

his most solemn and important commands, given when He was just about stepping from the footstool of God, to take His seat upon the throne of Heaven to which command He had added as His last words on earth His final, Amen.

A short time ago I was in company with an Episcopal Canon and on referring to the subject of baptism I observe your prayer book tells the Priest to dip the child in the font unless he is certified that the child cannot bear it. He replied, to dip is the old and the right way, but the people will not have it so, and it used to be the case that the clergyman had to get a certificate from a Doctor that the child could not bear it before he could perform the rite in any other way than by dipping.

The *N. Y. Independent* very clearly states what we have been insisting on many years, as follows:

"The practice of immersion is in perfect accordance with the principles of each and every church. The baptismal rubric of the Episcopal Church directs that the minister 'shall dip [the candidate] in water or shall pour water upon him.' The Methodist Discipline expressly provides for the immersion of converts who desire it. The Presbyterian Church admits to membership those whose baptism was immersion; thus recognizing immersion as true baptism. Every church admits that immersion, as well as aspersion, is true baptism. It is perfectly consistent with his position, therefore, for any minister to practice immersion. Though he denies that immersion is the only baptism; though he stoutly affirms that aspersion or affusion is just as good, so far as the validity of the ceremony is concerned, any minister must admit that immersion is one form of baptism, and, therefore, he should not refuse to perform it."

For the Christian Messenger.

More Methodist Baptism.

Dear Sir,—

In a recent number of the *Messenger* I saw a piece copied from the *Wesleyan*, questioning if any Methodist ministers had for the last fourteen years, baptized any person by immersion. In the summer of 1876, in a stream near Ellershouse in this County, Rev. Mr. Temple immersed four persons, two of whom were Mr. James Fox, and Mr. Frederick Rockwell, pouring and sprinkling others the same day. I have written this to add to the already many proofs which have appeared. The Methodist ministers with few exceptions will immerse their converts when requested to do so.

Yours truly, R.

For the Christian Messenger.

Hants County.

The last meeting of the Hants County Auxiliary Home Missionary Board was held at Windsor on 16th ult. There were 13 brethren present. It was resolved to ask the Churches in the County to hold monthly Missionary meetings and to take collections at these services for benevolent objects. Some of the churches have these meetings regularly; it is hoped that the others will at once establish meetings for prayer for Missions and discussion of kindred topics.

Rev. G. A. Weathers preached in the evening. The next Session will be held at Windsor on 20th inst., when Rev. J. W. Manning of Halifax, is expected to deliver a lecture in the afternoon and to preach in the evening.

SEC.

The Christian Messenger.

Halifax, N. S., April 7, 1880.

MARRIAGE LAW AMENDMENT.

The bill to legalize marriage with a deceased wife's sister has passed the House of Commons at Ottawa. It is we learn to receive strenuous opposition in the Senate. It is causing much interest at Montreal and Ottawa. Great stress is laid by the opponents of the measure on Leviticus xviii. and xx. We have before us a long letter from the Rev. Dr. DeSola, the learned Jewish Rabbi of Montreal to Mr. Girouard, who introduced the Bill, as to how the Jews understand those passages of the Old Testament Scriptures.

He says the bill has his most decided approval. The whole prohibition had reference to a time when polygamy was permitted, and the marriage was not permitted with a wife's sister during the life time of said first wife.

Here is what he writes:—

"As regards Jewish authoritative opinion, this, unquestionably, has always been in favor of such marriages, because the synagogue, the *ecclesia docens* of Judaism, from the time of Moses to our own day, has always regarded them as in accordance with the will of God, and as instituted in the law which he commanded 'Moses his servant.' The propriety of such marriages has, therefore, never been questioned by Jewish teachers, ancient or modern. The marriage with the widow of the deceased brother who was childless, has always been authoritatively declared obligatory, except when exemption is acquired by the means indicated in the Levitical Law and more fully explained in the Talmud Treatise 'Yebamoth.' I shall therefore add nothing in respect to this kind of marriage. As regards marriage with a deceased wife's sister, this has always been permitted by the Jewish Church, and practiced by the Jewish people. 'The Talmud—as old as the Gospels—and which contains not merely the orally received laws and precepts regarded as obligatory by the Hebrew people, but also their system of jurisprudence and traditional or historical exposition of the Hebrew Scriptures, while prohibiting (Treatise Yebamoth iv. 13,) the marriage with a wife's sister 'even though he may have divorced his wife,' most explicitly states, at the same time, that there is no prohibition of such a marriage, no objection thereto, after the death of the wife, but that it may then be celebrated. Throughout all the writings of the later casuists, the same doctrine is taught; and, as a consequence, marriage with a deceased wife's sister has ever been, and is practiced by the Jewish people everywhere."

We were sorry to read a letter from the Bishop of Nova Scotia in the *Halifax Morning Chronicle*, instructing his clergy, after quoting from a resolution of the Provincial Synod, in the following language:

"The Court further declares all such marriages to be incestuous, and therefore null and void. The clergy will not 'set themselves factiously to resist the operation of the Law of the State,' but if the State will persist in making a law sanctioning what is 'prohibited by the laws of God,' we must 'obey God rather than man.'"

In a former brief paragraph we expressed our regret to find Bishop Binney in antagonism to the repeatedly expressed sanction of Her Majesty, on this subject. We now have to ask his Lordship's serious attention to the above extract of his letter whether it is not in hostility to the Word of God. Whether by putting an opinion simply held and expressed by the Provincial Synod, and calling it 'the laws of God' he has not committed the sin spoken of in Rev. xxii. 19.

In a late English paper we find that 'the memorial which is being addressed to the Queen in support of the legalization of marriage with a deceased wife's sister, by the mayors and ex-mayors of boroughs, and which has already received more than half the possible number of signatures, has just been signed by the Lord Mayor of London, Alderman Sir F. W. Truscott.'

As well may the Roman Catholic priest pronounce all Church of England and other marriages adulterous, because they are not solemnized by a priest of his faith, seeing that he regards marriage a sacrament, and only to be administered in conformity with his Church. Such a judgement is worthy of just as much respect as that of Bishop Binney and the Episcopal Synod, except that one has over it the shadow of law, whilst the other has no such gauzy covering. The effort now being made to prevent the repeal of this obnoxious rag of Babylon is unworthy of the present enlightened age. The denunciations by clergymen of such marriages, as 'incestuous,' is an outrage and a shame, and ought to be laughed to scorn by all sensible Christian men, as well as by Jews and Infidels.

It is melancholy to see how ecclesiastics cling to the last thread of civil power they have wound around men's consciences. Whilst legislatures have continually passed laws, making such marriages legal and proper, and the churches, both Catholic and Protestant, have condoned the offence of despising their restrictions, the Head of one branch of the, so called, Protestant Church in this good city of Halifax and Province of Nova Scotia, strives still to hold Christian men and women, as good as himself, under this ban of incest, and so to make their children illegitimate, instead of helping to break off the fetters forged in the dark ages. Out upon such ecclesiastical bigotry and civil tyranny! We hope that the members of the Senate of this Dominion will have too much respect for themselves to refuse their assent to the bill now before them.

We venture to affirm that if there be a division upon it, the best men of both parties will be found on the side of those assenting to its provisions.

Here in this Canada of ours we recognize no Church and State establishment. Let then the ceremonies go with the dead body, and do not continue to clothe our free institutions, and some of our best men and women, with what belongs to the grave of a defunct medievalism.

Rev. Mr. Minard, the minister of the Free Baptist Church in Halifax, writes a letter in the *St. John Christian Intelligencer* advocating "a closer relation or complete union with our Freewill Baptist brethren in the States." He says that in doing so, "We will not be required to change our church usages, nor treatise of faith. They are identically the same in every particular with those of our brethren across the border."

He thinks that they will then have a claim on the Book concern, papers, Colleges, &c., &c., that exist in that body and will enjoy a wider field of operations.

Perhaps Mr. M. is not aware how the body with which he is now connected have heretofore resented the designation "Freewill," as applied to their body. A charm seemed to be associated with the term "Free Baptist."

Whether it arose from any fancy that by the use of term, other Baptists might be regarded as less free than themselves we know not. We do not apprehend that any one has been or would be troubled about it.

The term "Freewill" is well understood in reference to the larger body in the U. States and would be more intelligible here as a designation of the denomination. Our brother the editor of the *Intelligencer* gives some strong reasons against a union such as that suggested. He thinks that "if there were no other reason, it seems to us that the fact that the Conferences proposed to be united belong to different nations is a very potent one."

The following note is but a sample of the feeling of a host of brethren to whom our late brother Stevens had endeared himself:—

Dear Messenger,—The *Christian Messenger* comes to our doors, week after week like an angel of light bringing to us "Glad tidings of great joy." It tells of souls born into the kingdom of God; of how triumphantly the cause of Christ moves on; how darkness and error are gradually giving place to the Light of Divine Truth; how men are learning to walk in wisdom's ways with firm unflinching step. But alas! It is not always so. Sometimes it brings the sad news that another of our comrades has fallen. Such was the character of its news this week. As our eyes passed over its pages we saw a notice of the death of Rev. A. J. Stevens. God alone can tell how like an arrow it pierced our souls. At first our sorrow was mingled with murmurings, our tears were embittered by rebellion, as we cried "Lord thou hast taken one of our best men, one of our brightest lights. We cannot let him go." Then remembering that "the Lord gave and the Lord taketh away," we tried to say, "and Blessed be the name of the Lord."

May the God who hath bereaved us in taking our Brother and fellow-laborer Home, raise up for us, from among the souls of "his hire" others to take his place.

C. W. W. BISHOP.
Crozer Theo. Seminary, Chester, Delaware County, Pa., March 29, 1880.

EPISCOPAL.—Rev. W. J. Ancient, of Trinity Church in this city, is to become Rector of Rawdon Church, Hants County.

We shall be sorry to lose Mr. Ancient from the city. His genial spirit and readiness to engage in Temperance work have rendered him a very useful man, and surrounded him with many friends.

It is decided by the St. Paul's vestry, who own Trinity Church, at the suggestion of the Rector, that service shall be held there only on Sunday afternoons.

The St. Paul's financial exhibit shews a deficiency of upwards of \$3000, although it is very much the largest, and probably the wealthiest congregation in the city.

St. Luke's Church is dispensing with the services of its curate, Rev. Mr. Sills. Its Easter exhibit shews a balance of \$612.94 to be provided for. It was decided to adopt the system of regular weekly offertories towards the current expenditure and indebtedness instead of pew rents, each giving according to his means. Those who did not agree to this are to continue the present system of paying pew rent and making offertories.

The St. George's Church Vestry have concluded by a unanimous vote to unite with the Diocesan Synod like all the other churches throughout the province. It has stood aloof hitherto. The rector, Rev. J. B. Uniacke also on Sunday last appeared in the church for the first time in a surplice. The offertory was also taken at the altar while the prayer for the Church militant was repeated, thus conforming to the more ritualistic.

It must be highly gratifying to every lover of British Institutions to see how easily public opinion is gauged in the mother country, and yet how free all parties are to act without alarm as to the best interests of the country; and how much quiet influence British exerts on the nations of Europe whilst they are watching the results of the elections. It is as yet uncertain what the full results will be in a change of ministry, and what other changes will be that may follow. It may be prudent to wait a little and see what policy will be pursued before deciding on the benefit that will come from the new order of things. Another appeal may yet be necessary before there is an entire consolidation of parties in government.

VISITOR BIBLE LESSONS, abridged from Peloubet's Quarterly, prepared by Rev. W. P. Everett, M. A. Published monthly at the *Christian Visitor* Office, St. John N. B. Single copies 10 cents, 20 copies per year \$1.50. Useful for both scholars and Teachers.

THE BIBLE AND ITS STUDY; promptings and Helps to an intelligent use of the Bible. John D. Watts 725 Chestnut Street, Philadelphia, by mail, 20 cents, five or more copies 15 cents each. Thirteen articles reprinted from the *Sunday School Times*.

THE CADETS' TRUMPET, is a spicily small monthly sheet, published at Windsor, by Mr. L. N. Geldert, at 15 cents for 6 months.

Notices.

THE BAPTIST MINISTERIAL AND MISSIONARY CONFERENCE OF ANNAPOLIS CO. N. S., will meet (D. V.) with the church in Melvern Square, April 13th, 1880, at 10 o'clock, A. M. Sermon in the evening by Rev. W. H. Warren, A. M.

J. T. EATON, Sec'y.

Any person expecting to attend the M. M. Conference at Melvern on the 13th inst., if coming by train will please notify me by postal card, addressed to Kingston Station, and I will meet them. If coming from the West, at Wilmot Station, if from the East, at Kingston, on the arrival of whatever train they name. Address me at Kingston as mails for Melvern are made up there daily.

Yours &c., WM. E. HALL.

CONVENTION FUNDS RECEIVED.
Bridgewater Ch. Lapland Branch. \$4 00
" " Lakeville Branch. 4 00
New Glasgow Ch., per Mrs. J. Roy. 5 00

\$13 00

G. E. DAY.

Yarmouth, April 2, 1880.

CASH RECEIVED TOWARDS FUND FOR BUILDING ACADIA COLLEGE.
Bequest of late William Churchill, Yarmouth.....\$200 00
From Hon. A. McL. Seely, Moneys collected in New Brunswick.....250 00
From Jas. DesBrisay, Esq., Charlottetown, P. E. Island, as follows:
John Stewart.....\$2 00
Mrs. Peter Forbes.....1 00
Theodore S. Robertson.....6 00
Dr. Tremaine.....4 00
P. Fox.....1 00
David McNeill.....5 00
Theodore Foy.....5 00
Miss I. Currie.....2 50
Andrew Linkbetter.....3 00
M. G. McLeod.....5 00

\$484.50

A. D. W. BARSS, Treas.

Wolfeville, April 3rd, 1880.
(Christian Visitor please copy.)

"Sigma" had better try again. He may succeed better next time.

Moneys Received.

J. DesBrisay, Esq., \$17.50; J. Martell, \$2; A. J. Leadbetter, \$2; Lizzie M. McKeen, \$2; Rev. W. E. Hall, Yes, the \$1.00 was credited correctly. W. M. McVean, \$8; J. Miers, \$2; O. J. Dimock, \$2; J. S. Witter, \$7; G. W. Freeman \$8; J. F. Larkin, \$2; Rev. Dr. Tupper, \$1; Rev. G. Churchill, \$3.60; H. Mills \$2; J. Newson, \$2; Rev. I. J. Skinner, \$2.

A boy at Westville, had his foot badly crushed by having a car pass over it.

News.

A sad drowning accident occurred on Sunday afternoon in Halifax harbor. The wind was blowing a gale. It appears that four men belonging to the detachment of Royal Artillery stationed at Fort Clarence, on the Dartmouth side named respectively O'Neil, Mellish, Hurst and Paine, started in a small row boat, during the early part of the day, to see some friends on George's Island. They started to return soon after mid-day, and while on the way back and near the shore, by some means the boat was upset. They were watched from the island, and a cutter launched as soon as possible. When they arrived at the scene of the disaster they found Hurst clinging to the boat. Two were drowned and the body of Paine was found floating with an oar under his arms, by which he was buoyed up, but life was extinct. It is stated that Hurst, the rescued man, was the only one of the number who could not swim. None of the drowned men were married.

A public meeting of the friends of the Women's Home, was held in the Y. M. C. A. Hall, on Monday afternoon. J. B. Morrow, Esq., presided. Mrs. Fairbanks read an excellent report of the work done by the Institution. The object of the Home is to rescue "fallen women," especially to provide temporarily for women who have been sent to prison, and who, when they come out, have no ordinary recourse but lapse into drunkenness and vice. Ten women are at present in the Home, and thirty have been sheltered during the year. Ninety have been admitted in four years. Several instances were related of decided good having been done. Bishop Binney and several other clergymen were present and spoke in behalf of the "Home."

On Tuesday night last a woman named Alice Donnelly, left her home in a state of intoxication. Her footsteps were followed by her husband for some distance but then lost. On Sunday morning her body was discovered in the dock South of O'Connor's wharf.

On Wednesday a man was standing on the Railway wharf, and whilst shooting at a mark, the gun kicked and knocked him about 15 feet off into the water.

The *Truro Guardian* gives its readers the following item of news:—"Yesterday the Local House was in session five weeks!"

The trains were all greatly obstructed several days last week, by snow. The snowstorm was very severe in the western counties of the province. The Pictou trains were altogether stopped on Friday.

LUNenburg Co.—Bridgewater and Mahone Bay have had public meetings convened for the purpose of asking the Government for an extension of time, by six months, for the Atlantic Railway Company, Mr. W. H. Owen was appointed a delegate to press the matter on the government.

Joshua Beck of Lunenburg, missing since the 25th of March, was found dead on the way home from Mahone Bay on Friday last.

An accident occurred on the Intercolonial on Wednesday. While the train was crossing the bridge at DeBert, Londonderry the locomotive broke its couplings and went through the bridge, falling quite a distance. Strange to say, the men on the locomotive were not injured. This accident, in addition to the snow obstructions, interfered with the running of trains, as they had to stop there and transfer their passengers each way, causing much delay.

A little boy died at Stellarton on the 22nd inst., from the effects of a fright received a few days previously.

One day last week a boy at Pictou, employed by the Acadia Coal Co., lost two of his fingers by having them jammed between two cars.

RHEUMATISM.—I had for some years been very much troubled with Rheumatism, pain and weakness in my knees so that it was with great difficulty that I could walk about, and from the fall of everything I had tried I had despaired of ever finding anything could cure me, but by the advice of a friend I gave Graham's Pain Eradicator a trial, one bottle of which completely cured me, as I have not felt any return of that complaint since using this medicine more than seventeen years ago.

GURLAND COX J. P.
Canning N. S., Dec. 6, 1879.
April 7. 2 ins. eow.

No. 115 GRAFTON ST., HALIFAX, N. S.
August 4th, 1879.

MESSRS. T. GRAHAM & SON,—DEAR SIRS,—It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its most severe form for 12 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and, I might say, disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Price 25 cents a box.

Yours truly,
C. F. F. SCHOFFER.