

Again there is good reason to believe that the primitive Sabbath was kept on the first day of the week. Starting at the finished work of creation, and at the commencement of man's existence and you have the original Sabbath on the first day of the week. It is a fact, however, that the first day man lived was the Sabbath. It is well known, too, that the ancient people who had the septenary division of time, honoured the "first day of the week" in a special manner. The fact that this day was consecrated to the principle heavenly body and named it Sun-Day; signifies the prominence in which it was held. Then it is not improbable that the Sabbath of the Jews would be appointed on a day other than the principal holy day of the heathen nations with whom they were surrounded. It is quite evident that the Jews in their isolation would have a Sabbath of their own, and that Christ the King, in restoring all things would restore the proper Sabbath.

But whether there has been two changes or one, the institution as an institution and the purposes for which it was established has not been effected thereby. It makes no difference when we begin to count, this day stands as an imperishable monument of creation. And the charge makes it commemorative of another and greater event even than the creating of a universe. This was redemption day. As some person has well said, "This is the day on which a fallen race received assurance that a way of salvation had been provided. That day changed the tears of the world to laughter. It changed the world from a hearse to a triumphal chariot. It took the blackness of despair out of human hearts, and filled them with a great light and a great hope. It assured us that God had not cast off the race and left us to perish."

How much greater is redemption than creation. Stand in the shadow of Calvary's cross, on which God's own Son is meeting the claims of a divine law, for us, and see God made the world by His word; but to save a lost race, it required the incarnate Christ to expire in shame in agony, blood and tears. He dies and the hope of the world seems to die with him. But no he lives again and men take up the song of hope and joy. His resurrection is so fraught with solemn and ecstatic meaning for all whose hopes are in Jesus, that this day must remain for ever memorable and sacred. And the Sabbath may be of exactly the same service to man on the first as on the seventh day of the week where is the difference, so long as the real purpose is served? A day that will promote man's best welfare, and Jesus said, "The Sabbath was made for man" and that will at the same time commemorate the work of creation—be a standing monument of the finished work of man's redemption, God's greatest, is a day that should not only satisfy all but should cause all to be glad in it and keep it most sacredly. Such a day is our Christian Sabbath.

(For further information on this subject see the book entitled "The Lord's Day" by A. E. Waffle M. A. to whom the writer of the above is indebted for some of the above thoughts.)

N. B.—[This paper was read at the ministers meeting at Norton Station, June 5th and at the request of that meeting it is published. It is worthy of careful reading, Rev. G. F. Currie of Moncton is the writer. Ed.]

Our India Letter

BLIMPORE, INDIA,
May 26th, '93.

My Dear Friends:

At times it is very interesting to go step by step backward and discover the starting point of an enterprise. Thinking possibly you might like to know how the work was begun in this little village, I will briefly tell the story. A little more than thirty years ago, a Santal, by the name of Raju learned to read Bengali, which at that time was a very unusual thing. For generations past education has been common among the Hindus, many of them being University men, holding high positions under Government, but the Santals, among whom we live are an entirely different class of people. They speak a language utterly foreign to that of the Hindus, knew nothing of letters until taught by the missionaries, and worshipped evil spirits rather than idols. Their language was not reduced to writing until about forty eight years ago. In some respects they resemble the American Indians.

One day a Hindu showed Raju a small book which a friend had given him. This man had received it from a white man who years before had made a tour through this part of the country. It proved to be none other than a copy in Bengali (the language spoken by the Hindus) of the Gospel of Mark. After perusing a few pages,

Raju was strangely impressed with what he read and asked the man if he would be willing to part with the book. To his great surprise and delight he at once gave it to him. He longed to know more of its contents. Going home, he took it up stairs in his mud house and hid it in the thatch. As he had opportunity he would bring it out and read it secretly. His elder brother chanced to see it once, and forbade him to read it. A second time he found it and threw it into the village tank. Fortunately Raju passed by sometime afterward, and seeing some paper in the mud pulled it out; to his surprise he discovered it to be his gospel of Mark. Said he, in relating the story, I washed off the clay as best I could, and dried it, but was careful that my brother should not get hold of it again.

About this time while groping in the dark in search of light, our Father sent Dr. Bachelor and Dula, a Santal, to make a tour through this part of the country. Raju met and conversed with them and heard Dula pray. This taught him that he too could pray to God. The more he read, taught and prayed, the more anxious he was to come in contact with Christians. He had two married brothers, and according to the custom of the country, they all lived with their families in their father's house. Not one of his friends sympathized with him in his search for the truth, but was bitterly opposed to him. An opportunity soon presented itself by which he could study the word without hindrance. The family had taken up land in a village some distance from home and he was sent to look after it.

Dr. Bachelor was at that time opening village schools among the Santals, so gave Raju permission to start one in the village where he was. After a time he was called home to taught in a village not far away. He was scattering the good seed wherever he went. He taught the boys in his school of what he had learned, especially one lad, Sanatan by name. He worked and prayed for his brother until the younger joined him. He then met a friend who had been with my father at Santipore, assisting him in the study of the Santal language. This man, Simanta, had heard of the truth while there, and was now ready to join these enquiries. These four men decided that at the next semi annual examination of the Santal teachers, held at Midnapore they would be baptized. They did not flinch when the time came but took a bold stand for Christ, although they knew that they would be looked upon as outcasts among their people. When they returned home Raju's wife gave him his food out of door's under a tree, so that he might not defile her house. The wife of his younger brother forsook her husband, but was after a time brought back.

At first, Panchu, the elder brother was very bitter against the Christians. Raju says I used to go upstairs and beg and plead with God to soften my brother's heart. The answer was not long delayed. One day he said to Raju "where is that book you used to read, I want to hear something from it?" With great joy he began reading and telling him of Christ. Soon he expressed a desire to be baptized in his own village among his own people. He was the mandal or head man of his village. Dr. Bachelor was sent for and he came without delay. On the way to the tank for the baptism Panchu's wife rushed out of her house with a drawn sword determined to kill Dr. Bachelor and Raju, whom in her blindness she considered her deadly enemies. Two men caught her and wrested the sword from her grasp. When free she ran home like a mad-dened tigress and smashed whatever she could get hold of. She forsook her husband only returning occasionally, to take something away. She mentioned him in every way possible as long as he lived. Her face was almost fiendish in expression. She still lives among us, but her hard heart does not relent yet. Panchu lived an exemplary Christian life to the end. At his own expense he built a small chapel and put a step to dancing and the worship of evil spirits in his village. He also started a weekly market near by, so that there would be an opportunity for preaching the gospel to the people who would gather for trade and barter.

Raju has not always lived an upright life, but has returned to his allegiance and is now employed as a lay preacher. Sanatan had an unusually good mind and fond of study. For thirteen years he has been the head teacher of our Santal Training School. Raju's younger brother died long ago. Simanta the last of the four who was first baptized, still lives. His work is to make monthly visits to our Branch churches and the scattered Christian families. He has been remarkable for his truthfulness which is quite a rare qualification in this dark land. The tiny tree planted so long ago, has continued to grow until we now have a church membership of 187.

Scattered through the jungles we have 60 schools where 1674 boys and girls are taught not only to read and write, but the way everlasting. Will anyone regret having paid the half-penny that bought the gospel of Mark, which was the good seed sown in good ground which has already brought forth more than an hundred fold? "This is the Lord's doing; it is marvelous in our eyes." Our Master always makes payments with compound interest. Try this investment my friends.
Your fellow worker,
J. P. BURKHOLDER.

Denominational News.

REPORT OF FIFTH DISTRICT MEETING.—The fifth District Meeting convened on Wednesday 5th inst. with the 6th Church, Wickham, according to previous appointment. The weather was all that could be desired. The regular Social Conference Meeting was opened at 10 A. M., Rev. O. N. Mott the pastor conducted the services. From its opening to the close there were strong evidence of the manifested presence of the Highest, the meeting was very helpful to all and gave a good impetus for the following sessions. There was a large number of people in attendance during all the services the first day, the seating capacity of the Church not being sufficient to accommodate the people. It was perhaps the largest attended District Meeting that we have had for years. In the afternoon the meeting for hearing the reports, opened at 2.30 with Bro. Mott in the chair. There was a good representation of ministers present, Revs. O. N. Mott, Joseph Noble, J. W. Clark, B. H. Nobles, T. W. Carpenter, G. Swim, C. P. Lewis, John McKenzie, W. R. Reud, S. Perry, W. H. Perry, J. H. Erb and 25 delegates.

This District is composed of twenty churches of which fifteen reported by letter and one verbally. After the reports were all heard speeches were made by Rev. Joseph Noble and Rev. J. W. Clark. A committee was appointed to summarize the reports and to report in the morning session. The meeting was then adjourned until 8 o'clock P. M. In the evening long before the hour had come the house was packed. Many not being able to gain admittance. At eight o'clock the meeting opened and Rev. G. Swim preached the annual sermon which was very earnest and appropriate indeed. From the words, for ye are labourers together with God, 1st Corinthians 3rd chapter and 9th verse. After which Miss Gaunce (Our Missionary) was introduced to the meeting by Rev. J. W. Clark and in a few well chosen words explained very clearly her call to the foreign field. She very feelingly referred to the attractions in this home land "of friends and kindred dear" and as to their secondary position in her affections and life.

She had the most careful hearing and all we think felt that they were in the presence of a christian woman with strong clear christian experience. She made upon our district a good impression and very much strengthened the Missionary spirit among us. Then Rev. J. H. Erb was called on and made a very excellent practical address upon our work generally. The meeting then closed. At 8 o'clock next morning the district opened for business. On motion all visiting brethren were then invited to take seats with us. The election of chairman resulted in the choice of Rev. S. J. Perry, and W. R. Reud assistant. The summarized report was then brought in. The following is therefrom.

1st Fourteen of the churches have had pastorate care.
2nd, The number added by baptism is 23, the number by letter 6, total 29.
3rd, The amount raised for support of ministry is \$971 50
4th, For buildings and improvements 56 06
5th, Current church expenses 112 56
6th, Educational 13 00
7th, Home Mission 16 70
8th, Foreign Mission 36 14

Total \$1205 96

COMMUNION
9th, The Lord's Supper has been administered to nine of the churches.
10th, Total membership 721, total decrease 24, average attendance at prayer meeting 72, average attendance at conference meeting 148.

SABBATH SCHOOL
11th, There has been Sunday schools reported with an enrolment of 311, with 33 teachers, eight kept open 6 months and one 9 months.
Rev. J. W. Clark,
Rev. GIDEON SWIM,
Rev. C. B. LEWIS, } Com.

The report was taken up section by section and adopted. Speeches were made by the following brethren on the report, Rev. J. H. Erb, J. W. Clark, B. H. Nobles, W. H. Perry and others.

The report showed a net increase of five. The collection for Minister's Relief Fund was \$3.84. A resolution was brought in and discussed strongly urging the necessity of the Lord's

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Supper being administered at least once per quarter in the churches having pastors. The claims of the RELIGIOUS INTELLIGENCER were brought before the people by Rev. B. H. Nobles who acted as agent. Other business that pertained to the welfare of the district received due consideration.
Rev. B. H. Noble was appointed to preach in the evening. The meeting adjourned to meet at the place and time of meeting next year. Prayer by Rev. J. Nobles. There was a good meeting in the evening Bro. B. H. Nobles preached a very excellent sermon. It was clear forcible and eloquent. We sincerely trust that the meeting may prove to be conducive of much good and that when we meet next year (D. V.) we may see greater results.

Yours Cordial y,
July 7th, 1893,
Wickham, Q. C.

L. S. VANWART,
Clerk Pro. tem.

An Appeal.

Funds are urgently needed by the Nova Scotia Home Mission Society. Will not the pastors of all our churches try to aid by a sermon and collections? It is a hard duty for the executive to refuse calls for help. That they have had to do as they had no means to respond. There are interests suffering for lack of means, and some are just living in hope of help being immediately forthcoming. Shall we disappoint them? It is to be hoped not! Don't pass over this and neglect it. However small the aid it will be heartily welcomed and appreciated. Be ye helpers together.

T. H. SIDDALL,
Sec. Nova Scotia
Home Mission Society.

Denominational Notices.

The Sixth District of the F. C. Baptist will hold its Annual Session with the church at Wheaton Settlement, commencing on the second Friday in July next at 2 o'clock p. m. The first meeting will be a social conference.

Blank forms of church and Sabbath School reports have been sent to all the churches. Clerks of churches and Superintendents of Sabbath schools will please see that those reports are properly filled and sent by the delegates representing the churches to the District meeting.

Arrangements have been made with the Intercolonial Railway authorities for Delegates attending the District meeting to go and return at one fare. Delegates who purchase a first class ticket to Petitedocia, Pollet River or Salisbury Station and procure the standard certificate form 82 when purchasing their ticket at starting point, will be returned free, providing there are ten or more delegates attending from stations along the line. If less than ten they will have to pay half fare for the return journey. Certificates will be exchanged for tickets at the above named stations up to and including July 18th.

G. W. SHARP,
Clerk.
Midland, K. Co.
June 27th 1893.

SEVENTH DISTRICT MEETING.

The Seventh District Meeting will hold next session with the church at Beaver Harbour, Charlotte County, on Saturday 29th day of July.

Blanka have been forwarded to all the churches. If there should be any church that has not received blanka, they can be had by application to Clerk of District.

The Churches will please be particular to have reports complete, and have the Conference fund forwarded to the meeting so the District Treasurer can make his report. It is hoped there will be a full meeting of delegates.
WM. PETERS,
Clerk.

DISTRICT MEETINGS.

1. First District Meeting, with the Church at Upper Kent, the third Saturday in July, Ministers to attend. Revs. C. T. Phillips, T. S. Vanwart, A. C. Thompson and John Perry. Rev. A. C. Thompson to preach the annual sermon.

3. Third District Meeting, with the Church at Marysville, the third Friday in September. Ministers to attend, Revs. W. J. Halse, David Long, G. W. Foster and B. H. Noble. Rev. F. C. Hartley to preach the annual sermon.

4. Fourth District Meeting, with the Church at Fredericton Junction, the second Saturday in September. Ministers to attend, Revs. John Perry, G. F. Currie, J. G. McKenzie and T. C. DeWitt.

John J. Weddall.

Our Corset Department!

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John J. Weddall.

Sixth District Meeting, with the Church at Wheaton Settlement, the second Friday in July. Ministers to attend, Revs. W. H. Perry, G. W. Foster, J. T. Parsons, A. C. Thompson and C. B. Lewis.

7. Seventh District Meeting, with the Church at Beaver Harbour, Saturday the 29th day of July. Ministers to attend, Rev. B. H. Nobles, A. G. Downey, C. T. Phillips, D. Long and A. C. Thompson. Rev. G. A. Hartley to preach the annual sermon.

NOTICE TO WOMAN'S MISSION AID SOCIETIES.

The blanks needed by the Auxiliary and District Societies, of the Woman's Mission Aid Societies on which to make out their reports, are in the hands of the Home Secretary, Mrs. A. B. McNinch. All needing them will please send to her for them.
Address Mrs. A. B. McNinch, Petitedocia, N. B.

MRS. A. C. SMITH
President Miss. So.

May 26: '93.

WOMEN'S FOREIGN MISSION FUND.
2nd District, Rev. Mr. R. J. Alexander. \$146 78

Their Name is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla.

Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?
A fair trial guarantees a complete cure.

Things in Short Metre.

[BY PEN & SCISSORS.]
Dr. Patschke, of Moscow claims to have discovered a cure for cancer, and will shortly explain this system, which consists mainly of baths and the vapor of sulphur, before the French Medical Institute at Paris.

The term "gerrymander" according to "Brewer's Dictionary of phrase and tale," means to divide a county or nation into representative districts in such a manner as to give one special political party due advantages over all others. The word is derived from Elbridge Gerry who adopted the scheme in Massachusetts when he was governor.

Women are not the only members of society whose wardrobes cost a good deal of money. A New York dandy, of large income, it is known by actual figures, will spend, if he be interested in yatching, gunning, polo, etc., not less than \$3,500 a year on his clothes alone. The average allowance of the daughters of wealthy New Yorkers, for wardrobe alone, is about \$3,000.

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The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

Marriages.

KITCHEN-KITCHEN.—At the parsonage, Fredericton, by the Rev. F. C. Hartley, July 3rd, Mr. Leonard Kitchen of Kingsclear to Miss Jessie Kitchen of the same place.

RICHARDS-WHEELER.—At Moncton on the 28th of June by Rev. G. F. Currie, Mr. Daniel E. Richards of Cardigan, York County, to Miss Fannie E. Wheeler of Fredericton, N. B.

STEWART-HAYES.—At Woodstock on the 27th ult., by Rev. C. T. Phillips, George G. Stewart and Lella L. Hayes of Blaine, Maine.

MORRILL-BOND.—At Woodstock, by Rev. C. T. Phillips, H. L. Morrill and Josephine Bond of Monticello, Maine.

DIBBLE-MASKEL.—At St. John on the 28th of June by Rev. G. W. Clarke, Mr. Jarvis Dibble of St. John to Miss Lizzie Maskel of Johnston, Queens Co.

NASON VAIL.—At Little Lake, Sunbury Co., on the 4th inst., by Rev. G. W. Foster, Mr. Marzer E. Nason of Hard Wood Creek, Sunbury Co., to Miss Josie May Vail of Manser-ton, York Co.

Deaths.

LINT.—At Marysville, York Co., on the 1st inst. Ann beloved wife of Josiah Lint, aged 15 years. The deceased bore her lingering and painful illness with the resignation of a true christian, and passed away sweetly trusting in Jesus. She leaves a husband, a son, and a daughter, sincere mourners over their bereavement.

JOHNSON'S ANODYNE LINIMENT
UNLIKE ANY OTHER.
As much
FOR INTERNAL as EXTERNAL use.
In 1810
Originated by an Old Family Physician.
Think Of It. In use for more than Eighty years, and still leads. Generation after generation have used and blessed it. Every Traveler should have a bottle in his satchel. Every Sufferer From Rheumatism, Neuralgia, Sciatica, Headache, Diphtheria, Coughs, Catarrhs, Bronchitis, Asthma, Cholera Morbus, Diarrhoea, Lameness, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this Old Anodyne relief and speedy cure. It should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsillitis, Colic, Cuts, Bruises, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all summer Complaints like magic. Price, 35 cts. post-paid; 6 bottles, \$2. Express paid, I. S. Johnson & Co., Boston, Mass.

JOHN A. KIMBALL.
St. John, N. B.,
October 11, 1892.

GENTLEMEN:
For twenty-three years I have never been free from suffering until now. Since I began to take Groder's Syrup, chronic neuralgia of the heart of twenty years standing has entirely disappeared. My distress from severe constipation has been an unending torture, but your remedy has restored healthy action of the stomach and bowels. Rheumatism of long standing has ceased to trouble me. I am no longer a gloomy, melancholy dyspeptic. There is no ache or pain in any part of my body. My food digests readily, and causes me no distress whatever.

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Your remedy, is the first of the hundreds I have tried that has ever given me any relief, say nothing of a cure, such as I have experienced. I am ready to answer any inquiry concerning this state-of Groder's Syrup, and desire others to obtain help as I have. I make this solemn declaration believing the same to be true.
JOHN A. KIMBALL.
Before me, J. E. Barnes, a Justice of the Peace, in and for the city and county of Saint John.
Done and declared at the city of Saint John, N. B., October 11th, 1892.
Groder Dyspepsia Cure Co., Ltd.
St. John, N. B.