

A VISIT TO THE MAPLE SUGAR WOODS.

We take the following from the London Freeman. Many of our readers know all about maple sugar-making, but they will be pleased to see that so good a picture of it is given from Nova Scotia to English readers:—

"The Rev. H. Bool, Baptist minister, sends us the following interesting account of a recent visit he paid to the Maple Sugar Woods in Nova Scotia:—The day we visited the Sugar Woods was full of sunshine, and the air was as balmy as could be desired for the middle of April; but the fields were not yet green, and the buds of the trees had not unfolded their charms.—Spring is late in Nova Scotia; indeed there seems to be no weeks of spring time. Summer bursts into beauty suddenly, and autumn tinge of surpassing loveliness crown and close the scene painfully soon. Nearly all the uplands of the country are covered with wood of spontaneous growth, consisting of pine, spruce, larch, and some other species of fir; together with birch, beech, and maple. Of the latter there are two kinds, called white maple and rock maple. The rock maple is the sugar maple, and where these trees abound is the place to fix the "sugar camp." Upon approaching within about half a mile of the camp, our attention was directed to a number of narrow pieces of wood about six inches long projecting from the trunks of the trees.—Just above where these "spiles" were driven into the trees, a hole was made about the size and form of the inside of the half of a walnut shell. From these holes the sap was conducted through a groove cut in the spile, dropping into the vessel below at the rate of thirty drops a minute.—These vessels for receiving the sap are made of oblong pieces of birch bark. By turning up the ends and folding in the corners, securing them with wooden pegs, a water-tight vessel is made containing in some instances three gallons. Frosty nights and warm sunny days give the best weather for sugar making. The sap runs at such times at the rate of more than sixty drops a minute all the day, and in some instances it flows in a stream.

Proceeding amid stumps and decaying trees, which rendered it difficult for the boat that was under us to pass, we reached the sugar camp, consisting of a wooden shed about fourteen feet square. A dense cloud of steam was issuing through the opening in the roof, and a number of tubs were lying alongside capable of holding two hundred gallons of sap. These tubs contained the sap gathered from fifteen hundred trees by means of a horse and light sled. On the sled was fixed a large barrel, with a small opening on the top, and so constructed as to bear the pitching and jerking of a passage round the trackless forest. The sap is of the colour of water and pleasant in taste. About five gallons are required to make a pound of sugar. The sugar is extracted from the sap by means of evaporation. This has been generally performed in the simple manner of hanging a number of small boilers over an open fire, and boiling the sap until nothing but the sugar was left. In the shed mentioned above we found a new invention called an evaporator, consisting of an iron trough ten feet by three, and about four inches in depth. This trough appeared to be divided, crossways, into fourteen apartments; but a closer inspection showed that the partitions were open alternately at each end so as to allow the sap to pass round the ends of the partitions in a zig-zag course from one end of the trough to the other, travelling over a surface of forty-two feet in length. The evaporator is heated by a log fire, inclosed on each side by stone. The sap is allowed to pass in at one end of the trough, by means of a self acting regulator, at the rate of four hundred gallons in twelve hours. Pursuing its course over a heated surface at the depth of an inch and a half, the water passes away in steam, and the sugar runs out at the other end of the trough in the form of a syrup of the substance and taste of honey, but much darker in colour. The syrup is placed in a large boiler and boiled for an hour, and then allowed to cool to the form of common brown sugar. It is sometimes made into candy by pouring it on the snow, and often prepared in solid blocks by putting it heated into moulds.

The sugar season begins about the 20th March, and lasts a month. During this period a pound of sugar is obtained from each tree without any apparent injury to its life and verdure. In the county of Cumberland several hundred men occupy themselves in making sugar, and a visit to the sugar woods is one of the pastimes of the country.

Correspondence.

For the Christian Messenger.

"BAPTIZED FOR THE DEAD."

DEAR EDITOR,—

I know it is not profitable to spend much time over really obscure passages of Scripture. Whether, however, 1 Cor. xv. 29, is a passage of truly difficult interpretation may be questioned. It was doubtless well understood by those to whom Paul immediately wrote, and it seems to me that its probable meaning is not now very difficult to ascertain.

I was interested in Rev. Bro. Brown's exposition in the Messenger of 1st inst., and I quite agree with him that "J. R. Lithgow's explanation seems rather strained, when 'baptized for the dead' is made to mean 'baptized in suffering for the dead in sin.' True enough in itself, but not as it appears to me, what Paul meant."

Even if the expression, "baptized for the dead," were a figurative one, the meaning evidently would be not, why do we expose ourselves to so much persecution on behalf of the salvation of men from death, as Mr. Lithgow would interpret the clause, but, why are we overwhelmed with sufferings on our own behalf, that is, in the hope and belief of our resurrection from the dead?

But Paul was addressing a visible church, and a literal reference to the ordinance of Believers' Baptism was altogether natural. I therefore, with Bro. Brown, "take it that there is nothing figurative in the expression."

Yet it appears to me that Bro. Brown has misapprehended and so misinterpreted the preposition *uper* in the clause.

I do not find any authority for rendering that preposition "into." Moreover it is legitimately constructed with the genitive case, in this instance with the genitive plural—not with the accusative as would seem to be implied, if we read *into Christ* as one of the dead or as one of those raised from the dead.

In Dr. Robinson's Greek Lexicon of the New Testament I find this rendering of the present passage—"Baptized on account of the dead."

This causal sense of *uper*, namely, for, because of, on account of, is one of its regular and principal significations. For a similar construction, see John xi. 4, "This sickness is not unto death, but for [with a view to] the glory of God."

Now with this translation of *uper*, is not the meaning of 1 Cor. xv. 29 plain?—"Else what shall those who are immersed on behalf of the dead, why are they then baptized into a belief of the resurrection of the dead, if in fact the dead rise not?"—the resurrection being a great object of the faith and hope of believers, and Scriptural baptism clearly including a profession of faith in the resurrection.

Bro. B., in the last paragraph of his letter, has paraphrased the above meaning, and it is sustained, I believe, by a large majority of the best modern Biblical interpreters. Is it not the rational or commonsense view of the passage?

The gravest error in Mr. Lithgow's interpretation of 1 Cor. xv. 29 is hinted in his remarks on being "dead in Adam, dead in sin." It would seem that Mr. L. does not at all believe in a present spiritual death in the case of the unbelievers, but only that Adam's descendants have been, on account of disobedience, placed under sentence of bodily death; accordingly that being "dead in Adam, in sin" means only "as good as dead," and that bodily—Well, such a view may commend itself to Mr. L.'s judgment, but few will share his opinion. Every Hebrew and Greek scholar knows that the original does not sustain or authorize such an interpretation of the Scriptures bearing on sin and its penalty. Take for example Gen. ii. 17, last clause—"In the day that thou eatest thereof, thou shalt surely die." No language could more explicitly and emphatically show that the penalty was to take actual effect immediately upon the transgression. Again in Gen. iii. 17-20 in Jehovah's sentence pronounced upon Adam *nothing is said about natural or bodily death until the curse for sin is well-nigh uttered*, thus showing that "returning to the ground," or the dissolution of the body is only the smaller and secondary, although real, part of the Divine penalty.

On the other hand how evident it is to the unbiased English as well as classical reader of man's fall in Eden—that the death or loss of the conscious enjoyment of God's presence, favor, and likeness followed immediately on the heels of Adam's transgression. And how contradictory and un-

meaning do the statements of the Bible become, if, as good as dead bodily, comprehends the whole scriptural definition of death on account of sin.

I am quite aware that the resurrection or redemption of the bodies of believers was the main idea and hope before Paul when he wrote that glorious 15th chap. to the church at Corinth. But it is not less evident that when Paul, in the 17th verse of that chapter, said, "if Christ be not raised, ye are yet in your sins," he meant something far more real, awful and rational than being as good as dead in respect to bodily and temporal life. He meant to say that without the death, resurrection, and advocacy of Christ at the Bar of God, you and all believers have no real hope of pardon, or of eternal life, but are still in your guilt, and doomed to eternal misery and conscious despair.

Christ has, however, not only died, but risen to the right hand of God as your representative and intercessor; therefore neither your faith nor its profession in baptism is vain.

I will only add that your criticisms, Bro. Editor, of the *Unitarian* phraseology of the latter part of Mr. Lithgow's article were pertinent and timely.

Yours in the interests of truth,
A. CHIPMAN.
Hawkesbury, C. B., July 3rd.

For the Christian Messenger.

REMOVED MEMBERS.

A large number of the names on our Church rolls are those of members who have removed from the communities in which the churches to which they belong are situated. In most cases none of the purposes of Church fellowship are fulfilled with regard to these absentees. They receive from the Churches to which they nominally belong no spiritual oversight or help. They give to those Churches no spiritual or other aid. Alas, many of them do little for Christ where their lot is cast. They fail to identify themselves with sister churches; in too many instances they fall into the ranks of the world, and, hidden there, grievously backslide. In a word, while they are yearly reported at the Associations, and a false representation of the members and working power of the Churches, is thereby given, they are virtually dead to the Churches and the Churches to them.

The immediate cause of this evil is the failure of members to get letters of dismission to other churches. The causes of the failure itself are various. In some cases it is due to a strong love for the old spiritual home which makes painful the severance of old ties; in others it is owing to the fact that piety is too weak to bear the perils and charges of removal. In some it is because the apathy and coldness of the churches where the absentees go, causes them to be neglected or repelled; in others it arises from the neglect of the churches and pastors from whom they go, to continue their watch-care, and to instruct them as to the advantages and duty of their uniting with the churches where they reside.

But inquiry as to these causes is useful only as showing the nature of the cure required. At the last session of the Western Association, the attention of the Committee on questions in letters was called to this matter, and the following suggestions of the committee were endorsed by the Association.

1st. That it be considered imperative upon members on removal to ask for letters of dismission, and incumbent upon pastors to see that such are sought and obtained.

2nd. That in cases where this is neglected, is undesirable, or impossible, a half yearly correspondence be held by the church with such absentees.

3rd. That when no answers to such correspondence are received for a year, it may be considered that church fellowship is no longer desired by those so failing to respond, and that their names be transferred to a separate list marked "cancelled" and considered "deceased," and further that a column under "deceased" also marked "cancelled" be inserted in the statistical tables of the letters and the Minutes.

Most persons will doubtless deem the 1st and 2nd of these suggestions good and worthy of adoption. The wisdom and propriety of the 3rd will perhaps be questioned by some. The following considerations may be urged in its favor: 1st. The adoption of the suggestions as a whole, as the understood practice of individual churches, will lessen the number of cases arising. 2nd. When the 1st and 2nd suggestions are faithfully followed, failures to accept the advice or follow the usage of the church and transfer membership, coupled with a continued neglect to respond to its greetings and thus renew fellowship and covenant, may be considered as indicating alienation in heart and life, and warrant the treatment suggested. 3rd. Peculiar circumstances modifying exceptional cases may be taken into consideration by the church, before passing a vote to cancel, for it is to be understood that no name is

As regards Mr. Brown's view of the passage,—"dead" being, as he rightly says, in the genitive plural in the Greek, I cannot accept his exposition. Besides, I can see no propriety or force in the question, "What shall they do who are immersed in water, for or into one who is dead, or one of those who are dead?" I presume all to whom Paul wrote had been immersed in water; why, then, did he not say "what shall you do," &c., if Mr. Brown's idea were correct? Again, Paul's question, "What shall they do," &c., "if the dead rise not?" implies that "they" had made or were making some extraordinary sacrifices for which there could be no recompense "if the dead rise not." But apart from this no Greek scholar will endorse Mr. Brown's rendering of the text.
July 4. J. R. LITHGOW.

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The immediate cause of this evil is the failure of members to get letters of dismission to other churches. The causes of the failure itself are various. In some cases it is due to a strong love for the old spiritual home which makes painful the severance of old ties; in others it is owing to the fact that piety is too weak to bear the perils and charges of removal. In some it is because the apathy and coldness of the churches where the absentees go, causes them to be neglected or repelled; in others it arises from the neglect of the churches and pastors from whom they go, to continue their watch-care, and to instruct them as to the advantages and duty of their uniting with the churches where they reside.

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to be cancelled except on such a vote, though that fact is not mentioned in the suggestions. 4th. The use of the term "Cancelled," while it is applied to those virtually excluded for disorderly walk, prevents the erroneous impression that the real decrease was caused by gross immorality or by the adoption of other religious sentiments, which would arise were they marked "excluded" or "withdrawn."

Whether these suggestions will, if followed, prevent or remove the trouble at which they aim, is a question. It is desired and thought that they will. They will at least, it is hoped, call attention to this matter, and lead to the adoption by our churches of some measures for checking or removing the growing evil.

D.
For the Christian Messenger.

Mr. Editor,

Will you kindly give the accompanying expression of the Church at Onslow a place in the Messenger.

Whereas, reports have been put in circulation, and also sent to the Secretary of the Home Missionary Union, to the effect that the Church at Onslow was greatly excited and indignant at the appointment of the Rev. Mr. John Clark to said church, and that in consequence of such reports, he (Mr. Clark) did not come to Onslow.

And whereas, upon its being announced in the Messenger that Mr. Clark, on his arrival in Halifax would proceed at once to Onslow, the church immediately commenced making arrangements for his reception—and with a view of making him and his family comfortable and happy, took one of the best finished houses in the locality for him, and also made provision, in the event of his preferring to board for a time, at one of the most comfortable residences for his accommodation, and the church and congregation were unanimous in desire to meet him on his arrival, and extend to him the hand of brotherly love and christian fellowship; and welcome him as their future Pastor, and thus beget in him the feeling that he was among friends, and in every sense at home.

And whereas, no foundation existed for such untruthful reports; on the contrary, the Church were most unanimous in favor of the appointment of Mr. Clark, and we believe no church and congregation could be more of one mind in giving a call to a minister than was the church at Onslow in this case, and its grief and sorrow more difficult to measure, when they learned that Mr. Clark in consequence of said reports had decided to go elsewhere.

And whereas, it has also been reported that this Church is contentious and not walking harmoniously, and given to strife, governed by factious parties, which statements are also at variance with facts, as perfect unanimity prevails in all measures brought forward, trying to live in the fear of God, and for the benefit of our fellow men.

Be it therefore resolved, that we, as did the great head of the church when He was reviled, reviled not again—when He suffered threatened not; but commit to him (who knoweth all things) and judgeth righteously, and there we will let our cause rest, and although we may never meet one another in church relationship as Pastor and Church, yet we hope to meet him where no untruth can enter, and work to his or our prejudice, and that while his sojourn here may be prolonged, we hope he may have great success in his noble work, and that ultimately he may be greeted with the commendation, "Well done, good and faithful servant, enter into the joy of your Lord."

By order of the Church,
CHAS. M. DICKSON, Clerk.

P. S.—We do not attribute the failure of Mr. Clark's coming to Onslow, in any degree to the Executive of H. M. Board; but on the contrary feel confident that they acted like true men, in trying to carry out the appointment.

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EPISCOPAL.—What was announced as "A Mass for the Dead" was celebrated at St. Mary's, Soho, for the repose of the soul of the late vicar, the Rev. J. C. Chambers. The clergymen were in rich black vestments, and the coffin was covered with a violet pall with a red cross. The ordinary funeral service of the Anglican Church was dovetailed into the Roman Mass, but the imitators of the Roman Ritual made one mistake. Instead of there being on the altar only two lighted candles of yellow wax, the altar was blazing with candles and covered with flowers. The Sisters of Mercy were placed near the choir, at the entrance of which stood two priests. Outside, the boys of the Newport Market Refuge were drawn up in file.—London paper.