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W. W. Rider,

church, Boston.

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIV.
VOL. VII., No. 29.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLIII.

Printed by G. W. DAY, North Side King St

An editorial paragraph in the St. John Telegraph, of Thursday last, intimates that the MESSENGER and VISITOR has had nothing whatever to say in reference to the alleged irregularities in connection with the Public Works of the Dominion Government, and the investigations pending in reference thereto. This simply shows that the writer in the Telegraph is not an attentive reader of the MESSENGER and VISITOR. We submit that it would be a more sensible course to read a paper before attempting to criticize it for what it does or does not contain.

THE P. E. ISLAND CHURCHES.—From the digest of letters from the churches presented at the recent association in Summerside, it appears that there are in P. E. Island 26 Baptist churches, which are embraced in eleven fields or groups. These fields are now all enjoying the benefits of ministerial labor, though during a large part of the year two of them had been pastorless. The total membership of the churches as reported last year was 1,787, and the total amount contributed during that year to objects embraced in the Convention Scheme was \$1,149.25—a little more than 64c. per member. The baptisms reported this year are as follows: Tryon, 13; North River, 30; Long Creek, 1; Charlottetown, 10; Murray River, 21; East Point, 21; Lot 10, 14; Cavendish, 7; Fairview, 8—making a total of 125. It is noted (1) that the envelope or weekly offering system for collecting church funds has been adopted pretty generally by the churches of this association and with favorable results. (2) Family worship appears to be neglected in many homes, a condition of affairs which it is hoped will soon be changed. (3) The proportion of church members who attend and take part in the prayer and social meetings of the church is much smaller than it should be. (4) There are hindrances and discouragements to Christian work in the churches, such as the indifference of professors of religion, lack of Christian charity among brethren and consecration in Christian service, and, in some cases, the disadvantages attendant upon large fields and scattered membership; but, all things considered, the Baptists of P. E. Island have reason to look with gratitude upon the record of the past, and to find themselves anew in courage and hope for the labors and conflicts which lie before them.

THE ORGANIC UNION OF THE GENERAL AND PARTICULAR BAPTISTS OF ENGLAND.—By the Freeman of July 3rd, we learn of the union of the General and Particular Baptists of England into one organization, after a separation in organic form of more than 100 years. This event will mark an epoch in the history of the English Baptists, and it is hoped that it may be fruitful in the largest measure for the general prosperity of our denomination in the fatherland. This union was consummated at a session of the General Baptist Association, which met at Burnley, on June 25. The following resolution and amendment will explain the history and purposes of this movement:

The Secretary (Mr. R. Foulkes Griffiths) moved: That this association observes with deep thankfulness and fervent praise the numerous signs of increasing union amongst the disciples of the Lord Jesus Christ; hails them as an answer to His intercessory prayer, and a guarantee of the more rapid progress of Christianity throughout the world. That we call to remembrance with unfeigned gratitude the way in which God has led us and our fathers from the dawn of the seventeenth century till now, cherish the memories of leaders like John Smyth and Dan Taylor with sincere affection, and rejoice that the truths they and their comrades and successors taught concerning the redemption that is in Christ Jesus are now the operative faith of the churches of Christendom. That in reviewing the last few years of our history we gratefully remember (1) the message which came from the chair of the Baptist Union in 1886, inviting us to consider the desirability of terminating the division of Baptists into 'General' and 'Particular,' as at once inaccurate, misleading, and injurious; (2) the hearty and unanimous vote of the Baptist Union Associations and of the Baptist Union in favor of the perfect fusion of the Baptists of England; and (3) the courteous and grace-filled endeavors of the Baptist Missionary Society and the Baptist Union to facilitate a fusion. That while many of us felt reluctant to break our associations with a religious past that in its newer development goes back to 1770, and in another form to 1612, yet when we remember (1) the practical union of Baptists which has been recognized in our churches in elections to the pastorate for the last thirty years; (2) the unanimity of the votes of our churches in favor of amalgamation; (3) the steps already taken by our churches to share the work of the county associations; (4) the action of this association in favor of union in 1861-2; (5) the promise of even greater efficiency in our foreign and home mission work; (6) the other advantages of

real Christian unity—we rejoice to accept the invitation offered us, and in doing so express a glad hope that our brotherhood and the memories of old associations may, through the channels devised for maintaining the change, enable most of us to meet year by year in gatherings of devotion and enthusiasm, where the pleasures of our meetings (though in narrowing vistas) will yet tend to the promotion of the glories of the kingdom of our Saviour." In his statement the Secretary pointed out that the main differences between the General Baptist Association and other Baptist Associations were—we have separate mission, college, and other institutions; our churches comprise those historically deduced from the Moravian Baptist churches grouped around Barton, with a few others, dating from the Dutch Anabaptists, and in this way numerous churches in the same county do not belong to us, and our churches often do not belong to the associations of other churches in the same town.

The Rev. W. Orton seconded the motion. He reminded those present that the great changes which had been taking place during the past fifty years had constantly tended towards a truer and more complete union of those engaged in what was really one work. He heartily welcomed the movement of which the resolution was the practical outcome. The Rev. Dr. Burns moved as an amendment: "Resolved that we, the ministers and representatives of General Baptist churches, in annual meeting assembles, are anxious to give effect to the resolutions of the association of 1889 and 1890 for promoting the union of Baptist institutions, but we do not consider it either necessary or desirable to dissolve that union of General Baptist churches, which has been attended with so many benefits during the last 121 years, and we are strongly of opinion that a retention of the General Baptist name and a continuance of the annual association would tend, among other good results, to perpetuate those great Gospel truths to which we declare our loyal and unshaken allegiance."

After a lengthy discussion, characterized by great ability, clear-cut convictions, fraternal love and loyalty to the truth, the resolution was passed by 155 to 39. It was said that there were only nine dissentient churches altogether. This was regarded as a most remarkable sitting of the Association, lasting as it did over four hours.

SPECIAL FAVORS TO CATHOLICS.—The Presbytery of Miramichi has been corresponding with the Board of Education of New Brunswick as to special privileges granted Roman Catholics. In reply to the Presbytery, the Superintendent of Education writes that at a meeting of the Board of Education, held on the 18th May, 1891, Bathurst was made an examining station for "teachers of the religious orders;"—that a special examination at the public expense was held at the convent at Bathurst on the 9th June, for the convenience of persons of the Roman Catholic faith, and that an examination of the same kind was held at the same time in the City of St. John for the same purpose, when six candidates, all sisters of charity, were examined, while all other candidates are obliged to attend the regular examination at Fredericton. Referring to this action of the Board, it was unanimously resolved:

1. That the Presbytery regards the action of the Board, in thus specially favoring a particular class and peddling the educational machinery of the country from place to place to accommodate members of any religious or other order as a weak and discreditable proceeding, and especially so when it is done in violation of the non-sectarian spirit of our educational law.

2. That the Presbytery urge upon the government the necessity of a full and impartial examination into this whole matter with a view of bringing to a speedy termination this flagrant injustice. McMASTER UNIVERSITY.—Our brethren at Toronto are providing for the full development of the work of the Arts department. They have recently appointed Rev. G. B. Foster, of Saratoga Springs, New York, to the chair of philosophy. The office of chancellor of the university, which has been vacant since the resignation of Dr. MacVicar, has been offered to Rev. Dr. Thomas, professor in Newton Theological Seminary. His acceptance is not yet received. These appointments are for university service beginning October, 1892. Professor Farmer, who has been two years under Dr. Broadus, for special preparation for the work of his department—New Testament Greek—will enter upon his duties next autumn. We learn that our brethren are hopeful as to the success of their work. The past year's experience in the Arts department has helped to settle the policy in that regard. There is a growing spirit of unity and confidence. We have received a copy of the University Monthly, the first issue of which has just been published. It is in good mechanical form and its contents indicate that we are to have a good literary magazine. A fuller reference to some of the articles may appear hereafter. This issue has an article by Dr.

Rand, and a poem by Miss Blanche Bishop—two of our Maritime Province representatives at Toronto.

PASSING EVENTS.

THE COMMITTEE ON PRIVILEGES AND ELECTIONS appointed by parliament are finding, as it appears, much to engage their attention, and are now "the observed of all observers." While the testimonies of the witnesses examined in the several cases under the consideration of this committee are conflicting and uncertain, and while the press of the two political parties are doing their best—the one to smirch and the other to whitewash the character of the parties on trial—it is quite evident that the present investigation has not been entered upon any too soon. It is to be hoped that our politicians—from the electors to the highest officials—may yet learn that "honesty is the best policy." "Righteousness exalteth a nation."

THE PARTY PRESS is not to be relied upon. We are somewhat uncertain as to the facts of the illness of Mr. Blaine, as we reported last week. The Standard, of Chicago, has this to say of it:

"When a man eminent in public life falls sick it is next to an absolute impossibility to find out from what the papers say how sick he is, till he either dies or gets well. The case is made worse when such a man happens to be talked of as a candidate for the presidency. So it is, in each particular, with Mr. Blaine, just now. As to which of the opposing representations will best bear the interpretation, 'the wish is father to the lie,' who can tell? The hopes of the nation are all on the side of the more favorable result of what seems to have been a very serious break-down as the effect of overwork. Mr. Blaine is now at Bar Harbor, on the coast of Maine."

The Royal Prohibition Commission.

This motion of our Canadian Parliament has much in it to commend itself to honest and well informed people of all classes. The people who have been violently opposed to further legislation of this class than the existing license laws, must see that their ideas are not likely to prevail. Parliament is compelled to consider the evils of the liquor traffic—evils that are obvious to the members of both houses in common with intelligent people generally—nor can parliament longer afford to ignore its responsibilities in the premises. Much has been gained by the presentation of the petitions for prohibition, which have from time to time been sent up to parliament. Prohibition already is in force over a large territory in the Dominion. Even in towns and counties where licenses are granted there are wards and districts where the sale of liquors are forbidden by law. Our parliament has claimed in this way the right to deal with this question of trade in alcoholic beverages, and in this has expressed a sense of its responsibility in the matter. These declarations of our Commons must mean something. Rightly interpreted these decisions of parliament admit the general principle of the right and duty of our government to suppress the liquor traffic. Accepting these past deliverances of our legislators as final, there only remains to be settled the question of ways and means. The impracticability of prohibition is now the one strong fort of the rum power in our land, in which it finds refuge, and which must be grappled with and taken over deliverance from this curia curiosa. Not simply a prohibitory law, but prohibition is the demand of our rum cursed Dominion. Forces not to be despised stand by the traffic. The appetite for liquor is strong in itself, and endorsed by hoary traditions, and the resource of men seeking to gratify this thirst are very great. Then the men who seek to make money out of this appetite and habit of others, wield a money power in favor of the traffic not easily resisted, and far reaching in its influence. Our government is made to feel the importance of this trade by the seven and a half millions of dollars it annually pays into the treasury. It is doubted by many that a law can be framed that in this country will win against these forces. Again the history of prohibitory laws is quoted as not prohibiting; and coupled with this is the oft-repeated fallacy, that "to have a law on the statute books that could not be enforced would be far worse than to have no law at all"—as though it were a fact that truth and righteousness when voiced in the laws of our country lose their power for good, and become harmful when they are resisted by the wicked and lawless. With these combined forces menacing the government in any step it may take towards prohibition, and subject as it is to the cross fire of party politics,—which insures it the adverse criticism of the Opposition to every

measure it may introduce, however wholesome that measure may be—taken together with the love of popularity and power and pelf, for which politicians are usually famous, it must be seen that the temperance people of the Dominion of Canada have scored an advance, as they have secured the appointment of this royal commission which, as the Canadian Voice says, "if projected on the severe lines of economic enquiry may gather a body of facts, political, economic, and otherwise, worth ten times the cost." The Montreal Witness, though strongly opposed, politically, to the present Dominion Government, takes occasion to commend the proposal for a royal commission. It thinks that if Mr. Foster frames the constitution of the commission as wisely as he framed the resolutions, he will deserve the confidence of the temperance people in respect to this matter. "Only responsible respectable men of both opinions should find a place on this commission, and the prohibitionists should push the investigation as widely and deeply as possible." The Boston Congregationalist says:

"It is a pleasure to be able to record the fact that the Canadian parliament has agreed to the appointment of a royal commission, which shall obtain data respecting the liquor traffic and methods of suppression in other countries. Our congress has never reached that point of interest in the national welfare."

Senator Vidal, the prohibition leader in the senate, and president of the Dominion Temperance Alliance, speaking to a resolution of his own, has this to say of this measure:

It is, perhaps, scarcely proper that I should trespass upon the time of the senate with any further remarks at present with reference to this matter, but on account of the action of the other chamber yesterday, I think it is both desirable and excusable that I should at least refer to the action that has been taken, as many hon. gentlemen in this house and many outside are looking to me as a prominent prohibitionist, and I have been besieged with a great many inquiries as to my opinion on the action proposed to be taken. Of course I have no authority to speak for anyone but myself, but personally, I have no hesitation in saying that I think the action taken in the other house has been the greatest step forward that has been taken for the cause of prohibition for many years. My opinion is that the appointment of this royal commission is really an according to some extent to the request of the petitioners for the enactment of a prohibitory law, as far as it can at present be done. It appears to me to be a most desirable, I might say a necessary step, that parliament should be furnished with accurate and reliable information on these matters, in order that it should act intelligently. Then it must be remembered that the framing of an act of this kind—an act making very important changes in the country, affecting many existing interests, and the revenues of provinces and municipalities as well as of the Dominion—should be done with very great care and with an accurate and full knowledge of the results of such legislation where similar enactments have been passed in other countries and places. Therefore, in my judgment the action which has been taken, instead of being looked upon as an attempt to burl the question, should be regarded as a step felt to be necessary and taken honestly in advance, for the promotion of the interests of the country in the direction. Hon. gentlemen should observe two words in the resolution which has been passed for the appointment of the commission, which, in my judgment, would never have been inserted had it not been intended to adopt that means to solve the question. If that had been the intention, why should the minister of finance have put in the words 'without delay'? Does not the fact of his inserting in the beginning of his resolution that without delay the commission should be appointed, and information obtained show that it is not the intention of the government to shelve the question? In my judgment, it is an honest expression of a very reasonable and rational desire to acquire full, authentic and trustworthy information on the matters connected with this kind of legislation, which it is desirable to secure before one could frame a satisfactory prohibitory bill. Had the whole parliament been pledged to prohibition I can scarcely conceive that it would venture to enact a law during the present session to come into immediate or early operation without having obtained first the information which this commission is to be appointed to obtain. Consequently, instead of temperance people feeling aggrieved at the action of the house, in my judgment parliament has gone as far towards granting the request that has been made as it could go under present circumstances. I have gone a little beyond the object I had in view in making the motion I placed on the notice paper, but in my position, standing as I do at the head of the prohibitory alliance, although not authorized to speak for it, I think it is desirable and no more than just that I should express my views with reference to the action which has been taken. J. H. S.

Resolved, never to do anything which, if I should see in another, I should count a just occasion to despise him, or to think any more meanly of him.—Jonathan Edwards.

Thoughts in Brief.

BY PASTOR CLARK, ANTIGONISH.

One may have piety without having pity.
Speak to Christ to-day—we may see Him to-morrow.
It is never a hardship to serve a Saviour that is loved.
More people desire to live a long life than to live a good one.
Peace with God means strife with sin.
Earthly good can never fill a heavenly mind.
Christ's heart reached the cross long before His feet did.
A religion fit to die by, must be fit to live by.
The right word is often spoken in a wrong spirit.
Sow love, reap love.
The more the old nature is crucified, the more is grace magnified.
Self is lost when Christ is found.
Fill up the hours of life's short day
With pure and high endeavor;
Enjoy heaven's bounteous day by day,
And praise the bounteous Giver;
Since all earth's pleasures pass away,
Seek those which last for ever.

Arguing About Holiness.

There is a great deal of arguing about holiness, which is unprofitable and injurious. An unholly man has no more business to defend holiness than those who teach that infant sprinkling makes its subject a Christian have to talk about God's work. Both are alike totally ignorant of spiritual things. Both are blind leaders of the blind, and both shall assuredly fall into the ditch. The Christian must stop their mouths if possible, as counterfeits and shams, to deceive and ruin souls.

The argument we need in favor of holiness is the holy life, produced and sustained by God Himself, not by stretching upward in order to grow, but pushing upward and outward because of the life which exists. The most zealous advocates of holiness which we have in our day, destroy the whole foundation of Christianity by teaching that God loses some of His own, and which nothing can be more untrue or God dishonoring. Once a son, always a son, is the only foundation for a Christian's hope to rest upon. If one of God's children can be lost, all may, as far as we know. But the foundation of God standeth sure. The Lord knoweth them that are His, and neither men nor devils shall pluck them out of His hands. It is the truth that makes the Christian free, not God dishonoring falsehood, which makes God's love to His people as changeable as human love.

W. B. M. U.
(Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.)

Notes of the Women's Meeting at Central Association, Berwick, N. S., June, 1891.

Only one meeting of the Aid Societies could be arranged for this year, and that was held on Friday afternoon, in the Methodist church, kindly placed at our disposal. It was found that it would be impossible to carry out the arranged programme, including business, and at the same time give our returned missionaries all the time they asked for in order to tell of the work in India; so our sisters, many of them, were anxious to listen, the proposed programme was cut down, only half an hour by the watch being given to reports. These were many of them verbal, and showed, as did the societies in the Western Association, an increase in number and in benevolence. We may not find that the amount of money raised this year is very much larger than in preceding years, but it is certainly apparent that our members are working harder, becoming more alive to the great necessities of the work, and also to the responsibilities laid upon those at home with regard to it.

But to the meeting at Berwick. The hour fixed was 2.30, and shortly after that the church was filled. The meeting was presided over by the Provincial Secretary, and opened with singing, "All hail the power of Jesus' name," followed by reading the Scripture by Mrs. Crandall, and prayer by one of our sisters in the Methodist society.

The first report was from the Wolfville Aid Society, and was given by Mrs. J. F. Kempton. We give some of this report here, as it embodied a resolution which it is essential all our sisters should read. The Wolfville society has 72 members. The monthly meetings are of great interest, rendered so largely by the presence of the mothers and sisters of missionaries on the field, and the con-

stant reading of letters. At the meeting held on the day of fasting and prayer, in response to the request of our missionaries, Mrs. Curry spoke with great earnestness about the "appeal," the third call from the missionary field for help. They had several times before suggested that the Wolfville church might support a missionary. The subject was discussed and a resolution passed: "The W. M. A. Society request the church gathered in conference to take into prayerful consideration their duty with regard to raising the salary of one missionary." On this resolution being read to the church, a committee was appointed to canvass every member, and the amount is now on paper. Mrs. Kempton closed by asking if the Aid Societies in each association could not undertake the support of one missionary, of course in addition to what is being done now. If this were done it would give us seven missionary families in addition to those we now have on the field.

Will our Aid Societies think the matter over carefully, and as Mrs. Kempton said, "ask the Lord about it?" Then when we meet in August, it might be with some settled practical plan for working out this new scheme. "The King's business requires haste." He will give wisdom to devise liberal things. Following Mrs. Kempton came the reports, mostly verbal, and all good. Next year we shall hope for two meetings.

An address from Mrs. Bars, who, with her husband expects to sail for India in a few weeks, was next on the programme. We can hardly call the few words our sister spoke an "address," but we know that they went home to all our hearts, and when she sails for her distant home she will leave behind her warm, if new friends, and she will be followed by the earnest prayers of our home workers.

Mrs. Wright then gave an account of her work in India, and urged upon the delegates more earnestness in work. Mrs. Wright was followed by Mrs. Archibald, who gave us one of her earnest heart to heart talks with regard to the work.

A collection, amounting to \$16, was taken, and the meeting closed with prayer by Mrs. Frank Higgins, of Wolfville.

Our meeting opened, as we said, at 2.30; it was nearly 6 o'clock when we closed, and when we add that, soon after tea we started for the missionary meeting at the Association, which began at 7.30 and continued till nearly 11, it will be readily acknowledged that zeal for missions has not lessened among our sisters in the Central Association.

Reformation in Spain.

Concerning the great work now going on quietly in Spain, called the second Reformation, a missionary writes from San Sebastian:

"There is fascination in the very name of Spain. The vivid pictures of Spanish life, enhanced by the surroundings of romance and tradition, while away many an hour of summer resting time. In reading the religious history, also, of the land, one's soul is stirred. The events of the first Reformation and the terrible sequel form an unquiescent chapter. The account of the progress of the second Reformation, after three centuries of Papal rule, is of no less interest, although the inquiry has forever lost its power. In this Reformation American Catholics have had a part. Twenty-five years ago it was a crime to possess a Bible, punishable with imprisonment. Today the Bible is printed in the capital city of Madrid. Those who have not known the history of these years can little realize the progress made. The Church of Rome has lost its controlling power over the nation. Many, it is true, as in France, are drifting into indifference or atheism; but others, really religious by nature, accept the pure gospel of Christ, and there is a growing evangelic zeal which will probably never again be uprooted. It is not possible, by way of contrast, that the first Reformation numbered its converts from among the higher classes of society, the educated of the land. Upon these the inquiry was early placed its hand of torture. The second Reformation has been among the very poor and lowly. To such our Saviour came and entrusted His glorious work. There is every reason to believe that at last this nation is to be uplifted, and its bonds of ignorance and religious superstition broken asunder. The work carried on by some individuals and by various missionary societies has been blessed of God. It shows each year a slow but sure gain. It may be safely stated that wherever the gospel is preached there are souls to listen and to receive it. There are organized Protestant churches in the principal cities of the land. Colporteur work is extensively carried on, and thousands of Bibles and 'portions' are annually sold. The chief interest in all the missions centres in the educational work. Our chief aim is to keep the children from learning the practices of idolatry."

The harder our work, the more we need solit de and prayer, without which work becomes mechanical and insincere.—McLaren.