

SUBMISSION.

If heaven be near,
And they can see what we are doing
Can know the whole where we but know
a part.
Can even smile above a breaking heart,
Because they see the path of sorrow
ends
In joy, as why a loving Father sends
Such tribulation, if they can
Unmoved at all the mystery of pain—
If it be thus, why should we wish to
tarry
The veil away, until we enter there?
If heaven be far,
More distant than the sun or moon or
star,
If they know not the anguish of our
hearts,
Nor see the tear that for their absence
starts,
If heaven's retributions be to them so
sweet,
That a sorrow is forgotten—if they meet
The loved and lost, and without mur-
muring wait
Until we, too, shall enter through the
gate—
If it be thus, why should we wish to
know
The place to day? *Thou knowest* we shall
go.
Or near or far
It matters not, if we are sure they are
Beyond the burden and the bondage
here,
Beyond the care, beyond the dropping
tear,
If we are sure, that daily, we are led
Toward them, that sometime gladly
we shall tread
The unknown stairway.

Let us rather make
Pro preparation, and for their sake
Whom we have lost, be Heaven near or
far,
Strive not to pull the pretty gates ajar.
—*Julia H. May.*

THE DETROIT CONVENTION.

From the four corners a vast con-
course of students poured into Detroit
to attend the Second International Con-
vention of Student Volunteers, the ses-
sions of which lasted from Feb. 28th to
March 4th.

All were welcomed and entertained
by the hospitable citizens of Detroit,
despite the extra pressure caused by
unseasoned numbers. The generous
people arose and made room, and soon
the throng of delegates were mingling
with the citizens, almost unobserved
save for the unusual clustering at the
planks of worship day after day.

The city is situated on a gentle slope
stretching back from the river about
four miles. A plan of the city reveals
symmetry and beauty. The principal
streets, which are wide and roomy,
converge to a centre like the spokes of
a cart wheel. The city hall marks the
centre. Delightful weather enhanced
its beauties. It has about five miles of
river frontage, and is one of those dis-
tinctly western cities whose growth and
development have been accomplished
during the last fifteen years. It con-
tains 305,000 inhabitants, 40,000 of
whom are foreigners. These are terrible
severities. Wherever a plank side
walk is to be removed or a house torn
down, they come with cart and basket
and do their work until they carry off
every transportable remnant. Many of
the houses are heated and lighted by
natural gas which is conveyed from
Toledo, some sixty miles distant, in the
state of Ohio. Its source, however, is
not there but at Friday, some miles
in Utah. At many of the street
corners are electric light towers, some
100 feet high which shed their radiance
over the city.

It is to be recalled that the city is
located on the edge of the great
glaciers, and the fact of its position
is a reminder of the fact of its position
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sive, and revealing a firm allegiance
and reliance in God. It was indeed
the privilege of a lifetime to hear such
a man.

Miss Geraldine Guinness, six years
in China, daughter of H. Gratton
Guinness of the London Missionary
Institute, and author of "In the Far
East," etc., was one of the most
inspiring of speakers of the Convention.
She emphasized in her speaking, and
illustrated in her living the effect of
knowing a personal Holy Spirit.

Dr. Gordon of Boston, was one of the
light-bearing of the Convention. The
truth of the Lord stood uncovered in
his strong grasp. He made a special
point of the power of the inbreathed
Spirit of God in His own Word, which
power was often manifested, when by
some plain and apparently unattrac-
tive portion of the Word, the savage
heart was tamed. He disclaimed the
theory that the heathen must be civil-
ized first, and christianized afterwards;

He pointed out the folly of revering
the command of an all-wise God, who
said *make disciples of all the nations*,
(then) *then* to observe all things.

Dr. Henson analysed the watch-word
of the convention movement, *the christian-
ization of the world in this generation*.
Although its construction had been
attributed to him, yet he pointed out
that it had, as did the watch-words of
all good movements, its genuine say-
ings in the Word of God. (See Acts
13: 22-26; David, a man after God's
own heart, serving his own generation
under the will of God.)

Other prominent speakers were Rev.
H. P. Beach, returned from China,
now in charge of the Missionary De-
partment of the School for Christian
Workers, Dr. Judson Smith, secretary of
A. B. C. F. M.; Mr. Donald Fraser,
feather of the student volun-
teers of Great Britain and Ireland;
G. W. Knox, D. D., of Japan, and many
others whose names would be but
names to many of your readers, but
whose whole souled enthusiasm was the
life of the Convention.

On Friday, March 2nd, the audi-
ence delegations had a reunion, when
matters concerning the spiritual, and
especially the missionary life of the
colleges were reported and reviewed.
Short speeches were made by delegates
representing colleges in different sec-
tions of the Dominion. A profitable
hour was spent closing with an informal
meeting, at which many pleasant
acquaintances were made.

THE BAPTIST CONFERENCE.

The Baptists South, North and Cana-
dian, met in conference on Saturday
morning, March 3rd. Dr. J. W. Well-
ington, Dr. H. C. Mable and Rev. A. P.
McDonald, secretaries respectively of
the Baptist Convention South, the A.
B. M. U., and the Convention of On-
tario and Quebec, occupied seats on
the platform and delivered brief ad-
dresses. Several others, among whom
was Dr. Rogers of Ramapatam, India,
also delivered addresses. Opportunity
was given for asking questions, and
many helpful suggestions were received.
Dr. Wellington said that despite the
hard times, funds were coming into
their treasury faster than in any
previous year, except last year, which
was the centennial, and that the fund
would be able to send out twenty-five
or thirty new missionaries this fall.
Returned missionaries and those who
expected to sail in the near future,
were called forward and introduced to
the audience, among whom were
Hatch of the Upper Canadian Telugu
mission, and Miss Clark, under ap-
pointment by our Maritime Board.

THE EDUCATIONAL INSTITUTE.

This was among the most interesting
features. It was not an exhaustive
review. It chief merits were thorough-
ness of selection, and opportunity for
wise direction, to those visiting mis-
sionary literature. Some of the most
interesting features were the compara-
tive charts prepared by volunteers from
all parts, which told strikingly of the
work done in the various fields.

THE LITERATURE INSTITUTE.

This was the source in prayer.
The power of definite, impetuous,
believing prayer was illustrated and
emphasized. The secret of the spirit-
ual life, such as that of Dr. Davis,
was most manifest. Unwavering fidelity to
God and fellowship with a personal
spirit, were evidence in their very ap-
pearance.

THE MUSIC.

The music led and inspired by Mr.
Geo. C. Stiles, of the Baptist Church,
was excellent. The vaulted roof of the Cen-
tral Methodist church was filled with
the echoes of a thousand voices sing-
ing the songs of Zion. The Moody
parade of Chicago transported the
audience with electric force in a most
earnest and spiritual manner.

The farewell meeting was a season of
special interest. All things worked
together to make it the most instructive,
helpful and encouraging gathering
ever held in North America. To the
majority of these privileged to attend,
in fancy one could see the dark faces
of Africa, India, China and the Isles
of the Sea beaming with the light of
expectancy, as the signs of the times
pointed to the coming of the Lord,
and the relief of aching hearts, where-
ever in all the world there beats a
human heart. In fact we could see the
face of our missionaries radiant with
joy at the never to be forgotten sight of
a host of consecrated youth moving for-
ward the lands of bondage, not with the
sword, and the spear, and the shield,
but in the name of the Lord of Hosts.

Economy and Strength.

Valuable vegetable remedies are
used in the preparation of Hood's Sars-
aparilla in a peculiar manner as to
retain the full medicinal value of
every ingredient. Thus Hood's Sars-
aparilla combines economy and strength
and is the only remedy of which "100
Doses of the Dollar" is true. Be sure to
get Hood's.

Hood's Pills do not purge, pain or
distress, but promptly, easily and ef-
fectually.

It is a fact of the human body—there
is a ray for you, Mr. Living-
ston. I have been trying to find
out. Is there?—Vogue.

18th Canadian Baptist Conference, India.

On the 13th Jan., 1894, when Mr.
Archibald, the retiring chairman, called
the conference to order in the main
hall of the huge Viziyanigram Mission
house, and the devotional exercises
commenced, 35 persons bowed their
heads in prayerful thanksgiving for
the mercies vouchsafed throughout the
year. There were 34 members. Of these
33 were present. There were two vis-
itors, Dr. J. S. and Mrs. Timpany, of the
A. B. M. U., who, before entering upon
service in the Deccan, came up to re-
new affinity with old college mates and
fellow countrymen, in both missions.
For Mrs. Timpany is a Nova Scotia
Hayes and one of the Wolfville Sem-
inary girls, and the doctor is known in
Canada and India as the son of the
great Timpany.

On the election of officers for the
year, Mr. Craig took the president's
chair, supported by Mr. Higgins as his
vice, and the writer as scribe.

The Goodriches as Baptist missionaries,
though not connected with our soci-
eties, were made honorary members; and
the Timpanys were invited to a seat.
Dr. and Mrs. Smith, Mr. Chase and
Misses Murray and Priest, as new mis-
sionaries, received the hearty welcome
of fellowship from the chairman, the
conference standing the while. Miss Mc-
Laurin, though absent, was not forgot-
ten.

Mr. Goodrich, in a declaration of his
position, came out squarely as a regu-
lar Baptist, and set all doubts at rest as
to the character of the work which he
purposes doing in Telugu-land.

Dr. Timpany bore the greetings of
the society of one of the Viziyanigram
of having a visitor from that mission
present, to explain their position on
matters of common concern, was so ap-
parent that Mr. Craig was delegated to
attend their next annual meeting.

The meetings continued from Jan-
uary 13th to 18th, inclusive, in three daily
sessions, crowded over full of impor-
tant matters. The mornings were taken
up with routine business and the sta-
tion reports. Nineteen of the latter
were read for the first time. The sta-
tions, as all of these and more will
be printed, only some of the features
which excited comment will be men-
tioned here.

The Yellamanchili report provoked a
lively discussion on the number of mis-
sion agents to be employed relatively
to the number of Christians on the
field. Yellamanchili has two native
preachers supported by the Home Mis-
sion Society of England. The Baptist
churches and by missionaries' subscrip-
tions. The plan is to engage addi-
tional workers only as the Christians are
able to support them. Some quite
sensible suggestions were made. The mis-
sionary's life is largely a sacrifice. It
does not surround himself with a large
staff of native agents, whether there are
any other Christians or not.

Mr. Brown, of Vuyyuru, in the ex-
traordinary and bold manner of the
American Mission, reported 113 bap-
tisms, 541 church members, and Rs.
340 in contributions. This is our most
fruitful field. The converts are mostly
of the lower caste, and on receiving the
monthly collections from the churches,
immediately hands back the amounts
to their respective pastors as part of
their fixed salaries. With the increase
of the Christians' gifts comes a decrease
in the amount of the salaries.

All the workers of the Viziyanigram
field, excepting one, come from other
fields. The difference is evidenced by
the fact that, on the Vuyyuru field, the
preachers' salaries average Rs. 7,
whereas on this field they average Rs. 1
a month. The small number of Chris-
tians, there are only 24, and the dear-
ness of the common food grains to
which these imported workers are ac-
customed, make their living more ex-
pensive. Still the workers give their
best, and Mr. Shaw has been enabled
to keep the four out-stations on his
field occupied.

The average attendance at preaching
services all over the Telugu field, and
extended to 40 hours, on other fields from 40
to 60. The utility of stating the num-
ber of miles travelled, villages visited,
preaching services conducted and hear-
ers reached as reported by Mr. Goodrich,
was commended as an admirable idea
of work done and of afford-
ing valuable data for the study of re-
sults.

The special feature connected with
the Ramchandrapur report was the
introduction, duly welcomed, of a
system of boarding the unmarried
students, instead of as formerly, giving
each a monthly subsistence allowance
of three rupees, to be spent as they
pleased. The new arrangement was
to work well, is more economical and
secures a regularity in the habits of the
boys, which conduces to better health
and work. They hush their own rice
by pounding it with large pestle like
clubs in a big mortar. The allowance
for each small boy is a pound
of raw rice, and for each large boy one
and a half pounds. Of this they give
at the rate of one anna on the rupee
into the church collections. There are
about one hundred students including
the wives.

The Ramchandrapur field under
Mr. McDonald, reported 42 baptisms, 357
members and Rs. 116 of contributions.
The workers have been voluntarily
determined to give one-tenth of their in-
come to the Lord's work.

The Peddapuram report by Mr.
Walker had a most hopeful tenor. There
were 33 baptisms during the year; the
present membership is 122; these con-
tributed Rs. 40. The Peddapuram
church was organized early in January
at the association meeting in Samu-
cotta, and makes the third church on
the field.

Two features of main interest in the
Narasapuram report were the baptism
of a caste girl of independent means and
the substantial help rendered to the
material necessities of the field by a
godly English government official.

In Cocanada, the musical propensi-
ties of the people were apparent in the
fact that 85 hymn books were sold dur-
ing the year. The discussion on Mrs.
Davis's report turned mainly on the
English work in the city, which has al-
ready held out the hope of independence.
Miss Simpson's report stirred up the
old question of caste girls' schools, that
in Cocanada seems to be a real help in

opening closed doors and reaching a
large number of otherwise inaccessible
girls under the most favorable circum-
stances. Miss Basherville's report
called for an explanation of the new
character of the Christian Girls' Board-
ing School at Cocanada. It is to be-
come a large centre, girls' school for all
the stations north of the Godavari, ex-
cepting Tuni, which has a girls' board-
ing school of its own. For the first
time Miss Folsom, who is now a regular
missionary of the board; rendered a
formal report of the Timpany Memorial
Boarding and Day School for Eurasian
and European children at Cocanada.
Her spirit and work met with the most
unqualified commendation.

The Parakimidi work excels in the
large liberality with which the Chris-
tians give. Though number of only 42,
they gave Rs. 121, or more than Rs. three
each. Mr. Higgins is a persistent ad-
vocate of tithe.

After the reading of the Chicago
report by Mr. Archibald and Miss
Wright, a long discussion followed on
the great spiritual need of that entire
region. One missionary family, a
single lady and sixteen native helpers
to evangelize 2,400 villages, and a ter-
rificly containing only 42,000 souls.
Two sessions were devoted to confer-
ence, prayer and lamentation about the
distress of these parts. The reports
of other stations from Mr. Morse and
Miss Gray, of Binimipattam, and Mr.
Craig of Abidin were hurried through
without much discussion owing to lack
of time. Akidu is the banner field.
Last year 107 were baptized. There are
now 1487 church members, who gave
Rs. 937.

The statistics for the two fields for
1893 are as follows: Baptisms 344,
church members 3,055, contributions
2,463, or about \$900.

There is a great difference in the
fruitfulness of the work in the Viziyan-
igram and Ganjam districts in the
north and the Godavari and Kista in
the south. Of the 344 baptisms only
fourteen took place in the former,
whereas 330 occurred in the latter dis-
tricts. Yet in the latter districts the
stations are equally divided, seven be-
ing south and seven north of the divid-
ing line, and one is out in two by it.

In this field, so divided, of the thirteen
baptisms ten took place south, and
three north of the dividing line. There
is no cause for discouragement in this
condition of affairs, but an explanation
would occupy too much space at pre-
sent.

The afternoon sessions of conference
were devoted to papers, addresses and
discussions. The devotional papers
by Mrs. Morse and Miss Basherville
were exceptionally good, and will be
published. Mr. Craig's paper, "The
fulfillment of the promise of the Holy
Spirit," was a most helpful and in-
spiring contribution. Mr. Brown made
the Sabbath day with good things in two
powerful discourses. A public meet-
ing for educated Hindus was held in
the evening at the Mahamayi College,
a fine large two-story building in the
city.

The following technical subjects
were dealt with by paper and discus-
sion: "Moral motives in candidates
for baptism," by Mr. Walker; "Ex-
pense and contraction of our mission
work, their relative demands," by Mr.
Churchill. "The advantages of a
single version of the Telugu Scriptures,"
by Mr. Brown; "The work of the
Shaw. On this subject conference de-
clared that a true translation, not a
transliteration of the original Greek
could be the only ground of union,
and that the work should be done
by Mr. Archibald, and "How to
make the best of it," by Mr. Gar-
side. These discussions were a most
interesting, helpful and important
part of the meetings.

Routine business occupied much
time. The Literature Committee was
appointed to publish, in Telugu, maps
of Palestine for Old and New Testa-
ment times, and of Paul's journeys,
prepared by Mr. Higgins at the rates
of Rs. 100 a copy. It was decided to
publish a copy of 100 of each, which
would be the only ground of union,
and that the work should be done
by Mr. Archibald, and "How to
make the best of it," by Mr. Gar-
side. These discussions were a most
interesting, helpful and important
part of the meetings.

Mark 1: 5. "And they were baptized
of him in the river Jordan." Mark 1:
5. "And it came to pass in those days,
that Jesus came from Nazareth of Gal-
ilee, and was baptized of John in the
Jordan." In the margin is the most
astonishing statement, thus, "Greek
text." Thus giving the deeper force
of the text as an option but as a fact,
it is in the margin with the ap-
pointment of the next verse.

Acts 1: 5. "And he said, unto what
then were ye baptized?" And they said
unto John's baptism." 5. "And when
ye heard this, they were baptized in
the name of the Lord Jesus Christ." Rom.
6: 3 and 4. "Or are ye ignorant that
all we who were baptized into Christ
Jesus, were baptized into His death?"
We were buried therefore with Him
through baptism into death, that like as
Christ was raised from the dead through
the glory of the Father, so we also
might walk in newness of life." (Can
our Methodist friend make any sense
of these two verses by any other mode
than that of IMMERSION?
which is the sense of the text.)

1 Cor. 12: 13. "Were ye baptized into
the name of Paul?"

1 Cor. 10: 2. "And were all baptized
into (margin Greek, into) Moses in the
cloud and in the sea."

1 Cor. 12: 13. "For in one spirit were
we all baptized into one body."

Gal. 3: 27. "For as many of you as
were baptized into Christ, did put on
Christ."

Here are nineteen of the most im-
portant passages on baptism. Our
Methodist friend declares, "is means
to or unto as much as in or into." Then
let him put to or unto in the place of
into, and in the above nineteen pas-
sages, and what will result? He will
destroy the sense of every one. He
will turn sense into nonsense. Such
absurd and enigmatical complications
will ensue, as to defy an arch-angel to
solve. And the hairs of the 40 Amer-
ican scholars who acted, and the 27
English scholars, would turn white,
when they saw their "version" thus
"REVISED."

"I have used Ayer's Hair Vigor for
a number of years, and it has always
given me perfect satisfaction. It is an ex-
cellent dressing, prevents the hair from
turning gray, insures its vigorous
growth, and keeps the scalp white and
clean."—Mary A. Jackson, Salem, Mass.

Mrs. Chatter—Do you believe that
cures can be effected by the laying on
of hands? Mrs. Chatter—Most certainly.
I cured my boy of smoking in that
way.—Brooklyn Life.

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

We learn Simple Sportband in
a week then use it at once in our
bookkeeping—we write faster and
do our work quicker. You can
take the two courses in the usual
time of one. Isn't worth thinking
of these dull times.

A Methodist Minister on Baptism.

BY H. F. ADAMS, TRURO.

No. 4.

"And into comes from the Greek
word *eis*, which means to or unto, as
much as in or into."

1. If reply to our Methodist friend, I
say that if all the great Greek scholars
declare that *baptizo* means only im-
mersion, neither *eis* nor *apo* nor any other
prefix or affix can make it mean any-
thing else. Then with regard to *eis* all
American Pseudo-Baptist scholars are
against him as far as the proposition
eis is concerned with baptism. In 1871
the British Committee invited the best
American scholars to co-operate with
them on the "Revised Version." This
was accepted, and two committees of
50 members each, were organized, one
for the Old Testament, and one for the
New Testament. The British and
American Committees revised each
other's work three times, and finally,
the British Committee agreed to put in
an appendix those renderings which
were preferred by the American Com-
mittee. These are found bound up
with every volume at the end of each
of the Testaments. At the end of the
New Testament will be found one im-
portant reference in No. IX. of
"Classes of Passages," which reads
thus, "After 'baptize' let the margin
'in' and the text 'with' exchange
places." These committees were com-
posed of the flower of American schol-
ars, and Dr. Philip Schaff, at the end
of the one on the New Testament. Let
us turn to the 1881 Revised Version,
and see how those passages read when
framed with the American Commit-
tee's *eis* in place of the English Commit-
tee's *with*.

Mark 1: 8. "I indeed baptize you in
water unto repentance." He shall
baptize you in the Holy Ghost and
in fire."

Mark 1: 9. "I baptize you in water,
but He shall baptize you in the Holy
Ghost."

Luke 3: 16. "I indeed baptize you in
water; but He shall baptize you in
the Holy Ghost and in fire."

John 1: 26. "John answered them,
saying, I baptize in water." 31, "For
this cause I came baptizing in water,"
33, "But He that sent me to baptize in
water, He said unto me, upon whom-
soever thou shalt see the Spirit descend-
ing, and abiding upon Him, the same
is He that baptizeth in the Holy
Spirit."

Acts 1: 5. Quoted words of Christ,
by Luke, "For John indeed baptized in
water, but ye shall be baptized in the
Holy Ghost, with which I baptize you,"
11: 16. Quoted words of Christ, by
Peter, "And I remembered the word of
the Lord, how that He said, John in-
deed baptized in water, but ye shall be
baptized with the Holy Spirit."

Let it be observed that in the above
eight passages the English Committee
of Greek scholars put *in* in the margin,
thus making it optional with the
reader, and *with* instead of *with*; while
the American Committee preferred the
text, which *is* in the text, and *with* in
the margin. Thus it has double the
weight of *with*, in that it originated as
an option by the English, but it was
accepted as a preference (and true ac-
companiment) for *baptizing* by the
Americans.

If now note these passages where *in*
and *into* are used by common agree-
ment of both English and Americans,
and we have baptism of John in the
Jordan, and baptism of Jesus in the
Jordan, and baptism of the disciples in
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