his family as they were entering into the ark. Will Mr. Johnson permit us to give him a helpful suggestion. Perhaps there was a leak in the roof of the ark, and the water dripped down upon them when the rain began to pour down. Is not this conjecture ever so much better than lies? As it is not copyrighted, Mr. Johnson is at liberty to use it, the next time he wishes to prove baptism to be a sprinkling.

3. His third proof (?) has some speciousness in it, and is much relied on in these days by third and fourth critics. It is true that the spirit is said to be poured out, and that the apostles are said to be baptized with the Holy Ghost; but does that prove that the pouring was the baptism? Not any more than when we say, the baptistry was filled with water as they were baptized, etc., proves that filling is baptism. The baptism consisted in the effects of the Spirit upon the apostles, the pouring out being only to the copiousness of the power which became theirs. Just as the baptized are enveloped in the water, so are the apostles in this divine influence. The record is in exact harmony with this idea. The sound which was the evidence of the Spirit's working filled all the house where they were sitting, it completely enveloped them as the waters do the baptized, and they were filled with the Holy Ghost.

Cyril, one of the church fathers, writing about A. D. 350, puts it well: "The house became the reservoir of the spiritual water; the disciples were sitting within; and the whole house was filled. They were therefore completely immersed according to the promise." Neander, Moses Stuart, Lange, and other Pedobaptist scholars express themselves in the same way.

4. And what shall we say of the prophetic proof of sprinkling given above? If we should speak as we feel, we should say it was utterly absurd. Is it not as plain as the nose on a man's face, that all these passages refer to baptism? That reference to Gal. 3: 29, as though it stated that Christ was put on people in baptism as water is put on when sprinkled, is a new revelation. The Greek word "put on" is the one used of putting on armor or livery, and declares that in baptism Christ is put on, that is, we clothe ourselves in His livery, so that men may see we belong to Him. Again, we make a helpful suggestion to our correspondent. One other passage should have been quoted to complete his Old Testament proof for sprinkling as baptism. It is this: "The Lord rained fire and brimstone upon Sodom and Gomorrah." We aver that this has as much to do with baptism as the passages quoted.

How sincere men can see proof of sprinkling as baptism in passages like the above, and see nothing to favor immersion as baptism in the fact that the word baptize had no other meaning than immerse, when our Lord and the apostles used it, that people were said to be buried in baptism, and that they went down into and came up out of the water, appears among the strongest of psychological facts. We have given Mr. Johnson space to mention his proof (?) and will let him send in his responses to the other parts of the challenge he refers to. At the same time the space of the MESSINGER AND VISITOR is too valuable to be wasted.

Chapel Opening.

A neat little mission chapel was opened for divine worship at Norwood Station, Yarmouth county, on Sabbath, the 12th inst.

Sermons were preached by Rev. G. R. White, pastor of the Temple church, Yarmouth, and by the writer.

This house will accommodate the people at Hectanooga and Lake Annis Stations, and in the upper part of the Lake George district, as well as those at Norwood.

The station is occupied by Rev. A. Cogswell in connection with the Lake George church. To his efforts much of the success of the undertaking is due. Capt. D. A. Saunders, of Hebron, who owns a mill at Norwood, has nobly assisted the undertaking, taking on himself the burden of completing the house. Friends in Hebron and Yarmouth have assisted in the work. Of these special mention should be made of Mrs. Ann Lovitt, who, as is her custom, sent a gift on the day of opening, in addition to former contributions.

We are hoping that Bro. Cogswell may here be permitted to rejoice over many receiving the truth as it is in Jesus.

Would that all our mission stations throughout the land had as nice a house as the people at Norwood and vicinity. Bro. David Crosby, of Port Malland, presented the house with a nice Bible for the pulpit. A good sister who had already done much for the house, was ready with the same gift.

A. CONROY, Sec'y H. M. Board.

Hebron, May 14.

THE WEEK.

There is no little discontent among those who are in sympathy with Parnell, at the course of the Commission in restricting the witnesses on Parnell's side to what they knew personally, after having allowed the Times witnesses to give all manner of impressions and inferences.

Bradlaugh brought forward a resolution opposing the government's proposal to commute all perpetual pensions. He had in mind pensions granted to the paramours of some of the licentious kings of the past, and continued to their descendants.

There are serious riots in Germany, in connection with striking miners. In a collision between them and the soldiery, several were killed. The discontent is spreading. The Emperor has been mediating between the workers and the employers, and through his intervention an agreement has been reached in one disturbed district.

It is thought the action of the French Senate against Boulanger may break down. If it does, it will be much to the gain of that man about whom people are in doubt whether to esteem him a great fraud or a great man.

The Shah of Persia is on his travels again. If he gets back alive he will do well. He is now at St. Petersburg, and is feasting him and overwhelming him with all manner of attentions—pure esteem and friendship, of course—no thought about preparing the day for Russia to take the place of chief favor at the Shah's court which England has hitherto held.

That tempt in a teapot over the Samoan group of islands, bids fair to subside. The commissioners seem to be acting very sensibly, and inclined to let Samoans have large liberty to settle their own affairs, while England, Germany and the United States accept equal rights at their hands.

And now there is a rumor of war between Brazil and Bolivia in South America. It would not be a bad thing if even war should let a little light into that most dark preserve of Romanism.

will you, by withholding the financial help which you are able to bestow, and which many of you have promised, permit a disaster, the disgrace of which our denunciations must bear?

The Secretary, A. A. Wilson, Esq., will gladly receive and promptly acknowledge all subscriptions and donations towards this object. Faithfully yours, MONT. McDONALD, THOS. W. MURPHY, H. G. MELLICK, St. John, May 18. Committee.

The Silence Broken.

Your offer to give "the other side" a fair chance of replying to the Baptist preacher of Petrolia, Ont., was called, induces me to accept the challenge and break the needless silence.

The challenge is three-fold, the first point of which is "Give one text to prove that sprinkling is baptism." Now, this might fairly be met by its opposite, thus—Give one text to prove that submersion, or dipping under water, is the mode of baptism? The patient church is shored under water by Baptist preachers thousands of times a year, but the Bible does not put him under even once.

2. St. Peter says that Noah and his family were in type baptized. 1 Peter 3: 21. "There was no dipping under water for them, but rain did fall on them probably before or as they entered the ark, which represents Christ's church.

3. "I will pour out my Spirit, saith God." Acts 2; Joel 2. Mark it well! God says I will pour, and this same pouring is called baptism by the Lord Jesus Christ himself, thus—"Ye shall be baptized with the Holy Ghost." Acts 1: 5. And John says, (Matt. 3) "He shall baptize you with the Holy Ghost and with fire."

4. The same may be proved from the prophets. (1) "I will sprinkle clean water upon you, and ye shall be clean." Ezek. 36: 25. A then future cleansing distinguished from the Jewish cleansing by the water being clean, which the Jewish is not. (2) He (Jesus) shall sprinkle many nations. Isa. 52: 15. One nation only was sprinkled in Jewish times, but in gospel times the promise is that many shall be so sprinkled, which is generally fulfilled in Christian baptism.

Enough for the first point. I will take up the other points of the challenge, if I find this one fairly inserted.

RICHARD JOHNSON. Liscombe, N. S.

Home Missions.

BOARD MEETING.

The regular monthly meeting of the Board was held on the 18th inst. Reports were received from General Missionaries Wallace and Hayward, and from the following missionary pastors: P. O. Rees, of Carleton; E. A. Allaby, of Tryon; A. W. Bars, of Port Medway; R. Mutch, of Fourche and Gabarus; W. Normandy, of St. Mary's, Kent Co.; W. W. Rees, of Greenville, N. S.; F. A. Kidd, of Margaree; W. J. Bleakney, of East Dalhousie; D. Freeman, of Scott's Bay; J. W. Johnson, of Windsor Plains; C. Henderson, of St. Francis; S. Langille, of New Ross; F. D. Davison, of River John; S. D. Ervine, of Tobique; I. R. Skinner, of Lower Stewiack; J. Murray, of Springhill; A. T. Dykeman, of New Glasgow; J. E. Bleakney, of Millford and Greywood, and E. P. Caldwell, of Carleton and Forest Glen, Yar. Co.

To the Lower Stewiack and Musquodoboit churches, \$100.00 for one year from March 8, 1889. Rev. J. R. Skinner, pastor.

APPOINTMENTS.

- 1. Bro. E. L. Gates, of Newton Seminary, a mission to the St. Andrews field, Char. Co., N. B., during the term of his vacation.
2. Bro. C. H. Day, of Newton Seminary, to Andover and Grand Falls, Victoria Co., N. B., during the term of his vacation.
3. Bro. C. P. Wilson, of Newton Sem. to assist Bro. B. H. Thomas on his field at Maudgerville, &c., Sunbury Co., during the term of his vacation.
4. Bro. Milton Addison of St. Martins Seminary, to the Musquodoboit field, St.

John Co., N. B., during the term of his vacation.

5. Bro. N. A. McNeill, of Acadia College, to Fourche, Gabarus and Grand Mira, Cape Breton, for the term of his vacation.

6. Bro. L. J. Ingram to River John field, N. S., for the term of his vacation.

7. Bro. J. B. Ganong, of Acadia College, to Malega Mines, &c., for the term of his vacation.

RECOMMENDATION. To the Campbellton field, N. B.,—C. W. Corey, of Newton Seminary.

Other appointments will be made in due time. A. COHOON, Cor. Sec'y H. M. Board.

Hebron, May 14.

Church Council.

In response to a call from the New Ross Baptist church, an ecclesiastical council met with them on the 17th inst., to consider the propriety of ordaining Bro. Langille to the pastorate of the church.

There appeared as accredited members of the council: New Ross, William Coskim, Joseph Lantz, David Brown, Thomas Mester; Dalhousie East—Stephen Langille, Rev. W. J. Bleakney, C. W. Jackson; New Germany—Rev. Willard P. Anderson, Deacon David Lantz, Leander DeLong; Springfield—Rev. W. J. Bleakney, James Bent; Chester—Rev. George A. Weathers, Deacon Daniel Masters; Mahone Bay—Rev. John Williams; Hantsport—Rev. P. S. McGregor; Windsor—Rev. H. Foshey, Deacon H. Redden; Newport—Rev. A. Freeman.

The council organized by the appointing Rev. G. A. Weathers, Moderator, and Willard P. Anderson, Secretary. The New Ross church, through Joseph Lantz, made a statement, giving reason why the council was called, also a letter from Rev. A. Cohoon. Inquiries were made and answered most satisfactory, relative to the provision which the church had made for Bro. Langille's support. The candidate was then called upon and related his Christian experience, call to the ministry and views of Christian doctrine and church polity. Rev. H. Foshey was appointed by the council to question the candidate on New Testament doctrines. The council withdrew, and unanimously resolved to advise the church that Bro. Langille's ordination be proceeded with, which was done in the following order: Sermon by Willard P. Anderson; text, 2nd Cor. 5th chapter 19-20 verse—Now then we are ambassadors for Christ. Prayer at the laying on of hands by Rev. W. J. Bleakney. Charge to the church, Rev. A. Freeman. Charge to the candidate, Rev. H. Foshey. Hand of fellowship and welcome, Rev. G. A. Weathers.

Resolved that a copy of the proceedings be sent to the MESSENGER AND VISITOR for publication. Adjourned.

WILLARD P. ANDERSON, Sec'y. GEO. A. WEATHERS, Moderator.

Religious Intelligence.

NEWS FROM THE CHURCHES.

WITTENBURG.—We had a good day here last Sunday. One young man followed his Lord in the ordinance of baptism and one was received by letter.

LOWER GRANVILLE.—The Dead is still reviving His cause in the Lower Granville church. It was my privilege to baptize five last Sabbath, the 12th inst., at Hardsdale. W. L. PARKER.

ST. STEPHEN.—Bro. Goucher has baptized five during the past season, and eight have been received by letter. One is received for baptism and several others indulge a hope in Christ, and will probably declare themselves soon. The congregations are good and it seems as if a quickening in the church would result in a large ingathering.

ALEXANDRIA.—On Sabbath, May 5, we had the privilege of visiting the baptismal waters, where 11 followed the Master in the likeness of His burial and resurrection. While we thank God for these tokens of His Spirit's presence, we earnestly pray that others may be constrained by the love of God, and that we may see a more glorious day of His power. E. C. BAKER.

HILLSBORO.—Last night we gave the right hand of fellowship to three persons—two received by letter and one by baptism. The one baptized was a young lady who had been in the Salvation Army. Being convinced of her duty by reading the Word of God, she like a true woman left that body and united with us, after having followed her Saviour in His own appointed way. W. CAMP.

ASTOR.—Rev. John Clark, of Newcastle, came to us the first of May. We hope and pray he may see the hand of the Lord in it so strong as to induce him to stay for we have rarely, if ever, had a man on our platform who has pleased us more as a preacher and as a man than Bro. Clark. He is not strong, but the church is not large, and although no probable increase is near as yet, we think the locality will both suit and please. May 13.

KEMPT.—The Lord is graciously reviving His work in our midst. Yesterday was a good day with us. We baptized 18 willing converts and received three on their Christian experience and baptism into the fellowship of Kempt church in April. We baptized eleven at Maitland into the fellowship of Kempt church during the winter and spring. We have been permitted to baptize 20 converts on our field. To the Lord be the praise. May 13. G. E. BLAKNEY.

FREDERICTON.—Bro. Crawley baptized three and received three by letter into the Fredericton church, during April. He preaches at Gibson each Sabbath afternoon, and sustains two services during the week. These are well attended. There are inquirers who will probably

unite with the church soon. The Sunday-school numbers about a hundred. It is hoped that the house of worship, for which the people here have been preparing for some time, will be ready to occupy this autumn.

WOLFVILLE.—In absence of Dr. Higgins, who is attending the meetings at Boston, students of the college have preached to us very acceptably. Messrs. H. T. DeWolfe, C. A. Eaton, F. C. Hartley and D. H. McQuarrie have been the preachers. During the year similar service has been given by Messrs. L. A. Palmer, G. P. Raymond and W. M. Smallman. At the last missionary meeting of the college, Mr. W. B. Wallace read a paper, Miss Vaughan gave a reading and Professor Wortman delivered a highly interesting address relative to the state of religion in Germany.

SYDNEY, C. B.—About the last of April Bro. Johnson sent to us the Rev. John Miles, of Wales, G. B., at present from Illinois, U. S., for a visit. The church had been looking for a pastor, and on 3rd of May, at the regular conference meeting a unanimous call was extended to Bro. Miles, who has accepted. Since his arrival the Sunday services and prayer meetings have been very well attended, and the prospects look brighter than for some time. Pray the Lord of the harvest that His richest blessing may rest upon our church, and that His cause may prosper in our little church. H. C. HAININGTON, Clerk.

MAY 16. DEBERT.—The church at DeBert has, of late, been much revived, and the outlook is hopeful. Two on May 5th were baptized, and with one received by letter, welcomed into the church. Others press to be seeking the Lord. The church has lately added to their Sunday-school library. Church work and life are moving forward with renewed energy. The cause of Christ is moving forward quietly but steadily in the church at Acadia Mines. Six have been lately received by letter; and the church book is under careful revision, which will materially lessen our numbers, but we trust, add to the strength of the church. We have lately purchased, at our book rooms, a very fine library for the Sunday-school, which is advancing in numbers and efficiency.

OAK BAY AND ROLLING DAM, Charlotte Co., N. B.—Mercy drops are still falling on us in these sections. Since last writing a few lines for our very valuable and well edited paper, which ought to be in every Baptist family, it has been my happy privilege to visit the baptismal waters on three different occasions, viz., on April 28th at Rolling Dam, three candidates, and on May 5th at Oak Bay, a day long to be remembered, when four happy believers put on Christ in the sacred ordinance of baptism—a mother, eighty years of age, her daughter and son and granddaughter, all of whom were formerly Episcopians; and on the 12th of May we visited the baptismal waters again at Rolling Dam, when two beloved brethren publicly professed faith in Christ in the presence of a very large and attentive audience, one of these candidates in the 85th year of his age, the other a father in middle life—nine in all. We expect others soon to follow in the footsteps of the dear Saviour, to whom be all the glory. Brethren pray for us. May 17. PERSONAL. F. S. TODD.

Rev. J. L. M. Young, pastor of the First Hillsburgh Baptist church, Bear River, N. S., has tendered his resignation to said church, and they are without a pastor, and are looking for one to break to them the Bread of Life.

NOTICES.

A meeting of the Board of Governors of Acadia College will be held in the college library Wednesday, June 5, at 8 p. m. T. A. HIGGINS, Sec.

The Senate of Acadia College will convene in the college library at 3 p. m., on Tuesday, June 4th. It is very desirable that all the members should be present during the sessions. W. H. WARREN, Secretary.

A special meeting of the Union Baptist Education Society is hereby called for Thursday, the 20th day of May, instant, at 3 o'clock, p. m., at the Directors' Room, Donville Building, in the city of Saint John, to consider the financial affairs of the society, and to decide as to its course in the present emergency. Dated the 11th day of May, A. D. 1889. By order of the Board of Directors, AMON A. WILSON, Secretary.

The Nova Scotia Western Association meets (D. V.) with the church in Liverpool, the third Saturday in June, at 10 o'clock, a. m. I would beg leave to call the attention of the clerks of all the churches to the following resolutions: "Resolved, That the Clerk of the Association be appointed to make a digest of the church letter; and that he may be in a position to do so readily, further, that the churches be requested to send in their letters to the Clerk, previous to the fifth of June of each year. I. E. BILL, Clerk of Association. Box 28, Yarmouth, N. S.

NOTICE

I hereby give that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to His Honor the Secretary of the Department, General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned. L. V. VAN KOCKHEM, Deputy Superintendent-General of Indian Affairs. Department of Indian Affairs, Ottawa, 11th May, 1889.

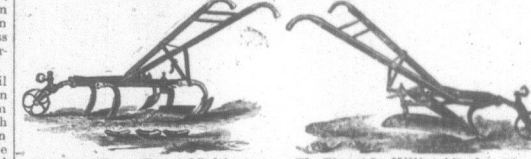
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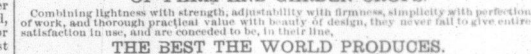
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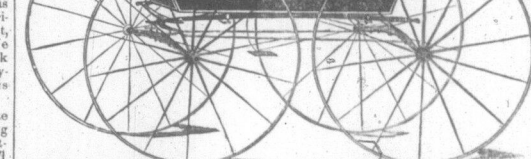


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Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to. 83 and 85 Charlotte St., ST. JOHN, N. B.

NOTICE

FOR SALE on the S. W. corner of MELVERN SQUARE, N. S. 11 ACRES OF LAND, covered with FRUIT TREES, more than 30 of which bore fruit last year, together with Culbert Raspberries, Strawberries, Gooseberries, Currants, &c. A good Modern Two-Story HOUSE, thoroughly finished; a fine Barn with Cellar, and other Out Buildings, together with a good well of Water. As the proprietor is leaving, a bargain may be expected. For further particulars apply to Box No. 1, Melvern Square, N. S.

"HAVE YOU ANY STARS IN YOUR CROWN?"

ESTER WILLING (aged 16). "Are you going to the ball tonight, Sis?" "You've stars all over your gown, and diamonds on your arms and neck; have you any stars in your crown?" "My darling, I don't understand you; I have no crown, dear May."

Selected Serial.

ONE GIRL'S WAY OUT.

CHAPTER XV.—Continued. "It was decided, under the circumstances, that a soft brown cashmere would be the best thing, and must be looked for accordingly. But when Mirabel brought out the remains of a velvet dress of her own of the required shade, Mercy was not foolish enough to refuse to use it for trimmings."

And every day the country girl asked "Help me to be a real help to some one here."

Who ever knows where a prayer will end? Who thought of this one's meeting an answer in Joy Alden? Not Joy herself, certainly, when she came one day into Mirabel's room for a pattern they were using together, and found only a stranger there reading.

Lion Love.

The story is told of Gerard, the lion-hunter, that he captured a whelp in the mountains of Jabel Mezour (Algeria), named it Hubert, and brought it up as he would bring up a dog from puppyhood. After some time, his huge pet began to grow larger and larger, Gerard made a present of the animal to his friend, the King of Aniane, and Hubert traveled to Paris in a big cage, bemoaning his separation from his old master.

Very Candid Testimony.

To the Editor of the Mail.—As a constant reader of your paper I will thank you to insert the following: Having read so many valuable testimonials as to the value of Warner's Safe Cure, I think it my duty to contribute one, and I speak from actual knowledge.

Without and Within.

There was not long ago, in one of our churches, a man who talked a good deal about the privileges and comforts of religion, and had in his time much of the "I think—thee—that I am not—as-otherwise."

Common Sense.

In the treatment of slight ailments would save a vast amount of sickness and misery. One of Ayer's Pills, taken after dinner, will assist Digestion; taken at night, will relieve Constipation; taken at any time, will correct irregularities of the Stomach and Bowels, stimulate the Liver, and cure Sick Headache.

Cathartic.

Ayer's Pills have been in use in my family upwards of twenty years, and have completely verified all that is claimed for them. I take a box of Ayer's Pills in my family for seven or eight years. Whenever I have an attack of headache, to which I am very subject, it takes a dose of Ayer's Pills and an always promptly relieved.

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS And MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats, IN GREAT VARIETY AND LOW PRICES.

Allen's Lung Balm.

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT.—Five to ten cent worth will in from ten to five minutes cure any case of Colic, or we will refund the money.

Common Sense.

In the treatment of slight ailments would save a vast amount of sickness and misery. One of Ayer's Pills, taken after dinner, will assist Digestion; taken at night, will relieve Constipation; taken at any time, will correct irregularities of the Stomach and Bowels, stimulate the Liver, and cure Sick Headache.

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BUCKEY BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Factories, and Steam Engines. Warranted. Castings and Iron. VANUZIEN & TIFT. Cleveland, O.

JESUS CALLS YOU.

Oh! soul bend low 'neath thy burden, Oh! heart by thy sorrow oppress, Heavy laden, and hopeless, and weary, In Jesus alone there is rest.

THE FARM.

Currant Culture.

Choose good currant land and get it into fine till. Obtain good, two-year-old currant bushes. Plant rather early by five feet apart each way. Some hood crop may be grown in the rows one way, to help pay the expense of cultivation for the first year.

nothing so far below his eyes as little Meg, came rushing over the crossing, and before he could stop himself, knocked the child down upon the driving snow. He gathered her up in all tenderness, however, and then stooped to look into her face. It was the man who kept the grocery on the corner opposite to the saloon, and he remembered the child with excitement, going into his store for some small purchase. She was just such a bit of misery to-night, that his heart was touched, and taking her up in his strong arms, pitcher and all, he carried her into his warm store.

The Farmer and Nature.

How the farmer and the gardener, above all people, enjoy this budding glory of spring. New life is bursting from every bud. The chilly breath of winter has been driven away by the frosty mornings under the clear sky, but the birds know that

Quite an odor came from the old pitcher as it, too, grew warm, and between a whiff or two of that, and the bits of information Meg imparted, he soon learned the state of affairs with her. "Never mind. I'll fix your pitcher with something better than it has ever carried!" said he cheerily; "just watch me now." And Meg did watch his every move eagerly. First he began to search his pockets. He was a large man and had large pockets. Finally he found a certain piece of paper. Meg wondered why he did not take some of the brown wrapping paper on his counter, as usual, but she was afraid to ask any questions. The man smoothed out this piece of paper, and taking some tea from one of his crockets, made a little package of it. A little heap of sugar was wrapped in a second piece of paper from another pocket, and while Meg's eyes were growing round, a little can of condensed milk was taken from the shelves. The grocer placed these three packages side by side on the counter. Meg looked at them with a pitcher and washed it thoroughly, inside and out; then he laid them in it.

IN DIPHTHERIA.

GIBSON, N. B. I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have now under treatment one of the worst forms of diphtheria, and your food has done more than prescribed doses of BOVINE LIQUID FOOD. She is doing well, and will ultimately recover. I have tried your food in six or seven cases of Diphtheria previous to this during the last month, with good results in every case. J. H. GIBSON, M. D.

BOVINE LIQUID FOOD.

It is retained by the weakest stomach, and builds up the system with wonderful rapidity.

Nervous Prostration and Debility.

Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.

YARMOOUTH, N. S., Jan. 25, 1888. Gentlemen—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak highly of it. I find it especially adapted to cases recovering from fever and wasting diseases, such as Typhoid, etc. I. M. LOVITT, M. D.

BOVINE LIQUID FOOD.

6 oz. Bottle 60c. 12 oz. Bottle \$1.00.

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Hundred Dollars Cash

ONE HUNDRED FAMILIES

IN NEW BRUNSWICK, who send (with 31st day) the largest number of Woodbill's Grocer Baking Powder (blue) Wrappers, as follows:

\$50 To the 25 families each sending ONE Wrapper representing not less than 100 cents.

\$25 To the 25 families each sending HUNDRED Wrappers representing not less than 100 cents.

\$25 To the 30 families each sending WRAPPERS representing not less than 100 cents.

Your Grocer can sell you WOODBILL'S BAKING POWDER in 5, 10 and 25 cent packages, and if he will not keep it in stock, send amount to address, and we will mail it to you.

The \$250 offered last month will be divided between the TWO YOUNG LADIES who first sent correct answers before 15th March.

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Bronchitis Cured

After spending ten winters South, was cured by Scott's Emulsion.

146 Centre St., New York June 24th, 1887.

The winter after the great fire in Chicago I contracted Bronchial affections and since then have been obliged to spend nearly every winter south. Last November I was advised to try Scott's Emulsion of Cod Liver Oil with Hypophosphites and to my surprise was relieved at once, and by continuing its use three months was entirely cured, gained flesh and strength and was able to stand over the Blizzard and attend to business every day.

C. T. CHURCHILL.

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WILL RE-OPEN after Christmas Holidays, on Wednesday, Jan. 2nd.

In closing my 18th year of Business College experience in St. John, I wish to thank the people of the Maritime Provinces for their appreciation of my offer to provide them with facilities for business training, surpassed by no similar institution; also to intimate that we are now equipped with the most complete and up-to-date apparatus in either of our departments—TYPE WRITING, SHORTHAND or BUSINESS—may rest upon entire devotion to their interests.

I. O. O. F. HALL, G. KERR, Principal.

Ayer's Sarsaparilla;

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ARE UNEQUALLED For Simplicity of Use, Beauty of Color, and Large Amount of Goods each dye will color.

These colors are supplied, viz.: Yellow, Orange, Fuchsine (Pink), Carmine, Scarlet, Dark Green, Light Blue, Navy Blue, Sea Green, Brown, Black, Garnet Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Charcoal, Red, Crimson.

The above Dyes are prepared for Dyeing Wool, Cotton, Feather, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work.

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We the undersigned have used all kinds of package dyes in our markets, and are satisfied that the "Excelsior" dye is the best, as well as cheapest. We find that they will dye more goods to the package than any other and give the most beautiful colors. The Excelsior dye is not faded like those of other dyes. The Excelsior dye is so simple that a child can use them.

Mrs. L. Morse, Berwick, N. S.

"Diphtheria,"

"N. Patterson, Aylesford, N. S.

"Mrs. L. Morse, Somerset,

"Balcom, Lawrencetown,

"Bain, Pictou,

"E. Marshall, Weston,

"M. Brown, Annapolis,

"A. Weldon, Kingston,

"H. Marshall, Williamson,

"U. Morston, Nictaux,

"T. Smith, Charlottetown, P. E. I.

C. HARRISON & CO., Cambridge.

SOLE WHOLESALE BY DEARBORN & CO., St. John, N. B.

GOOD NEWS.

KIRKPATRICK is still at the old stand, No. 7 KING STREET.

Giving the people the full value of their money is our aim. We sell all our goods at lowest prices in St. John. We also make alterations in any goods.

Special discounts made to Clergymen.

Please call and examine our large and varied stock.

J. F. ESTABROOK & SON,

COMMISSION AGENTS FOR All kinds of Country Produce.

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Consignments Solicited. Returns Prompt.

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DEAR SIR: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, and I have found it to be the best medicine on earth. I have used it on my stallions for years.

Yours truly, CHAS. A. SYDNER.

DEAR SIR: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for years, and have found it to be the best medicine on earth. I have used it on my stallions for years.

Yours truly, H. H. GILBERT.

DEAR SIR: I have used your Kendall's Spavin Cure, and I have found it to be the best medicine on earth. I have used it on my stallions for years.

Yours truly, ANDREW TURNER.

DEAR SIR: I have used your Kendall's Spavin Cure, and I have found it to be the best medicine on earth. I have used it on my stallions for years.

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SHORTHAND

Thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. STENOGRAPHERS furnished business letters, TYPE WRITING instruction and practice on all the standard machines. Shorthand and Typewriting Supplies. Send for Circulars, Address, Shorthand Institute, St. John, N. B.

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ARE UNEQUALLED For Simplicity of Use, Beauty of Color, and Large Amount of Goods each dye will color.

These colors are supplied, viz.: Yellow, Orange, Fuchsine (Pink), Carmine, Scarlet, Dark Green, Light Blue, Navy Blue, Sea Green, Brown, Black, Garnet Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Charcoal, Red, Crimson.

The above Dyes are prepared for Dyeing Wool, Cotton, Feather, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work.

Only 8 cts. a Package.

Sold by all first-class Druggists and Grocers and Wholesale by the firm.

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"Diphtheria,"

"N. Patterson, Aylesford, N. S.

"Mrs. L. Morse, Somerset,

"Balcom, Lawrencetown,

"Bain, Pictou,

"E. Marshall, Weston,

"M. Brown, Annapolis,

"A. Weldon, Kingston,

"H. Marshall, Williamson,

"U. Morston, Nictaux,

"T. Smith, Charlottetown, P. E. I.

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Giving the people the full value of their money is our aim. We sell all our goods at lowest prices in St. John. We also make alterations in any goods.

Special discounts made to Clergymen.

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KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER, BRIDGE ST., HALIFAX, N. S.

DEAR SIR: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, and I have found it to be the best medicine on earth. I have used it on my stallions for years.

Yours truly, CHAS. A. SYDNER.

DEAR SIR: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for years, and have found it to be the best medicine on earth. I have used it on my stallions for years.

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