

"Oh, but I fear that will seem as if I meant to take advantage. Suppose we call it—say seventy-five."

"Just as you please, of course; but hanged if I'd let him off for a cent less than a hundred, if it were my case."

"And if he refuses to pay?"

"Why, keep the animal until he comes round, that's all."

"But there's one thing I neglected to mention—our gate was standing open; that may alter the case."

"Not at all—there's no law against keeping your gate open; there is against stray animals."

"Very well; thank you for your advice," said Miss Letitia; and Mr. Small departed with as smiling a countenance as Mr. Babcock had worn.

But at milking time that night he made a strange discovery: old brindle was missing! At about the same hour Mr. Babcock made a similar discovery; the black and white heifer was nowhere to be found. A horrible suspicion seized them both—a suspicion which they would not have made known to each other for the world.

They waited till it was dark, and then Mr. Babcock stole around to Miss Letitia's, and meekly asked leave to look at the animals which had committed the trespass. He would have done it without asking leave, only that thrifless Miss Letitia always shut her barn doors at night.

While he stood looking over into the pen where the cows were confined, and trying to negotiate with Miss Letitia for the release of the heifer, along came Mr. Small in quest of his brindle. The two men stared at each other in blank dismay, then hung their heads in confusion.

It was useless to assert that the damages were too high, for had they not fixed them themselves? It was useless to plead that Miss Letitia was in a manner responsible for what had happened, on account of the open gate, for had they not assured her that that circumstance did not alter the case? It was useless to say that she had no right to keep the cows in custody, for had they not counseled her to do so? As to going to law about it, would they not become the sport of the whole town?

"He that diggeth a pit, he himself shall fall into it," said Miss Letitia, who read what was passing in their minds as well as if they had spoken, for the light of Isaac's lantern fell full on their faces. "However on one condition I will free the cows and forgive the debt."

"What is that?" Both thought the question, but did not ask it.

"The condition is, that you promise to put a good new fence in the place of the old one that separates your estates, dividing the costs between you, and that henceforth you will live together peaceably so far as in you lies. Do you promise?"

"Yes," muttered both, in a voice scarcely audible.

"Shake hands upon it then," said Miss Letitia.

They did so.

"Now let the cows out Isaac; it's time they were milked," said she. And the two men went away driving their cows before, and with a shamefaced air greatly in contrast to the look of triumph with which they had before quitted her presence.

The fence was built, and the strife ceased when the cause was removed; but it was long before Miss Letitia's part in the affair came to the public ear; for she herself maintained a strict silence concerning it, and she enjoined the same upon her man-servant, Isaac.

For the Christian Messenger.

Our Home Missions.

The May meeting of our Home Mission Board was held on the 6th inst. This is the last regular meeting of our fiscal year. As there is much business, however, demanding immediate attention, there will be a special meeting of the Board on Monday next, the 20th inst. A very large number of applications for missions or recommendations have been made by students and other ministering brethren. Every possible effort has been put forth by the Board to locate these brethren. To some extent we have been successful; but, owing to the fewness of the applications from churches and missionary fields, many of our brethren who have sought situations are not yet disposed of. In a number of instances we have simply recommended applicants to fields which we regard as being able to sustain their own pastors; whilst in other cases, we have granted subsidies or made regular mis-

sionary appointments. Among the latter are the following:—

1. Rev. J. A. Stubbett is requested to visit Margaree and vicinity, Cape Breton, with a view to spending three months there in missionary labor.

2. A mission of twelve weeks has been assigned to Bro. Christopher Haverstock, of Horton Academy, in connection with the church at New Ross.

3. A subsidy of \$40 has been voted to aid the brethren at East Dalhousie in supporting Bro. E. J. Grant for one-quarter of his time for one year, the remaining portion of his time being already provided for.

4. Rev. P. S. McGregor, of Newton Centre, receives an appointment to a twelve weeks' mission at Barney's River, Fox River and Piedmont, Pictou County.

5. A subsidy of \$100.00 has been voted to aid the churches at Cow Bay, Mira, Little Glace Bay and Homeville, C. B., for one year in supporting a pastor. A brother of excellent abilities has been recommended to these churches.

6. Bro. Ralph M. Hunt, of Acadia College, has been assigned a mission to Fall River and Waverly, Halifax County, for twelve weeks.

7. Rev. D. Freeman is requested to continue his labors at New Glasgow and vicinity. His marked success in the past impresses us with the conviction that no other person could perform the work more efficiently in future.

Missionaries and pastors who are receiving aid from our treasury are requested to forward their returns and accounts promptly at the end of the present month, in order that no delay may be occasioned in the preparation of our Annual Report, etc.

Brethren who have not yet received from us any response to their applications will be kind enough to exercise a little patience. We are doing the best we can in the way of securing situations for them.

W. H. WARREN.
Cor. Secretary.

Yarmouth May 6, 1878.

For the Christian Messenger.

The Telugu Mission.

The following note from Bro. Armstrong will, no doubt, be read with interest by the friends of the Mission:

CHICAGO, March 16, 1878.

REV. W. P. EVERETT,
Secy. F. M. Board.

Dear Brother,—

Your telegram of 6th inst.: "Purchase; sell Kimeidy," reached us at noon on the 7th. I cannot tell you how thankful we were to receive it. Please convey our best thanks to the Board for it. Your promptness is an encouragement to us. We had been half fearing that the Board would hesitate and delay, and wish us to look around somewhere else for a station; so difficult has it seemed to us sometimes to make the brethren at home understand the state of things out here, or to appreciate the preciousness of a missionary's time. But still we had faith in you, and in God. When the telegram came we fairly cried for joy. For the case, as I tried to make it plain to you in my former letter, stood thus: Although our health is restored, it would be madness to go back to Kimeidy, for we would be certain to be down with fever again, for it takes a long time to get the seeds of it out of one's system. And there was no other place available at present. It was either Chicago, or go home.

Your three words: "Purchase; sell Kimeidy," have sent a thrill of joy through the whole mission. The following words, which have just been received from Bro. McLaurin, will give you an idea of how the brethren and sisters feel about it: "My dear Bro. Armstrong, I am only going to write a line or two to congratulate you on the telegram from home. Oh, I am so glad. Good for the Board. I like them piles better for that. Prompt, sharp, and just the thing. Now, brother, go ahead, and may the great God, Jehovah-Jireh, go with you."

The purchase here is not quite completed, but I hope it will be in a very few days, and I am going up to Kimeidy on the 5th or 6th of April, in company with the Government official, to sell the property there.

My health is completely restored, and we are all very well, and are much encouraged to go forward.

Yours in the good work,
W. F. ARMSTRONG.

The Christian Messenger.

Halifax, N. S., May 15, 1878.

BIBLE BAPTISMA, and its qualifications, versus Rev. J. Lathern's "Baptisma," By D. G. McDonald, pastor of the Baptist Church, Charlottetown. pp. 200.

We have perused this book with mingled feelings of pleasure and pain. Of pain that there should be occasion for such a work, that such statements should be put forth by a worthy man and preacher of the gospel as the excerpts which it contains from Baptisma; and of pleasure to find them so effectually met and disposed of.

We do not often find controversy conducted in a more manly, Christian, excellent spirit than that Mr. McDonald manifests in these pages. It will be remembered by many of our readers that about a year ago Bro. McDonald undertook to reply to a series of lectures on Baptism given in Charlottetown, P. E. I., by Rev. Isaac Murray, D. D. The effect of the reply he gave was, we believe the removal of much of the error taught in the lectures from the minds of the large congregation of all denominations, who heard both the lectures and the reply thereto, and a settled conviction that the Baptists were right. So unsettled were many of the young Methodist people on the subject after this that the Rev. Mr. Lathern found it necessary to do something in the matter, and he first preached and then wrote and published "Baptisma; a threefold testimony: Water Baptism, Spirit Baptism, and the Baptism of Fire, dedicated to the young people of my charge . . . the substance of which from the pulpit was first addressed to them."

Mr. McDonald, in examining this publication, treats the subject in two parts: Part I. Mode of Baptism.—Part 2. Subjects of Baptism. He divides Part 1 into 24 chapters, and Part 2 into 7 chapters, brief and pointed, and brings together a vast amount of most telling testimony from authors and historians, ancient and modern.

Without any labored attempt to disparage the author of "Baptisma," Mr. McD. presents the teachings of philology and of history which bear on his statements so that the reader of "Bible Baptisma" comes to the conclusion almost to thank Mr. Lathern for writing "Baptisma," as it has afforded an occasion for producing the reply thereto—Bible Baptisma. We might give extracts almost indiscriminately as specimens of Mr. McDonald's style and spirit, but we shall content ourselves with taking a chapter on

THE BAPTISM OF THE THREE THOUSAND ON THE DAY OF PENTECOST.

Ten days after the commission was given a glorious revival accompanied the descent of the Holy Spirit upon the Apostles. On this occasion three thousand converts were baptized. Our author thinks that the act of their baptism must have been some other than immersion, because of "difficulties" which "must have been all but insuperable" that he sees in the way. These difficulties he finds to be three: 1st, want of time, having only the afternoon of a single day; 2nd, want of water; 3rd, want of bathing dresses. Let us consider these difficulties (?) Our author affirms that "immersion at Pentecost, in view of the insuperable difficulties involved, must have been a sheer impossibility."—p. 67.

We ought to be very careful not to contradict the inspired historian, and think that he cannot mean what he says, because there appears to our minds insuperable difficulties in the way. The Holy Spirit says that "they that gladly received his word were baptized,"—*ebaptisthesan*,—and the same day there were added to them about three thousand souls."—Acts ii: 41.

Luke does not say that they that gladly received his word were *rantized*, [*erantisthesan*] sprinkled; neither does he say that they were *cheed* [*ekkechuntai*] poured; but he does say that they that gladly received his word were *baptized* [*ebaptisthesan*]—immersed; and immersed they must have been, notwithstanding the "insuperable difficulties," that may appear in the way. These "insuperable difficulties," however, that our author sees in the way of immersion here are all imaginary; not one of them real.

1. As for want of time, "in the afternoon of a single day;" it was the happy privilege of the writer to lead "down into the water" and "up out of the water," thirty-four happy converts in seventeen minutes. There were at least twelve apostles present to baptize. At the rate above mentioned the twelve would baptize—immerse—the three thousand in two hours and five minutes. Unfortunately for the author of this "insuperable difficulty," there is three times that amount of time "in the afternoon of a single day."

2. Want of water. To show that there was not an "insuperable difficulty" because of the want of water, I will give the dimensions of five of those pools of

water, to which they had access, as given by Dr. Robinson who explored and measured these pools a few years ago; see also Maundrell, Samson and other explorers of Palestine.

	LENGTH	BREADTH	DEPTH
Pool of Bethesda,	360	130	75
Pool of Siloam,	53	18	19
Old or upper Pool in the highway of the Fuller's Field,	316	200	18
Pool of Hezekiah,	240	140	
Lower Pool of Gihon,	595	275	35
		245	42

Want of water was not an "insuperable difficulty" I presume.

Our author, however, knowing that these pools were there, says, "There were two pools in the city, Bethesda and Siloam, but they were under the direct control of the authorities,—the bitterest opponents of Jesus of Nazareth." It should not be forgotten that this was a day of God's power; and further, that it is said in the narrative that they had favor with all the people.—v. 47. What now becomes of the water difficulty? It vanishes like the theory that the supposed difficulty would sustain.

3. As to the "insuperable difficulty" arising from the statement that "there was no time for providing bathing dresses," it is simply not worth answering; suffice it to say, we are compelled to believe that our author knows too much about the ceremonial bathings of the Jews, and their strictness in adhering to these bathings, especially at the feast of Pentecost, to have on his mind any "insuperable difficulties" with regard to bathing dresses.

There were no insuperable difficulties in the way of immersion, and the Divine record remains unchanged, "they that gladly received his word were immersed, and the same day there were added unto them about three thousand souls."

We shall probably have an advertisement as to price, and where this book may be obtained, for our next. Any parties wishing for it sooner had better write to Rev. D. G. McDonald, Charlottetown, P. E. I.

TESTIMONY OF THE BIBLE CONCERNING EVERLASTING PUNISHMENT, &c., by John G. Marshall, formerly Chief Justice, &c.

Judge Marshall's pen is again called into requisition by the recent discussion of this great question. In a pamphlet of 35 pages he reviews the recent statements made by Canon Farrar and "a Rev. Mr. C. of the United States," and brings forth some good substantial reasons against their published sentiments and interpretations of Scripture against the eternal duration of punishment for the finally impenitent. The Judge is strong in the Scripture he presents, and takes firm hold of Bible truth.

It is somewhat curious to notice how extremes meet here as in many other matters. The Roman Catholic doctrine of purgatory appears very much like that of these friends of Universalism in their position and belief of a change being effected even after death, by which sinners who die in their sins are represented as still having a chance left them of restoration—indefinite though it be. This dangerous *ignis fatuus* is doubtless luring on many to the embracing of such doctrines, and it behoves Christian teachers, in the pulpit and the press, to give no uncertain sound on the terrible consequences of trifling with the everlasting destiny of the souls of men.

Debates and Proceedings of the House of Assembly during the session of 1878; reported by Messrs. Russell & Chesley. These fill a pamphlet of 256 pages, in small type. They will be very convenient for future reference.

The Annual Report of the Several Departments of the City Government of Halifax, N. S., for the municipal year 1876-'77, is published. It forms a pamphlet of 157 pages, and exhibits the affairs of the city in detail.

WORTHY OF IMITATION.—A kind brother writes us after the following style:—

"A constant associate of our home, one of the few constant ones,—for father has gone to his everlasting Home, brothers and sisters have left us to return but occasionally,—has been the *Christian Messenger*.—One of my sisters who is "teaching" many miles from here, writes us:—

I want to take the *Christian Messenger*. Will you send to Mr. Selden for it? It is almost like living out of the world not to take a paper. Please send for it immediately."

And he sent Thanks. Who comes next?

The new Law respecting Evidence given in our last should have been credited to New Brunswick. The omission was made by the parties from whom we obtained the information.

OUR FOREIGN MISSION.

We are informed by one of the Secretaries of the Foreign Missionary Board, that at the last meeting of the Board, Miss Carrie A. Hammond was duly appointed to labor as a missionary among the Telugus, under the auspices of the Woman's Mission Aid Societies.

We congratulate the sisters of our churches on this event which will give them a representative in the work in the Foreign field. We hope that other unmarried female missionaries may soon join Miss Hammond and engage in the departments of labor in India, which are specially adapted to the female sex.

It is understood that Miss H. is to be located at Bimlipatam, and to assist Mr. and Mrs. Sanford, laborers on that field.

We also hear with great pleasure, that at the request of the Central Boards of the Woman's Mission Aid Societies, an appropriation of eleven hundred Rupees, (\$500) was made to pay for the erection of a mission school house in Bimlipatam. This, conjoined with the recent action of the Foreign Mission Board in authorizing the purchase of a compound in Chicacole, as referred to in the note of Rev. Mr. Armstrong in another column of our present issue, shows that our Mission is being settled on a permanent basis.

Having associates in trouble is sometimes an alleviation, although it may not relieve our own distress. We find one of our U. States exchanges comforting his readers under the pressure of the debt of the missionary Union after the following fashion:

NOT A SOLITARY CASE.—Baptist Societies are not the only ones whose finances are coming out this year "at the little end of the horn." The fiscal year of the Presbyterian Foreign Mission Board ends May 1st, and we have not heard what the final state of the treasury is. But up to April 1st, or eleven months of the year, there had been received but \$311,865.30 against \$366,234.64 last year—a decrease of \$54,369.34. Unless there has been a marked increase in contributions during April—which is not likely—the Board must end the year with a debt. Indeed, the Presbyterian Society has suffered far more than the Missionary Union during the last year; for while the receipts of the Union have fallen off only about 3½ per cent. during the year, those of the Presbyterian Board have diminished nearly fifteen per cent.

FREDERICTON.—We learn from the *Visitor* that the Rev. T. H. Porter, although from his ill health has tendered his resignation of the office of pastor, still officiates at some of the services. On Sunday, 3rd inst., "he gave the hand of fellowship to three persons just baptized. In the evening he presided at the Lord's Supper. His words of instruction, tender sympathy, and radiant hope were refreshing to all. God grant that the silent yet effective way in which he now is hourly preaching the gospel may be effective on hearts otherwise unimpressed."

The church is now engaged in making desirable alterations in their house of worship. The old pulpit has disappeared, and the side square pews.

The Rev. J. W. Stephens, (Should it not be Rev. A. J. Stevens?) at present studying in Newton Seminary, has accepted a call to the pastorate, and will enter upon his duties about the middle of June."

We did not receive the *Visitor* of May 1st, or should have been pleased to have noticed in our last the entrance of Rev. J. E. Hopper into partnership with Rev. Geo. Armstrong in its proprietorship, as we suppose it announced. Our brethren will please accept this apology for any supposed omission of courtesy on our part last week. We heartily welcome our brother Hopper in connection with the press, and hope to have the opportunity of cordial co-operation with him and his co-adjutor in the work of spreading abroad gospel truth. His return from the Western States to his native province will be welcomed by his brother ministers in New Brunswick, where he was in former years so favorably known. We doubt not the paper under their joint labors will receive a fresh impetus and an enlarged amount of patronage among the churches of that province.

Whilst laboring in the field of literature we do not imagine that either of our brethren purpose forsaking their higher calling—that of ministerial work. If their joint labors shall result in giving an additional number of missionaries and ministers to the churches of our sister province, it will, be matter of joy to us all.