

my prayer, beloved brother, that God may keep you in health." We called to see him, and he remarked,

"I am united to Christ. I had peace or comfort in the Roman Catholic church; now, I have both."

Glancing around the room, we saw there were no saints or images, no pictures except one, and that one was an engraving of a military officer. He saw the motion, and said,

"I have taken away all my pictures. That one is of a relative of mine, and I will remove it, too, if you think best." He went on talking of his religious experience.

"I close the day reading one of your hymns; then I engage in prayer, after which I read another hymn and pray again, offering up my petitions for all Protestant churches." On a subsequent visit he said,

"God has removed a weight from my soul. I have left the Roman and Latin church, and joined the Catholic Apostolic Christian church." We remained talking with him for some time, and on making a movement in the chair, he supposed we were going, and said,

"Why so soon?" And raising his emaciated arms, he put them round us, pressing his lips upon one of our hands, exclaiming, "Brother, beloved! my father! I have peace; I have faith in Christ." Then, as if his heart was yearning for the salvation of his old flock, and yet looking forward to labor for God, "I will preach where I can find a place; my former congregation will come around me, and I will draw them to the true faith." On another occasion he said, and these were the last words we heard from his lips, "I can come direct to Christ. It is so easy, so simple, so different from the Romish church."

When we called again he was insensible, and remained so for about twelve hours before he died. One of his friends remarked to us, during this time, that the archbishop had been with him.

"Did he desire the archbishop to come?"

"He did not know anything about it; he was insensible."

Thus when sense failed, and hearing, speech and sight failed, his dying and insensible body, in the midst of Romanist friends, received the rites of the church—rites which he would have spurned had he had strength to do so; and the crucifix was placed upon his breast when he had no longer power to remove it; and a like object of an idolatrous worship rose from the table near his bed, when his lips were unable to protest against its presence; but the soul of Padre Rojino was, no doubt, united to Christ, and it mattered little what ceremonies were performed upon his unconscious body.

For the Christian Messenger.

"He that believeth and is baptized, shall be saved."

A CRITIC

Signing himself "A Baptist" a critic, in the *Messenger* of the 1st April, takes exception to the remark of "your correspondent," vindicating Baptists from the charge of being Anabaptists as Pedobaptists often style them. The illustration to prove that they were not Anabaptists, that is—that they did not re-baptize such persons as had been once immersed on a profession of their faith on the Lord Jesus Christ, by a Christian minister of another denomination—but "BY WHOM IT MATTERED NOT"—that is to say, what his name, or to which of the denominations of Christians, whether Methodist, Presbyterian, or Episcopalian the officiator belonged, seems unsatisfactory to the writer.

The candidate in question having publicly satisfied the church which received her, that she had experienced a change of heart, assuring the church that upon a profession of faith she had been immersed, by a Pedobaptist Minister, if you choose, does "A Baptist" think that not sufficient to entitle her to communion with one of our churches? If so let him say so, and prove his position, if he can.

"A Critic," and learned, doubtless, I shall perhaps be excused if I ask him, If none but immersed officers can regularly immerse, who it was that baptized John the Forerunner? Who Baptized Paul? Was "it Ananias? Then who baptized Ananias?"

The discussion on a subject cognate to this, recently conducted in the columns of two of the leading Baptist periodicals of the United States, is more curious than instructive. But if "A Baptist" has any further light to cast upon the subject, the denomina-

tion will probably read his communications with interest.

As I discredit the doctrine of "Apostolic Succession," whether taught by Catholics, Episcopalians or others, I contend that that candidate who gives good evidence to a Baptist Church, that he or she has experienced a change of heart, and who has subsequently been immersed by a Christian minister of another denomination, and was, and yet is, satisfied, that it was an act of faith on his or her part, that the ordinance was received in obedience to the divine command, it is enough,—and that such a one would and should be received by our churches, and ought not thereafter to be troubled or questioned in reference to Baptism.

ANOTHER BAPTIST.

Foreign Missions.

Our missionaries are now at Tavoy. Most of them are studying the Karen language, some will probably take measures to acquire the Laos or the Siamese.

Arakan.—It is surprising that neither the European nor the American Missionary Societies have directed their attention to the hill tribe of Arakan, at a time when the simple aborigines are almost everywhere else yielding so many converts to Christianity. Dr. Mason made the attempt in the Arakan hills thirty years ago, but funds failed the agents. The tribes there are of a most primitive type, very loveable and anxious to be taught. From the educational side Missionaries would be encouraged by the authorities. A small Vocabulary of the Khamie language, lately made for the Bengal Government, reveals the absence of words for God, devil, heaven, or a future state in any form. Captain W. G. Hughes, the successful Superintendent of the Arakan Hill Tracts, is, we understand, preparing a work on the tribes, using the English character to express the sounds of their language. —*Friend of India.*

Native Christians.—This phrase is used in India to denote persons who have given a general adherence to Christianity, having abandoned all forms of idolatry. They are increasing very fast. Their number in 1861 was 138,731. In 1871, it had increased to 224,258. Of these, 52,816 were church members. The *Missionary Chronicle* of the London Missionary Society, gives the following information:—"Missionaries have, in many places, distinctly inculcated among the Native Christians the duty of self-help as to their religious teachers, services, and places of worship. This subject having, from time to time, been urged with caution and judgment, the duty is now widely recognised among the older native churches, and recognised by many with a large liberality. The gifts take various forms—of money, of land for chapels and schools, of timber for building, of produce of the fields, as rice or other grain, or coarse sugar and other things, as a kind of offering of first fruits, furnishing a valuable proof of the growth of a sense of right and duty in such matters, most interesting to behold among a people naturally covetous, grasping, and hoarding, or spending only on self-decoration and display. The contributions from Native Churches in 1871 were £8,512."

A Missionary murdered!—The Rev. J. L. Stephens, a young Missionary of the American Board, commenced operations in Mexico last year. There were indications of ill-will and muttering threats of mischief, but it was hoped that Protestant zeal would be unchecked, and the Gospel be allowed to have "free course." That hope has been painfully disappointed. Mr. Stephens had taken up his residence in Ahualalco, a town of 5000 inhabitants, where there was a promise of usefulness. In the morning of Sunday, March 8, "a priest delivered an incendiary sermon, in the course of which he advocated the extermination of Protestants. This so excited his hearers that an armed mob of two hundred persons gathered in the evening and proceeded to the residence of Rev. John Stephens, a Congregational Minister sent out by the Boston Board of Foreign Missions. With cries of 'Long live the priests!' they broke into the house, and seizing the clergyman, smashed his head to a jelly, and chopped his body into pieces. They afterwards sacked the house, and carried off every thing of value."

The *Watchman and Reflector* remarks: "The young martyr would have done much to hasten the evangelization of Mexico, had he lived and

laboured to the ordinary age of man; but his blood will yield a harvest of vastly more abundant fruit."

Mrs. Drayton, wife of Rev. Dr. Drayton, Missionary in Assam, died at Rangoon, Feb. 3, the day after our Missionaries left that city. It had been hoped that a voyage to Singapore would be beneficial to her health; but rapid consumption set in, and she was unable to reach her missionary home.

The Christian Messenger.

HALIFAX, N. S., APRIL 8, 1874.

HOW REVIVALS WORK.

The life-giving influences of the Spirit and the Word are, it is well known, being bestowed in large measure in many places. We have been desirous of giving our readers fuller accounts of these gracious manifestations in the United States and other places; and yet what can we say? The conversions in one place are very much like the conversions in many others. Although there is an infinite variety in the surrounding circumstances of individuals, and no two characters are just alike, yet the process of one sinner coming to Christ is very much like that of another. One may be a returning prodigal, and another a Nicodemus; one a Zaccheus the publican, who has to make restoration of unjust gains, and another man just and devout; yet each one, when discovering that he has to depend wholly on the righteousness of Christ, and is devoid of everything on which to rest for salvation and eternal life, becomes "as a little child," and sees new beauty in the glorious gospel of the blessed God, and rejoices in its complete adaption to his spiritual necessities.

We have this week on our first page two good specimens of this Christian experience; one—the actress at the extreme of frivolity and unconcern respecting religious things; the other—the Mexican Priest—attending punctiliously to all the details of what he regarded as the meritorious rites and ceremonies of religion. Yet when the heart is opened and the power of truth brought to bear upon them, both are conscience-stricken and are equally prepared to renounce all other dependence, resting alone on the atoning sacrifice of Christ.

If we could give the particulars of hundreds of conversions—which are now taking place, we should find the same elements wrought into the various phases of human life and character, and whether one was in a religious community, or another in a godless profession, they would all cling to the Cross as the only source of hope, and look to the Lamb of God as the only sacrifice for their own sins, and for the sin of the world.

It will be evident that this is all in perfect harmony with the views entertained by Baptists. Whilst we hold that there is no sacramental efficacy in the rites of the Church, even those ordained by the Great Head of the Church himself, and we do not therefore administer them to uninformed and helpless childhood, we hold that so soon as an intelligent apprehension of the loveliness of Christ and his free unmerited salvation is received, and there is experienced a desire to obey and follow the Saviour, by either young or old, there should be no barrier placed in their way, but every encouragement afforded them to confess the Saviour before men. The only essential qualification being "If thou believest with all thy heart thou mayest." Hence, we, for the sake of brevity, and, to enable us to record the number of those who have thus passed from death unto life, are accustomed to say of additions to our churches—so many have been added by baptism. It is to us an indication of the number who have professed repentance towards God and faith in our Lord Jesus Christ, each person coming out and declaring himself or herself on the Lord's side. This, we regard as the true and proper exhibition of Christian faith, which we would have multiplied on every hand. This too is what we should expect to see in every family where the young have been diligently instructed in the great saving truths of God's Word. Our teaching of the young should be in faith, and in expectation that it will produce the change of heart and life, the same as it has in tens of thousands wherever the pure gospel has been received.

It is by these means the Church of Christ is to be replenished from time to time, and the preparation made for the

period predicted, when the knowledge of the Lord shall cover the earth as the water covers the sea.

Let us not be discouraged that we now see some evidence that God has not forsaken his heritage; and when there is any suspension of these manifestations, let us still labor on with the expectation that the work is still in course of preparation, and that, when it shall please the Lord of the harvest, he will send forth the laborers to gather it in.

The fruits of faith are unto holiness, and the end everlasting life. These fruits of the present revival are already appearing in many places. The change is observed, not only in the individuals, but in the community. A person recently passing through a considerable portion of Kings county, remarked the great change already effected, and the improvement manifest in the general aspect of society, and the absence of drunkenness and profanity, so common not long ago. It is by the fruits they bring forth that these large gatherings of young people to the churches will show the genuineness of the conversions. We have no reason to suppose that any are not truly converted. After months and years have passed, and sifting times have come and gone, what a happy circumstance it will be to find that all of those received during the revival commenced in 1874 have retained their love to the Saviour, and have continued walking in all the commands and ordinances of the gospel, even unto the end.

TAKE NOTICE

that the American Bible Union, having entered on the work of making the stores of Biblical learning, (garnered for Revision purposes) available for our Sunday school work, will continue to prosecute it. "Moses and Israel," the volume for the current six months, has been a great success. For the next six months (July—Dec. 1874) a volume is now in hand. The lessons (from *Mark*) will be given both in the common version, and in the Bible Union Revision. Dr. Geo. W. Clark, whose "Harmony" and "Notes" have given him an enviable reputation, will furnish full notes, practical hints, &c., of superior excellence. Thus in one cheap volume (uniform in size, style and price with "Moses and Israel") the teacher will have all needed help. The new book will be out in June. The Publication Society (2 Tremont Temple, Boston) will keep it. Every Sabbath School worker ought to arrange to have it.

THE EMPEROR OF GERMANY TO LORD JOHN RUSSEL.

The following letter from the head of the German Empire to a British nobleman is a beautiful specimen of the simplicity which characterizes really great men:

Dear Lord Russell—I have received your letter of January 24, with the resolutions of the great meeting in London, and with my ambassador's report of the proceedings. I thank you sincerely for this communication and for the accompanying expression of your personal good will. It is incumbent on me to be the leader of my people in a struggle maintained through centuries past by German emperors of early days, against a power the domination of which has in no country of the world been found compatible with the freedom and welfare of nations—a power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority of the law.

I accept the battle thus imposed upon me in fulfilment of my kingly duties and in firm reliance on God, to whose help we look for victory, but also in the spirit of regard for the creed of others, and of evangelical forbearance which has been stamped by my forefathers on the laws and administration of my States.

The latest measures of my Government do not intrude upon the Romish Church or the free exercise of their religion by her votaries; they only give to the independence of the legislation of the country some of the guarantees long possessed by other countries, and formerly possessed by Prussia, without being held by the Romish Church incompatible with the free exercise of her religion.

I was sure, and I rejoice at the proof afforded me by your letter, that the sympathies of the people of England would not fail me in this struggle—the people of England, to whom my people and my royal house are bound by the remembrance of many a past and honorable struggle maintained in common since the days of William of Orange.

I beg you to communicate this letter, with my hearty thanks, to the gentlemen who signed the resolutions, and remain, yours sincerely,

(Signed,) WILLHELM.
Berlin, Feb. 18, 1874.

AN INEBRIATE ASYLUM.

On another page is the report of the Commission appointed to make an enquiry and "obtain information in regard to the working of Inebriate Institutions."

We much regret that the commission have not given us some further information as to the probable cost of an institution suitable for the purpose in this province. Whilst it is admitted that there is a necessity for such an establishment separate and distinct from any existing institutions, yet we have no such place adapted for the cure of this terrible disease. Experience plainly teaches that it may be cured and many poor unfortunates would be only too glad to avail themselves of what appears as the only effectual remedy. If we are not mistaken all our provincial philanthropic institutions have been erected by public grants with private donations or bequests; and doubtless if a movement were made giving some idea of what would be required there are philanthropic individuals who would appropriate a portion of their funds for such a purpose; as has been the case with Asylums for the Insane, the Blind, and the Deaf and Dumb. The restoration of those who are insane but through the effects of drinking intoxicating drinks is surely as worthy of the benevolence of individuals and of the legislature as any, if not on their own account, on account of those who are or may be dependent upon them. The latter class have, perhaps, a stronger claim on the public funds than the former seeing that so large a portion of the public revenues are derived from the traffic by which they have been brought to this sad condition of inability to control the appetite. We hope that our "assembled wisdom" will not allow the session to pass without some practical measure for this object.

"The School Question third article" is crowded out this week, and will appear in our next.

CORRECTION.—Please observe that the fifth page of this paper has its columns misplaced. The fifth column should be the third, in the centre of the page, and the present third and fourth should be the fourth and fifth.

POINT PLEASANT PARK.—A large working party, composed of men of the 60th Rifles, resumed work at the Point Pleasant Park on Saturday.

Notices.

COLCHESTER CO. BAPTIST SABBATH SCHOOL CONVENTION.

The quarterly session of this Convention will be held in the Zion Chapel, North River, on Thursday April 16th, commencing at 2 1/2 P. M. Evening Session at 7 o'clock. The Session on Friday will commence at 10 o'clock, A. M.

A. J. WALKER, Sec'y.
Truro, March 21st 1874.

RECEIVED FROM WOMAN'S MISSION AID SOCIETY.

Upper Aylesford.—Mrs. C. H. M. Read. \$13 00
Falmouth.—Mrs. Burpee Shaw. 8 00
Hartford, Yarmouth Co.—From the Sunday School in Hartford, being a collection taken at a Missionary Concert, James P. Nowlan. 6 00
Halifax, N. S., April 8, 1874.

RECEIVED FOR HOME MISSIONS, From Lockport Baptist Church, to Revd E. N. Archibald, for Shelburne Mission, per Revd. Mr. Whitman. \$45 50
SAMUEL BROWN, Treas.
Yarmouth, April 4th, 1874.

ACKNOWLEDGMENTS.

Dear Editor,—

Please acknowledge in the *Messenger*, the sum of \$560 53, received from Ira. L. Giffin, collected (through Building Committee) for the erection of a Baptist Meeting House at Isaac's Harbour, being as follows:—

In Halifax, voucher from a Friend	\$100 00
" " Cash received	56 00
" " Windsor	53 03
" " Wolfville	21 25
" " Biltown	13 50
" " Voucher from a Friend	6 00
" " Canard, Cash received	8 30
" " Paradise	3 50
" " Digby	6 60
" " Yarmouth	162 13
" " Lockport	57 00
" " Lewis Head	14 35
" " Sable River	18 50
" " Liverpool	19 50
" " Milton	12 00
" " Truro	10 00
Total	\$560 53

The lumber promised will be acknowledged when gotten.

Yours truly,
ALLAN McMILLAN,
Sec'y & Treas.