

confirming the choice. Of honest report, known to be honest. Full of the Holy Ghost. No room in his heart for covetousness. And wisdom. A good reputation, and piety linked with brains. We will give ourselves continually to prayer. Would give their undivided energies to prayer and preaching.

Vs. 5, 6.—Pleased the whole multitude. The wisdom of the apostles averted the danger. The church, with great magnanimity, seems to have chosen the whole seven from the aggrieved party. At least, so the names, which are all Greek, would imply. The work of distribution was put largely in the hands of the complainants. Full of faith, etc. The head of the list was specially noted for having the qualifications spoken of by the apostles. He and Philip became evangelists, as well as deacons. Of the other five there is no more mention. Nicolas was a proselyte, or a Gentile who had embraced the Jewish faith. Laid their hands on them. A symbol of the impartation of the gifts and graces which they needed to qualify them for the office.

Vs. 7.—The word of God increased. The work received a new impetus from healed dissensions. Great company of priests. They were, doubtless, a decided acquisition to the working force of the church.

III. Stephen and his Persecutors, (Vs. 8-15.)

Vs. 8.—Stephen, engaged in the humbler work of serving tables, was rapidly advanced by the Holy Spirit, to serving the word, also. That he had fine gifts of speech, is seen in his Defence. But he had still richer endowments. He was full of faith, or, rather, grace; i. e., favor with God, who gave to him special gifts. Full of power, used in working wonders and miracles among the people. His duties, as a deacon, would naturally bring him into contact with opposers of Christianity, where his ability as an evangelist was brought into full exercise.

Vs. 9, 10.—There were 480 synagogues in Jerusalem, at this time. And thus, Jews from different provinces, and of different dialects, had their own places of worship. The Libertines congregated together in their own synagogue, as did the Cyrenians, etc.—The former were "the children of Jews who had been carried captive to Rome by Pompey (B. C. 63), and had been made freedmen (libertini) by their captors." The Cyrenians were from Cyrene, the Alexandrians from Alexandria. Them of Cilicia. Among whom may have been Saul of Tarsus; as Tarsus was the capital of that country. Not able to resist the wisdom, his wisdom was from above, and the spirit by which he spoke was the Holy Spirit.

Vs. 11, 12.—Silenced in argument, they resort to violence, probably by the hand of Saul of Tarsus. They suborned men. Secretly instructed; and, of course, added weight to their instructions by bribes. We have heard him speak blasphemous words, etc. Bribed men judges of orthodox! Blasphemous words, like witchcraft in olden times, is a charge sufficiently broad and general to cover everything. The elders and scribes seize him and bring him before the Council. Everything is most skillfully arranged.

Vs. 13-15.—False witnesses. These, as a matter of form, testify before the Council. This case which is already prejudged must have the appearance of law and order. Against this holy place, and the law. These are still general charges. Now for the specific ones. Jesus of Nazareth shall destroy this place, and shall change the customs, etc. Half truths are often the worst lies. Thus Jesus was condemned on a perversion of his saying in John ii. 19, and Stephen is honored in following in the Master's steps. Doubtless, he had repeated the prophecies of Jesus, that the temple should be destroyed (Matt. xxvii. 2), and Jerusalem be made desolate (Matt. xxiii. 38). But in giving the words, they perverted his meaning and spirit. Stephen was in advance of Peter and the other apostles, in his clearness of view as to Christ being the end of the law for righteousness. His face, as it had been an angel. Would a blasphemer of Moses and the law have his face shine like the face of Moses? The indwelling Holy Spirit shone out in his servant's face, that he might secure the attention of all while he preached his last sermon.

SUGGESTED LESSONS.

Most of church difficulties could be prevented, if met, like this in the Jerusalem church, in the incipency. Nobody valued godliness more than the apostles; but they also recognized the need of common-sense and practical wisdom with it. Stephen suffered early. Philip preached a long time. Both were true witnesses for God, and both served him in the way which Infinite Wisdom thought best.

Help for Parents, or for the Teacher of the Primary Class.

TAUGHT TO BE TAUGHT:—1. The sin of discontent, and murmuring. 2. All service to God is honorable. 3. Sin of bearing false witness. 4. Marks of a true child of God.

The church at Jerusalem was four or five years old, and in it were people of various countries who were living in Jerusalem. Our first verse tells us five things. (Read slowly vs. 1). The church was multiplied—that is, it had greatly increased; there were widows, of whom the church took care; some of these widows were neglected. Perhaps at the bottom of the trouble might have been found SELFISHNESS, which led to DISCONTENT, and then to MURMURING. Then the church chose seven men to attend to all matters of which complaint had been made. Three things were necessary in them: "Honest Report"; "Full of the Holy Spirit"; "Full of Wisdom." These are the marks of a true Christian. We ought to be honest, and our whole life should be so entirely right that nobody could justly say we were not so, but on the contrary, would say that we always did what was right and true. The words might then be "good report." We have before learned what it is to be full of the Holy Spirit. If so filled, we shall be able to win others to Jesus by the beauty of our lives. "Wise." Only when guided by God can we be wise. Wisdom is the right use of knowledge. All work for God is honorable. They brought Stephen before the great Council. (Read vs. 15). Must it not have been a beautiful face? "The face of an angel." It must have been the light inside that shone out so grandly. What are marks of the true Christian? Honest Report; Full of the Holy Spirit; Full of Wisdom; Full of Faith; Full of Power.—Abridged from the Baptist Teacher.

Correspondence.

For the Christian Messenger.

The Lord's Day in Moncton, N. B.

ON THE TRAIN, Feb. 19, 1883.

Dear Bro.—For some time past the Baptists of Moncton have been enjoying a blessed season of "refreshing from the presence of the Lord," the results of the faithful and indefatigable labors of their pastor, Rev. G. O. Gates. About three years ago Bro. G. took charge of the church as pastor, and from that time to the present, church and pastor have worked together for the dear Master's glory. Bro. G. is not only the pastor, but is also Superintendent of the large Sabbath School, and teacher of the largest Bible Class the writer has ever seen in the Province. It is indeed a Divinity Class made up of adults, many of them heads of families. The questions asked, and the important points examined required the wisdom of a professor of theology to answer and direct. The pastor, however, was quite at home and equal to the task before him, notwithstanding they, Baptist like, sometimes got him into "deep water," where he owned he "could not touch bottom." The school numbered 282, with a full corps of teachers.

The writer was in time on Sabbath morning to witness the baptism of 20 by the pastor, and two by Rev. Mr. Kinney, pastor of the Free Baptist Church, he having been kindly offered the use of the baptistry by the pastor, and the sight must have been cheering to every lover of the Lord to see the two pastors working so harmoniously. Up to the present 44 have been baptized and received into the church. After the baptism Bro. Chubbuck preached one of his most powerful sermons to a densely packed congregation. The "Gospel Temperance Meeting" in the afternoon was a grand success. Some strong men who have been far away from God in the darkness of intemperance, came back, confessed their wanderings, and asked forgiveness from both the church and those outside, particularly the young men to whom they had given such reason to complain of their example. 1,200 at least must have been present. Mr. Chubbuck led the meeting with his usual power when dealing with intemperance. The writer, when called upon, responded very briefly. At the close \$180 were taken up in aid of the "Women's Christian Temperance Union."

The evening service was a glorious time for the church, and, no doubt, but the Lord blessed the word preached. Every available seat in pews, aisles,

and galleries was crowded with thoughtful listeners. Those baptized in the morning received the hand of fellowship from the pastor, and Bro. Chubbuck again directed his hearers to WATCH and WORK. But the meeting in the vestry crowned the day's labour, for here eighty-two stood up and spoke for God, either by telling of their acceptance of Christ as their Saviour, or desiring to be remembered in the prayers of God's people. Among the number present was Bro. James F. Gooldrup, now 80 years of age, who, while looking over the vast congregation of young people, said to the writer and others standing near, "Oh, what a change the Lord has wrought. Fifty-seven years ago I was baptized by Father Crandall, and I am now the only living member of the first 14 then organized into a church." With Bro. Chubbuck's faithful aid, guided by the Holy Spirit's power and teaching, the pastor's indefatigable toil will be rewarded by a great host being gathered into the fold of the Lord Jesus Christ.

I am, yours, &c., EDWIN CLAY.

For the Christian Messenger. Home Missions.

The H. M. Board met in regular monthly session in the vestry of the 1st Baptist Church, Yarmouth, on Monday, the 12th inst.

RECEIPTS. Treasurer reported receipts of the month \$336.00.

MISSION REPORTS. Reports were received from Brethren Bars, Good, Archibald, A. Freeman, D. Freeman, McLeod, Edwards, Haverstock, Saunders, Bradshaw, Jordan, Richan, Grant, W. L. Parker, Ford and Normandy.

GRANTS. To the Waterville Church, Hants Co., \$75.00 for the current year, Bro. A. Whitman, missionary. To the Alma field, Albert Co., N. B., \$50.00 for eight months, Bro. A. H. Williams, missionary.

EXTRACTS FROM REPORTS. Bro. J. A. Ford, Carleton, Yarmouth Co., writes: "I was much pleased with the field, and found the little church always ready and willing to second my efforts in the Master's work. One was added during my stay. This little church has, through my work, shown a good degree of energy. During the past summer they have erected a neat little meeting-house, 40 ft. by 24 ft., which was opened for Divine worship on the 7th of December last. Rev. J. A. Gordon preached the opening sermon at 10.30 a. m. Rev. A. Cogswell preached in the afternoon, and Rev. C. Goodspeed in the evening."

Rev. W. H. Richan, Barrington, Shelburne Co., writes: "A waking up in West Wood's Harbor. Five from the Sabbath School received into the church, and others expected. We hoped to occupy the vestry of the new meeting-house at East Wood's Harbor this winter, but the cold weather cut short operations a little too soon. The Barrington meeting-house to be permanently seated as soon as material can be obtained. The new House at Argyle Sound is completed outside and ready for plastering. The meeting-house at Lower Pubnico is to be remodelled in the spring. Baptized one this month, and indications are hopeful."

Rev. W. F. Parker, Hampton, N. B., writes: "Two precious souls have, we believe, been brought into the kingdom, and there are several hopeful inquirers after the way of life. Our Sabbath School is doing a good work. We were discouraged by many in attempting to start it last October. Many said there was no use trying to keep up a Sabbath School through the winter. Experience has proved it otherwise. We have an average attendance of 65." Rev. D. McLeod, New Harbour, Guysboro' Co., writes: "We are not left without encouragement. There are some who are seriously seeking an interest in the Lord Jesus."

Rev. E. J. Grant, Dartmouth, N. S., writes: "The cause is in a most flourishing condition. The prayer-meetings were never so largely attended, and the Sabbath School is constantly increasing in interest. I am more and more convinced that there is a future for the Baptists in this place." A. COBURN, Cor. Sec'y. Hebron, Yar. Co., Feb. 15, 1883.

For the Christian Messenger. What the latest authorities teach respecting Christian Baptism.

Mr. Editor,—

We have often wondered how Pedobaptist churches managed to maintain their prestige and keep up respectable appearances with every authority, of any special weight, from the new Testament down through the writers and compilers of Church History, classical lexicons, and theological discussion, either directly opposed to their baptismal theory, or feebly attempting to justify it by deduction from admitted facts or probabilities! none daring to take a clear decided stand on New Testament warrant. It certainly requires a great deal of stubborn Churchism to cling to a system which its most valiant defenders are compelled to admit is founded on inference alone.

Any one who watches the current of modern literature, and notices that every work of any value or weight, either scholastic or theological, which has issued from the press for years past, condemns the Pedobaptist theory, either by open and frank avowal, or by feeble apology, would suppose that intelligent men, and I say it respectfully, men with a reputation for independent thought and consistency, would be driven to seek a more firm foundation than mere inference, or abandon their untenable position. The writings of the late Down Stanley, the church historian of modern times, are yet fresh in the hands of the reading public, and unequivocal in their repudiation of scriptural argument for Pedobaptist practice, and they are closely followed by the "Schaff-Herzog Encyclopaedia of Religious Knowledge," the most valuable and authoritative work of the present century on the subject. It is published by Funk & Wagnalls, of New York, in three vols., at \$6.00 per vol. It is the well-known German Encyclopaedia of Prof. Herzog, edited by Dr. Philip Schaff, of New York, assisted by a very large number of the best scholars and historians of the age, a work which will probably remain unsurpassed for a century to come. Dr. Schaff himself, as you know, is among the foremost ecclesiastical writers of this century, and his encyclopaedic definition of baptism strikes the latest and one of the heaviest blows at Pedobaptism. Under the head of "BAPTISM," vol. 1, p. 196, he first gives a "Pedobaptist view," condensed from the late work of Dr. James W. Dale, a book which, while it is representative, is an acknowledged failure by the world of scholars. He next gives "the Baptist view," an article written for the work by Dr. Howard Osgood. An honest dealing with the public compelled him to give both these, though differing so widely, and then he gives the Encyclopaedic view stated as "BAPTISM considered Biblically. The New Testament idea," written by one of his staff, Prof. George E. Steitz. While the article of course, coming from a Pedobaptist ground, would like to throw what crumbs of comfort it could to Pedobaptist practice, yet there are limits which a scholar must observe. On page 201 he says, "In the primitive church baptism was by immersion, except in the case of the sick (clinic baptism) who were baptized by pouring or sprinkling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or the symbol of the rite was not fully observed, or because of the small amount of water necessarily used." On page 200 he says, "It symbolizes a burial with Christ, (Rom. vi. 3, 4,) by reason of which the recipient is bound to die unto sin." "Baptism was administered in running water." On the same page he says, "There is no trace of Infant Baptism in the New Testament. All attempts to deduce it from the words of institutions or from such passages as 1 Cor. i. 16, must be given up as arbitrary. Indeed 1 Cor. vii. 14 rules out decisively all such deductions, for if Pedobaptism was taught by Paul he would have linked the salvation of the children with their baptism, and not with the faith of their parents." And you will understand with what tenacity the writer would cling to the practices of a church, although compelled to pronounce it unscriptural, when I imme-

diately add, "At the same time the passage brings out the justifying ground for pedobaptism, viz., the parental faith." Will the Pedobaptist world accept the platform?

The article on "BAPTISM OF INFANTS" is written by Dr. Schaff himself. As a good Pedobaptist divine he clings to the practice. As a scholar he fails to find authority in either command or example in the New Testament. You may judge of the conflict between the sectarian and the scholar, of the anxiety to prop up a baseless fabric, when he states his three points of argument which constitutes his authority for the practice as follows: "1st. The general command to baptize all nations may naturally be interpreted to include the baptism of infants." The mention of the baptism of three thousand on the Day of Pentecost, where the presence of children in some is far more probable than their absence in all." 2nd. "Christ's treatment of children whom he blessed and pronounced to be members of the kingdom of heaven." 3rd. "The analogy of circumcision." (The italics are mine) On these three points is based the sole defence of the Pedobaptist editor of the "Great Modern Encyclopaedia." And when we remember in addition to all this that the long expected "Revised Version" of the New Testament, has been published within the year, and that in passages like Matthew iii. 11, where our common version says "with water," the margin of the revised version says "in water," a rendering which the whole American committee, with an overwhelming majority of Pedobaptists, insisted on being put into the body of the text. Dr. Roberts, a member of the English committee, and author of "The Companion to the Revised Version of the New Testament," on page 173 of that work states the ground of refusal on the part of the English committee to incorporate the American renderings in the body of the text, a reason not creditable to the honesty of the English revisers. He says, "They were more numerous and knew best what public opinion and taste in England require and can bear." Not what is the faithful rendering of the original text, but what public opinion and taste can bear. In the face of all these rapidly accumulating facts I have often wondered that intelligent men do not think and act for themselves.

I am, yours, AMAZED.

In Memoriam.

DEACON GEORGE DODGE.

of the Pine Grove Baptist Church, died of heart disease on Saturday, Feb. 3.—Four weeks previous he was taken suddenly ill, on his return from meeting, (Sunday, Jan. 7). He thought then that his end was near, but he rallied again, and steadily improved till Saturday, Feb. 3, on which day he seemed much better, and for the first time during his illness manifested some interest in the affairs of his farm and house. He retired about 8 o'clock. A few minutes later his wife heard an unusual noise, and hastening to his bedside found him insensible, and in a very few minutes he breathed his last. Thus suddenly in his 68th year ended the earthly course of one worthy loved and respected for his sympathetic Christian character.

When a young man Bro. D. became deeply interested in the amusements of society but was arrested by the Spirit of God. After his conversion he joined the Nictaux Baptist Church under the early ministry of Rev. I. E. Bill. From the day of his conversion to the day of his death Bro. Dodge was regular and prompt in his attendance at all the meetings of the church.

As a deacon of the Pine Grove Church his judgment was clear, his counsel wise, his emotions deep. For the church and his pastor he prayed without ceasing. Many sinners have been warned by him, both in private and public, to flee from the wrath to come and invited to Jesus the Saviour. Many an anxious inquirer has been helped into gospel liberty by his Christian counsel. Many a sick and dying saint has been comforted by his tender words and fervent prayers. In his death the church has lost a pillar and the pastor a friend and helper.

Bro. Dodge is deeply mourned by a widow and four children, by a family circle of brothers and sisters now for the first time broken, though ten in number and the youngest over fifty years of age, by a church bereaved, and by the community at large.

We also mourn the loss of a promising young brother, Edwin Marshall, aged 36 years, son of Deacon Thomas Marshall. His interest in the church, and his deep christian experience, led us to hope for much from him, but God has thus early called him away. We bow in submission, and pray that his aged parents may be graciously sustained.

May God sanctify these afflictions, and may many be brought out from sin to righteousness to fill the places thus being made vacant.—COM.

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)



The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Women." As she is so widely known, she is so warmly loved, she is so earnestly devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

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Address, Mann & Co., publishers of Scientific American, 361 Broadway, New York. Handbook about patents mailed free. Nov. 1.

EDITORIAL NOTICE

FROM THE

CANADIAN BAPTIST.

"J. F. AVERY, of Halifax, editor of Buds & Blossoms, sent us a copy of his magazine. We are very much pleased with it. It is a nearer approach to the English magazines of the same class than anything published here. Its ILLUSTRATIONS are good and its reading matter such as must do good. We wish it success."

THE PRESBYTERIAN WITNESS in its last issue had a word for "Buds & Blossoms." It is a good family magazine. A Baptist Minister writes: "Buds & Blossoms is nearly perfect in get up, the quantity and price is also a great temptation and surprise. If known it must gain subscribers."

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