

COULD YOU BE HAPPY IN HEAVEN.

Many hope to enter heaven who could never be happy there. Their hearts have no genuine love for God, no true pleasure in holy thoughts or pursuits. They do not love the holy Sabbath, nor the holy Bible, and they would find themselves uncomfortable among the holy angels and saints of heaven. The following from the *Tract Journal* is in point:

A lady had a domestic who, when any thing went wrong, would often say, "I wish I was in heaven!" The habit of using this expression as a vent to hateful feelings jarred sadly with the lady's idea of the heavenly world, and she determined to break it, by showing how false was the desire her lips so lightly uttered.

"M—," said the lady, after the usual sigh at some trifling annoyance, "if you should find yourself in heaven you wouldn't want to be there; you wouldn't like the place." The girl turned upon her mistress a most astonished look. "What sort of a place do you suppose heaven to be, M—?"

"A very happy place, indeed, ma'am."
"Yes, and something more; it is a very holy place. God is there, and angels who never sinned and saints whose sins are washed away. The work of heaven and its enjoyments are all pure; there is nothing there which offends and none that do iniquity. There is no company in heaven, M—, who do not love Jesus best of all friends; no one who gets angry, or ever speaks profane, or false, or impure words; no pleasing one's self and hurting one's neighbor; no neglecting duty or shunning the company of God's people. If one does not love and choose all that is pure and good in this world, how can he like to dwell forever where there is nothing else?"

M— listened with a surprised, thoughtful and annoyed look; evidently, she had never thought before but that she *did* want to be in heaven. She never used the expression again in the lady's presence.

We get tired of many things in this world,—tired of ourselves and our troubles, and we have been taught to think of heaven as a place of rest from all this.

But, if we were to awake suddenly in the world of holiness, should we feel at home in its moral atmosphere? Are our habits of thought, and feeling, and desire so true to what heaven signifies that we would not feel out of place in the immediate presence of Christ?

The unsanctified heart could not be happy in heaven; it would be more miserable than all the vexations and sorrows of this life make it. The blessedness of heaven is its purity; and none need sigh or pray for its happiness who do not with joy accept its conditions of complete holiness.

THE PHILADELPHIA ANNIVERSARIES.

The anniversary meetings, which on Thursday evening of last week reached their close in Philadelphia, were widely looked forward to with feelings of no ordinary expectation and hope. Notwithstanding there had come another great crisis in our civil and military history, forming, it may be, the epoch of an empire, the evangelizing claims of that "kingdom which cannot be moved" arrested and fixed the attention of a multitude to no common degree. It was to be the fiftieth, and by consequence the Jubilee anniversary of a great Foreign Mission organization, which in times of turmoil and war, a half century ago, sprung into providential being. That was not the most felicitous time, it might have seemed, for the birth of such an institution, as this might be judged not the best day for a jubilee review and celebration. But Providence, ever wise and far-seeing, ordained alike both events.

This anniversary of the American Baptist Missionary Union was heralded a full year ago by the note of preparation for it which was sounded at Cleveland. Boston and Philadelphia were rival claimants for the entertainment of the body, the former yielding gracefully to the more central city of the "Keystone" State. The preparation by Philadelphians in the line of the large and liberal hospitality to which they are no strangers, was well done. And the moral preparation, which, at the Missionary Rooms in Boston, along with other engrossing duties, has been silently going forward for a twelve-month, has been commendably supplemented by the various brethren in the East, the Middle and the West, who had committed to them the preaching of sermons, and the writing of important papers of religious, historical and denominational value. All this necessitated a programme unavoidably more elaborate than usual, also making parts of the Union anniversary somewhat less spirited than when more improvised and extemporaneous. But this remark needs qualifying, for nothing could have opened a richer vein of incident and experience in the line of past and precious memories than the first paper read by the pastor of Rowe Street church, in this city. It must be remembered, too, that all these documents, with the sermons and other memoranda, are to form the materials of a memorial volume, which will be wanted in the family of every Baptist, at least, in the whole land.

We have thus far spoken of the meeting of the Missionary Union because of its extraordinary character; but this very fact proved a beneficent help to all the other meetings which preceded this, to the records of which, it will be seen, we give in the issues of the last and the present week, ample space. The Home Mission Society in especial manner celebrated an anniversary such as which it has not before enjoyed

in many years. The resolve to raise for its noble objects the coming year one hundred and fifty thousand dollars, places the amount in this direction as high as that which it was voted to raise for Foreign Missions. We believe that American Baptists in the Free States have but to "gird up the loins" of their zeal to ensure to Home and Foreign Missions for the year ending April 1, 1865, the full sum of three hundred thousand dollars. This will be a fit and noble offering. The spirit which animated the Philadelphia meetings has but to extend and reproduce itself in the churches most successfully to realize this result.—*W. & J.*

THE OFFICE OF BISHOP.

The highest ecclesiastical position which can be occupied in a church, according to New Testament order, is that of the pastor or bishop. The elders (*presbuteroi*) of the church at Ephesus were to take heed unto themselves, and to all the flock over which the Holy Ghost had made them bishops (*episkopoi*). The English rendering of the word *episkopos* is "overser"; the corresponding Saxon term is *biscop*, from which comes our English word bishop. There is no higher office than this, for the apostolic office ceased with the twelve. The pastor who properly discharges the duties of his important office is "worthy of double honor," yet in no sense is he to be regarded as a lawgiver. Christ is the only lawgiver, and the sanction which gives authority to the preaching, reproofs, rebukes, and exhortations of the pastor is, "Thus saith the Lord." Where he fails to furnish this sanction from the word of God, his words are not authoritative. Nor is he properly an ambassador—at least, his ambassadorship is of a subordinate, secondary character. The apostles were plenipotentiaries—they founded and established the order of New Testament churches under the immediate inspiration of the Holy Spirit. Pastors and evangelists are not inspired. A considerable portion of their duty consists in expounding and enforcing the messages which the ambassadors have left on record. We cannot regard the eldership as belonging to an individual, irrespective of his avocation. And although our opinion may be controverted, we think that those who were once pastors, but are now professors in colleges, agents, or editors, and occupy their places as private members in churches, are simply to be regarded as such. A husband is such because he sustains that relation to a wife; when the marriage tie is severed by death he is no longer a husband. A shepherd is supposed to have a flock under his charge—without a flock how can he be a shepherd? We do not see any impropriety in the custom of retaining the title by which the minister was addressed while serving as pastor, but simply refer to the fact that he must be actually serving in this capacity in order to possess the authority which belongs to the office.—*Canadian Baptist.*

NEUTRAL TESTIMONY.

Singularly enough it happened that while I was in the midst of the preparation of a sermon upon the rich man and Lazarus, a gentleman of some considerable culture, but an openly avowed infidel, came to my study. After conversation for a short time upon a few of the more general points of difference between us, I at length asked him whether his parents had educated him in the belief of any of the sects. He replied that they were both Universalists, and had instructed him in the doctrines which they held.

Then I said to him, "You, sir, are an outsider, and partial to no sect in particular; you do not believe the Bible to be an inspired book; tell me candidly what you suppose the tendencies of Universalism to be, and what you think the Bible teaches concerning the doctrine of future punishment."

He answered without hesitation, and very decidedly, "The tendency of Universalism is to infidelity; I am sure of it, for I have been over the road myself. The Universalists deny that it is so, but infidels know it. Theodore Parker declared the fact, and the Boston *Incognitor*, an infidel paper, asserts it. They are one step out from you toward us. We believe that the Bible teaches the doctrine of future eternal punishment; we think that Universalists are wrong there, and that the Orthodox churches (as they are called) are right."

I thought, as coming from one who had been brought up in Universalism, and who now stood on neutral ground without being free judgment as to what the Scriptures teach, his testimony was quite important. So when he went away I jotted the conversation down in my note-book, as nearly in his own language as I could recall it.

PREACHING.—I never suffered myself to criticize it, but acted upon the uniform principle of endeavoring to obtain, from what I heard, all the edification it afforded. This is a principle I would warmly recommend to my young friends in the present day; for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded it is often the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words, and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven.

Religion must be our business, then it will be our delight.

Begin all thine actions with prayer, that thou mayest be able to accomplish them.

Agriculture, etc.

AN ENGLISH DAIRY.—Come with me into a Cheshire dairy. It is five o'clock in the afternoon, and punctual to a moment the cows, forty in number, are brought to the yard and tied up. The mistress and her two stalwart maids, with a man to help them, sally forth with their clean, bright tin pails. Now all is still; not a sound is heard, save the dropping of the milk, as it flows regularly and rapidly from the udder to the pail, which is held up from the ground firmly between the knees of the milker. An old man carries in the milk to the dairy, and by six o'clock the forty cows are milked, and stripped, and on their way to pasture. Four o'clock in the morning finds the maid and her mistress in the dairy, taking off quickly the cream from the surface of last night's milk. It is then put into a large, round, heavy old fashioned cheese tub—a portion of it being heated by putting it in a tin standing in a cauldron of boiling water. By five o'clock the old man has the cows again in the yard, and by six the new milk is in the tub mixed with that of last evening, and with the portion that has been heated. The whole is at a temperature of about 82 degrees. The rennet is then added; the tub covered with a cloth, and they then sit down to breakfast. In an hour the cheese has come. It is then carefully and gently cut up into small, square pieces, and allowed to settle. As it settles the whey is dipped off with a wide flat-bottomed, shallow tin. When nearly all the whey is thus removed, the tub is tilted on the side, and the curd placed so as to allow the whey to drain off. A semi-circular board is placed upon it, and two fifty-six pound weights are put on the board to press out the whey. The curd is then placed in a cloth and put under a hand-press, and pressed till quite dry. It is then taken out, broken up and salted, and placed in a cheese mould with a cloth around it. It is now ready to be pressed, but where is the press? There in the corner stand three large square blocks of stone, the lightest weighs perhaps half a ton, and the heaviest three or four tons. These are raised by means of a common screw. The freshly made cheese is placed under the lightest one and remains there till the next morning, when it is taken out, *skavered*, and a dry cloth put around it, and placed under the next heaviest press. The next day it is again removed, the cloth changed, and then placed under the heaviest press. Three days to press a cheese! think of that, ye cheesemakers of *S. Lawrence*, and bless your stars that you are not born in Cheshire!—*Joseph Harris, before Agricultural Society.*

RAISING CABBAGES AND TOMATOES.—The whole family of the brassica is capable of great development. See what splendid varieties of the cabbage and turnip have been brought into use by careful cultivation, to say nothing of the cauliflower, the most delicious of them all. Perhaps some, who, like myself, practice gardening on a small scale, would like to know how to cultivate this excellent. For twenty-five years I have not failed but once to raise a supply for my family. There are two methods I have practiced for starting them—one to plant them in a hill, and the other to start them in a rich spot, or in a hot-bed, and then transplant. Each method has its advantages. When I transplant—which I am as likely to do on a sunny day as on any other—I pour a little water round the plant and immediately lay over it a leaf of burdock, rhubarb, or grape, and let it wilt down over the leaf and remain there two or three days. I then remove them, hoe them, and place a platform of newspaper around the plant, which may be rapidly done by tearing up pieces eight inches square, tearing a slit in one side to the centre and placing a little earth on the edges. This will keep off the cut-worms. If a plant turns to a lead color, pull it up and supply its place with another. In this way I never fail of cabbages, if I don't let the cows get in and eat them up!

HOW TO SWEEP A CARPET.—Take a common wash-tub, or some vessel large enough to admit a broom freely, and put in clean cold water to the depth of a foot or more. Then take a broom, one partly worn so as to be a little stiff is the best, dip it in six inches or so and hold over the tub, or go out doors and knock off all the drops of water. This can be done most effectually by holding it in one hand and rapping it with the other on the broom corn above where it is wet. Commence brushing lightly at first, going over with it the second time, or more, and if your carpet is very dusty, do not sweep more than a square yard or two before dipping your broom into the water again; this will rinse off all the particles of dust adhering to the broom. Rap off the drops of water as before, and begin again, continuing to do so till the whole is cleaned. Should the water get very dirty before completing the room it can be changed. One who has never tried the experiment, will probably be surprised at the quantity of dirt which will be washed from the broom into the water. A carpet can be cleaned more effectually in this way than it can possibly be done with a dry broom, as the particles of dust adhere to the broom instead of rising to fall back on the carpet. There is no danger of injuring even a fancy carpet if the drops of water are thoroughly removed from the broom. Let no one try who has not time and patience.

HOW TO TREAT MUMPS.—This is a common affection of children and young persons. It is a contagious inflammation of one or both glands beneath the ear, called the parotid glands. The symptoms are slight feverishness, with stiffness of the jaws, and redness, sore-

ness, and swelling of one or both of the above glands.

Treatment: A mild laxative of Epsom salts the bowels are costive; the warm bath, or warm wet sheet pack; warm sweating teas of sage, balm etc.; or cold water, if there is much fever. As local applications to the throat, it is the custom to use all kinds of stimulating liniments, poultices, and plasters; but the application of cold wet cloths to the throat, where here is much fever and local inflammation, is recommended on very good authority. Should the inflammation be slight, a flannel bound around the throat will be all sufficient. When the inflammation runs high, the wet cloths should be frequently changed and exposed to the air, so that the cooling process of evaporation may go on freely. But when the inflammation is more moderate, a towel, three or four double, should be dipped in water, applied over the affected part, and then a dry binder should be placed over the towel. This acts as a warm poultice and promotes perspiration of the skin to which it is applied, while it is far superior in comfort, cleanliness and convenience to any kind of plaster or poultice. The diet of a patient with mumps should be light and unstimulating, and exposure to cold should be avoided for some time after the subsidence of the disease.

Correspondence.

For the Christian Messenger.

Ordination at Mira Gut, C. B.

In accordance with a previous vote, taken by the Baptist Church at Mira and Cow Bay, there was a meeting held in this place, Sabbath, 5th inst., to consider the propriety of ordaining bro. Jos. F. Kempton for the work of the gospel ministry.

A large number of the church was present; with the ministers and delegates from the Sydney and Grand Mira Churches. After learning from bro. Kempton, a relation of his christian experience, call to the ministry and views of Christian Doctrine, the following brethren sat in council to decide in reference to this ordination.

Ministers:—The Revds. Geo. Richardson and D. P. McQuillan.

Delegates:—From the Mira Church—Deacons Arnold Holmes, Senr., and Chas. Martell, Senr., also, Arnold Holmes, Jr., and Charles and Thomas Martell; Benj. Spencer, Senr., and Philip Spencer, Senr.—From the Sydney Church—Deacon John Peters and bro. James Demeirque—From the Grand Mira Church—Brethren Cal-eb and Joseph Huntington.

All were unanimous in voting for the ordination of bro. K. as an Evangelist. It was brother Kempton's request to be ordained as an Evangelist rather than a Pastor; since he feels that it is uncertain whether he will remain long among us.

The order of the exercises were as follows:—Reading the Scriptures, by bro. McQuillan; prayer, sermon, (2 Tim. iv. 2.) asking questions, ordaining prayer—all by bro. Richardson; Charge to the Candidate, by bro. McQuillan; right hand of fellowship, by bro. Richardson; Benediction, by the Candidate.

D. P. McQ.

Mira Gut, June 6th, 1864.

For the Christian Messenger.

OBITUARY NOTICES.

"The Lord knoweth them that are his."

It is consolatory to think how many there may be unnoticed and unknown by man, but whom the Lord himself watches over, and who having served him in secret shall be rewarded openly. How cheering to the christian pastor when labouring in some obscure field, to be permitted to discover one of those hidden ones of the Lord. I stood lately by the dying bed of such a child of God. Mrs. Susan Richardson died at Indian Harbour, St. Margaret's Bay, May 20th, in the 64th year of her age. There was nothing remarkable in her history or striking in her character. In her early life the only book she read was the Bible, and through the teaching of God's Spirit, she was made wise unto salvation, a child of God, and an heir of his kingdom. For forty-two years she served the Lord and trusted in his pardoning mercy. The last years of her life were years of suffering, her nights especially were seasons of pain and sleeplessness. I shall not soon forget her noble testimony spoken in hurried tones broken by severe pain, "I have been a great sinner, but Christ is a great Saviour. His blood cleanseth from all sin." Here then was one for whom life had brought few joys and many sorrows, who was calm, nay triumphant in the very presence of death. "I am fast hastening away" said she, "but I feel that all my sins are forgiven me." A few minutes after, her head gently fell back, and the spirit had departed to the presence of its Redeemer. Reader how are you living? Where are you going? Has earth wrapped her fatal charms around you and is her siren voice leading you on to destruction? "Seek the Lord while he may be found, call upon him which he is near," then in your dying hour you may hear the sweet whispers of his love and he able with holy confidence to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

R. R. P.

Sackville, June 7th, 1864.