

# Messenger and Visitor.

35.00 per annum: when paid within thirty days \$3.00.

All communications respecting advertising should be addressed to E. A. Purpus, publisher, 215 N. B. St. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

All other communications and all editorial matters to care of Rev. C. Goodrich, St. John, N. B.

## Messenger and Visitor.

WEDNESDAY, May 4, 1887.

INTERESTED IN US.

We learn from the *Intelligencer* that the *Christian Witness*, of Boston, the organ of the instantaneans and entire sanctification union, is taking a deep interest in the Baptist bodies in the Maritime Provinces. It is especially concerned about the movement among the union of the two denominations, and, most of all, about the "Basis." It assumes to know much in reference to this document about which those who prepared it know nothing. For instance, the *Witness* asserts that it "can be accounted for on no other ground than a deliberate determination to form a 'denomination strong enough to unchurch' preachers and people who profess entire sanctification."

In the first place, the Baptist denomination is strong enough to do this now, if it so desire. In the second, no such thought was expressed during any of the sessions of the joint and sub-committees.

The *Witness* also, with its eyes rendered clear by reason of sanctification, sees a deep laid plan in the decision of the committee not to favor a discussion of the Basis in the denominational papers. The object is to keep the matter in the dark until the annual meeting of the united bodies, and then rush it through. With all the clarified vision of the *Witness*, however, it has failed to recognize the fact that the Basis was submitted to a meeting to which were invited all the ministers and leading members of the two denominations. What a fine way this, with the publication of the Basis, to keep the denominations in the dark!

Again, the *Witness* uses an special provision made in the Basis for disciplining "holiness preachers, and expelling holiness churches from the body." This is a pure matter of imagination on the part of the paper. Nothing of the kind was spoken of, or, we believe, thought of.

Finally, our sanctified brother, the editor of the *Witness*, lashes out in due style. The *Intelligencer* condemns it as follows:—

"He says they (those who favor union) are opposed to 'heart purity,' and are determined to 'legislate' it out of New Brunswick." He likens them to certain 'wild animals,' naturally hostile to each other, who, in times of frost, herd together in peace on a bit of land above the reach of the water, but when, as soon as the freshest sunlight, return to their old habits of ferocity towards each other. He says they are 'like Roman's foxes, they unite not so much to benefit themselves as to carry destruction to others.' Not satisfied with these two representations, he goes farther and likens the parties to the promotion of the proposed union to Herod and Pilate, who 'agreed to lay aside their differences and join together to crucify the Son of God.'

Well, well, it does take holiness to discover sin. Who but an entirely sanctified man would have supposed the external brethren who favor this union were such a bad lot!

Seriously, it is pitiable that any man should make base insinuations of this kind, without one shred of foundation, and cloak them all under the pretence of superior sanctity. The *Christian Witness* desires to make the most gain it can out of this union movement for the trouble some party it represents. Its methods are those of a political party paper rather than those of an honest religious journal. The *Intelligencer* has been very mild and gentle in the past; but these and other like tactics of the *Witness* have stirred it to very plain speech.

### ASSURANCE.

Last week we had something to say on this blessed subject. Some of the reasons were pointed out why Christians should long to have an ever present assurance of salvation. The subject is one of such paramount interest and importance, that it deserves a much fuller treatment.

In the past it was a question which much troubled many of the ablest and best of men, whether it was the privilege of Christians to be sure they were saved. It was thought presumptuous for a sinner to speak with certainty of his eternal prospects. It is a error for rejecting the idea which has been swept away, and it is the general belief that the most humble saint is permitted to say with the great apostle to the Gentiles, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Nay, instead of holding that to encourage the thought of assured safety, is presumptuous; it is believed that the faith that thus implicitly relies on God, honors his promise, and pleases him most.

At the same time there are very many, in the consciousness of whose claim to eternal life there can be little doubt, who live in

harassing doubt a large part of the time. Much of the spiritual energy which might otherwise be spent on thought and labor for the progress of God's work, is absorbed in thought about self, and in battling with doubt and despondency. Why so many live in this lower state, when the higher one of assurance is within their reach, and how many Christians attain to this abiding assurance, are questions of no small moment.

There are some who seek an assurance of faithfulness. These will often be heard to say, "I hope to be saved, if I prove faithful." But this is no ground for abiding assurance, if it be ground for assurance at all. (There is more law than gospel in this, and the man must be very self-righteous, in the bad sense, who will find much ground for comfort rather than condemnation in his own performances. Unless a man can find a ground of assurance which will not be overthrown by admitted unfaithfulness, this blessed state will be the despair of the best Christian hearts, instead of their rest and joy. Are not many robbing themselves of this great blessing, because they expect it by reason of their own doings?

There are others who base their hope of salvation upon a past experience. They say they "hope" they are saved, because at a certain time, they had conviction of sin, followed by a sense of pardon with its consequent peace and joy. Believers should hold in very precious memory the heart experiences of the past. They may serve as aids to arouse gratitude, and to kindle a longing for their renewal, where the soul has not been blessed with them for a season; but they are very unsatisfactory substitutes for a present assurance of salvation. They are often very deceptive. How many there are who can tell the most vivid experience, whose lives do not give evidence of regeneration. If a man may be deceived as to the real nature of an experience, at the time it is had, how much more when it has become a memory more or less dim. Even though it were possible to be sure that a past experience were real, it could not serve the purpose of a present assurance. It could afford very little of its joy and inspiration. The remembrance of a past feat will not satisfy present hunger. No man can settle down to rest upon a past experience without the most fearful risk. Yet, we fear, there are very many who have not had any present assurance of salvation for a long time.

There are others who depend for assurance upon feeling. In revival times, when the emotions are stirred, they have great joy in the thought of pardoned sin, and in hope of eternal blessedness. At other times, however, they are full of doubt and despondency. Those who depend upon an assurance of feeling cannot expect to have any stability of Christian character or hope. Feelings are as variable as the winds. Neither are they reliable. Thousands are deceived by a little temporary excitement. The assurance which they give may be no assurance at all, and it is an ever present assurance the soul longs to have. To be of the highest value, it must be the steady underlying source of feeling, and not merely have its source in feeling. It is not the added interest from an independent capital of love and joy; it is the rich capital from which the blessed interest accrues.

What, then, is the true ground of assurance? How does a sinner get his first assurance of salvation? It is not gained by works, nor by a past experience, nor by a present feeling. The sinner gains this assurance by faith. It is believe and be saved. Our dear Lord has borne our sins in his own body on the tree; he has become sin for us who knew no sin, that we might become the righteousness of God in him. He tells the sinner, trust me, and I will save you. The sinner, conscious of guilt, and realizing his lost condition, does take the Saviour at his word, and trusts him. He is sure he is saved, because he has done what his Lord has said would ensure him salvation, and he feels the Saviour will not fail to keep his covenant. The consciousness that he is trusting Christ, thus makes him know that he is saved. It is this assurance that gives him the joy and peace, and the reverence. So, also, is the assurance to be maintained, just as it has been first gained. In Heb. it is called a "full assurance of faith," not of feeling, not of works, nor of experience. Paul could "know whom he had believed," assurance is based upon the promise of God and his faithfulness to his word. When doubts begin to invade the soul, let the professed Christian not go searching back in memory into past experience, let him not even examine his own frames and feelings; but let him cast his soul trustfully, anew upon God's promise to save the sinner that believes. He will then know that he has the solid rock of God's word beneath his feet, and that he cannot sink, while God has power to keep his promise. When a man keeps all the time in the strong arms of God's covenant, by continuous trust upon the work of Christ for salvation, he will be where the warmth of God's love and the bliss of his joy will flow in large measure into his soul. His abiding assurance will help to keep his feelings and all the high motives to activity, in steady and active exercise, and his whole character and life will have a stability about them, which will add to his conscious and unconscious power. Let us then try to get down upon this true ground of assurance, in order that we may be able to leave our own safety in the hands of our dear Lord, and let him try to keep us while thought and energy into the work of God for others, with all the added power thus given.

### THE WEEK.

There has not been anything of special importance in the British House of Commons. The Coercion Bill is being considered in committee of the whole. The Liberal Unionists, who hold the balance of power, have considered what modifications should be made in special sections of the measure. The policy of the opposition is to delay action by contesting every point.

The trouble between France and Germany over the arrest of Schœnbecker has been arranged. Germany has released him from prison.

It is feared that the reported arrangement of the Afghanistan question between Great Britain and Russia will not amount to much. It is supposed Russian agents are actively engaged in stirring up rebellion against the Amer. Several of them are said to have been captured and executed. Russia is moving forward steadily towards Herat. The latest report is that the Russian and English Afghan boundary commission have disagreed.

The walls of St. Petersburg have again been placarded with Nihilist circulars. The sentence of death is pronounced on the "Ozar."

The papers in the United States do not take kindly to the settlement of the Fisheries question reported to have been suggested by Salisbury—to go back to the Washington Treaty, with the compensation omitted. [Nothing will satisfy them but for Canada to give up all treaty rights.]

The two chief items of importance in the Dominion Parliament is the passage of the anti-Coercion resolutions and the vote on the Queen's County election case. The action of Canada in reference to the Coercion measure before the British Parliament is regarded by the British press, quite generally, as meddling with what is beyond their privilege. In the Queen's County case there was a pretty square party vote whether to declare King elected or refer the matter to the committee on privileges. The latter course was adopted by a majority of 32. It is to be hoped that this committee may see to it that the gentlemen who have received a majority of the votes of the constituency may not be disfranchised of their seat.

In the Nova Scotia House the resolutions declaring that, in view of the result of the late Dominion elections, it is inexpedient to press for separation from the Union, were passed.

Premier Fielding has delivered his budget speech. The estimated revenue is \$678,000, including \$171,000, which, it is expected, will be refunded by the Dominion government on account of pier and breakwaters built by the Province since Confederation. Without this expected increase there will be a deficit of from \$26,000 to \$30,000 if the same services are continued as last year. If this money is received, \$30,000 will be devoted partly to paying off a floating debt of \$20,000, and for the purchase of a farm for a school for agriculture \$6,000 is asked. The expected royalty from mines is \$125,000. There is an increase of \$10,000 in the grant to roads and bridges, making it now \$140,000. There is also \$16,000 for the Victoria General Hospital. The amount to the credit of the Province at Ottawa is \$804,000, plus the \$250,000 on the Baring Bros. deposit forfeited by not carrying out the syndicate proposal in 1881.

There is considerable excitement in St. John over the statement of the accounts of the Maritime Bank. The sum thus summarized:—

The Maritime Bank is not likely to pass over lightly. The creditors who cast their ballots for liquidators at Wednesday's meeting proved claims to the extent of some \$988,000. About creditors would run the total over \$1,000,000. Thursday's *Globe*, on the authority of persons well qualified to judge, puts the bank's available assets at not over \$200,000. Add to this the face value of the stockholders' double liability, \$322,000, and the deficiency is practically half a million dollars. But who imagines that the double liability call will realize any considerable fraction of \$322,000?

There has been the most culpable carelessness in the management. The president, without consulting the directors, has loaned great sums to the Stewarts and to George McLeod. Were it not that all his own property goes with the rest, it would be hard not to believe him liable to the gravest charges. If banks can be run in this way, and everything kept secret until the last moment before collapse, where is there any ground for public confidence?

The hundreds of depositors, especially those who have entrusted almost all their savings to the bank, deserve the sympathy of all.

### Halifax Notes.

The peculiarities of the Nova Scotia climate are never more strikingly displayed than at this season. Settling spring weather is apt to hold back until it is almost summer time, and then our warmest weather comes on so suddenly that little space is left for those rare beauties which are supposed to have such an exhilarating effect upon poets of poetic temperament. With mild winters and cool summers, the difference between our climate and that of the nearer States of the Union is so marked that few can fail to observe it. Last January, while Philadelphia and other localities even farther south endured the burden of deep snows and intense cold, we could boast of bare ground and many spring-like days. But now, while the orchards of Philadelphia are in full bloom, and the air, according to local papers, laden with the rich perfume of wild flowers,

our backward and uncertain spring is presenting an interesting succession of cold rains, mingled with snow; rheumatism developing north winds, that blow straight from the gulf ice, and occasional days almost warm enough for midsummer.

Our legislature is now approaching the close of a generally unprofitable session. The principle of repeal has been re-affirmed by a large majority. But the vote of February 22nd is taken as an indication that the electors of this province do not want repeal at present. Consequently, the subject is thrust into the background, at least for this year. There is some desire to secure the abolition of the Legislative Council. A great many of our citizens believe this body is of no practical use, and that the money spent in maintaining it is simply thrown away. But this asylum for political veterans has proved such a comfortable residence to many an ancient party servant, that its existence will not be ended without a severe struggle. Some of our statesmen believe that the Legislative Council still has a useful mission in acting as a check upon the House of Assembly. The Sunday bill, after being amended until it became a purely nominal measure, was given the three months' notice, leaving the actual law on the subject the same as before. This result of the struggle is very pleasant to all who believe in using the Lord's day as a day of recreation and earnest enjoyment. The law as it now stands is but partially enforced, and the coming summer will witness a vast Sunday business by the horse railroad, excursion steamers and lively stables. But so one need suppose that the matter is finally settled. Next winter another effort will be made to pass an enactment which will secure a better observance of the day, and many think that the intervening experience will be of a nature to ensure its success.

Among the religious denominations of Halifax a prominent position is held by the adherents of the Presbyterian creed. In numbers they stand third, the Roman Catholics being first and the Episcopalians second. The former claim a population of 15,000, and the number of those who pass for Episcopalians is probably about 9,000. There are nearly 6,000 Presbyterians, a large proportion of whom are regular church members, actively engaged in the enterprises of their denomination. While the supporters of this faith are less numerous than those who stand by the Roman and English churches, so denominational can exceed them in vigor, earnestness and well organized push. In this city they have seven flourishing churches and three vigorous missions, which, in a few years may themselves become churches and help to plant the Presbyterian missions of the future. It is now reported that the Presbyterians are about to establish another station in the western part of Halifax. The Theological Seminary of this body, which is located at Pine Hill, near the North West Arm, is a splendid institution, and its teachings are of the highest service to young men preparing for the ministry. The Presbyterian connection with Dalhousie College is generally understood, and, taken altogether, this denomination may be described as strong, progressive and aggressive. Their systematic way of doing things and careful attention to every detail, which is observable in all their work, furnishes a sterling example which Christians of other creeds may well follow.

### Notes and Reflections.

My rest at Annapolis on Saturday night was disturbed by the cry of fire! A building was nearly consumed before the alarm was given. This swelled the number of fires to about a dozen within the last three years. It seems remarkable that this old town should suffer so frequently from casualties of this kind; it is also strange that the congregations should take place at high water and when there is no wind. I will not say that they were set, and that the guilty parties seized a favorable opportunity so as not to destroy too much of the town at one time. Perhaps they were all accidental and arose from spontaneous combustion. A few years since, we had a good many mysterious fires in Yarmouth. A detective was brought down from Boston, who ingratiated himself into the favor of some suspicious characters. The detective soon received his stipulated reward; the suspected persons went to Dorchester, and have been quite infrequent in Yarmouth since. Annapolis had better take the hint.

Sabbath morning, in company with Rev. F.O. Weeks, I went to Granville Ferry, and addressed the people on faith and the Convention scheme. These go well together. Genuine faith produces good works, and good works are needed to carry our denominational enterprises to a successful issue. In the afternoon we drove down to Round Hill and attended the funeral of Mrs. Bancroft, a noble Christian woman, the mother of Rev. J. W. Bancroft, of North Sydney. When I think of the tenderness, the purity, the strength and the unchangeableness of a mother's love—the noblest of human loves—I feel like sympathizing with any one whose mother has been taken away, however aged she may have been. After the burial, it was my privilege to speak to a large audience about "Jesus and the resurrection." We then found it necessary to return to Annapolis, to be in time for evening service. Here I addressed a good congregation on "The better land."

The Master's service at the Ferry and at Round Hill, seems to be prosperous. At Annapolis there are several churches in the way of the church's progress. The pastor has too large a field, and the meeting-house is a mile away from the congregation. A field-pastor and Round Hill should form one field. Granville Ferry and Wadsworth, another, and the meeting-house should be brought into the town. With these changes our

people of Windsor will swell the \$1400 already subscribed to at least \$1600. The committee, and indeed the whole Convention, will be prepared to shape the constitution to their own liking. With these pledges and this constitution, the committee, we trust, will be able to go before the Convention prepared to offer and recommend terms of union with the New Brunswick funds. If these funds can be united, the way seems clear for the ministers to begin to pay their small rates, and thus have a guarantee of an income in days dark for themselves and their households.

You may be assured that the Board will do nothing to complicate or compromise Convention matters. You will see in the light of these statements that we are in full harmony with the committee, and will be able to furnish them with material to carry their work to a successful issue.

The righteous claims of the ministers are admitted by all. The fact that brethren in two Provinces have been moved to give large sums is proof that God is working in the hearts of the churches. The self-sacrificing labors of the Baptist ministers of these Provinces is without a parallel. Under their leadership, and largely by their devoted labors, the denomination has increased in wealth, intelligence and numbers, till it has become a power in the land. They have not been second to any class in establishing our institutions of learning, with \$200,000 as a foundation. What have they done in the matter of missions abroad and missions at home? To all this work they have cheerfully given their money, their time, their strength and their lives.

In doing work of this kind, what have Presbyterian and Methodist ministers done for themselves? They have justly claimed their rights; and the product of about one hundred thousand dollars is now the result of the labors of each of these bodies in the days of need. This is praiseworthy.

What have Baptist ministers done for themselves? or what has been done for them? A small beneficiary sum of five or six hundred dollars a year is all! The conditions, too, of the appropriations from it are offensive to the sense of manliness and right instinctive in the hearts of true men. This should end as soon as possible. A better state of things is proposed.

The hearts of the members of the Board in Halifax have therefore been gained in their efforts to relieve the wants of twenty or more families with only five or six hundred dollars a year to do it with. Especially is this so as it is looked upon as a charity, and not as a right as it ought to be.

Let us, then, have pledges in this Province and Prince Edward Island, so as to make one fund at the next Convention; and then, as Dr. Bill says, raise it to \$100,000. This will be a virtual foreclose of salaries for the ministers. A heavy burden will be lifted from many a heart. God will be pleased, and abundant blessings will come upon us.

In the light of these simple explanations I trust you will be able to give the Board and the committee the fervent sympathy and support of the MESSENGER AND VISITOR.

E. M. SAUNDERS.

congregations would be, undoubtedly, the largest in the place.

On Monday I called on several friends in Granville, who promised to contribute liberally to the Convention Fund, when the church's collection is taken. In this locality I met a lady who decided, at the death of her husband, six years ago, to manage her large farm herself. Several men in the neighborhood prophesied failure; but they were mistaken. She and her only daughter have conducted the farming operations on a large scale, and successfully. Last year their receipts for apples alone, amounted to \$1200. Who can doubt, after this, the statement of Dr. Adam Clark, that "One woman is as good as seven men?"

From Annapolis I proceeded to St. John, where I found great excitement in regard to the Marine Bank affair, a meeting of whose stockholders and creditors took place on Wednesday. It seems quite in order for people to say that ministers know nothing about business. I have but to remark that, if the most inexperienced ministers in these lower provinces could not manage financial matters better than the affairs of the Maritime Bank were managed, they should be sent either to Carleton or to Dorchester. The fact is, a most reliable and competent bank inspector should be appointed to investigate the affairs of all the banks in the Dominion. It is reported that bank officials will sometimes borrow specie until they make their sworn statement for the government and then return the money. Such conduct deceives the people and leads them on to ruin.

Business in the city seems rather dull; the spring trade has not fairly commenced. There is a good deal of shipping in the harbor, and probably business will soon improve. Hay is becoming scarce and dear. If the freights should be high and tedious, as they now promise to be, there will be great scarcity of food for cattle.

The churches in this place, Portland, Carleton and Fairville, are well equipped for work, except Brunel Street church, which is yet pastorless. Dr. Hopper, the late pastor, has greatly improved since he went to the Southern states. He will return soon and remain the summer at least.

As we have reached the close of the third quarter of the Convention year, it is greatly to be hoped that all our churches, and many individually, will send me large contributions as soon as possible. The Foreign Mission Board needs \$3,000 at once. All the other boards require funds to meet their engagements. Let them be sent without delay. Some persons who intend to give a portion of their property to the cause of God, wait too long. The means they purposed to devote to this object may be improperly invested and, therefore, never reach their destination. Others, in old age and in the midst of infirmities that sickness brings, may change their wills, which were made years ago, and the settled purpose of a lifetime may be broken off by whim, caprice, or otherwise, at the last moment. The better plan, because the most scriptural plan, is to lay aside a portion of one's income for the cause of God, and give it as occasion requires. It is thus deposited in a bank which cannot enter and which can never fail. It becomes a part of the heavenly inheritance which our last will and testament will never change.

April 30. G. E. DAY.

### Home Missions.

THE DEBT

has been lessened by the following contributions since last report:

### SECOND TRI-CENT.

Mrs. G. K. Treffy, Yarmouth, \$1; Rev. A. H. Hayward and wife, Rockland, Carleton county, \$3; Wm. A. Hayward, Rockland, Car. co., \$2; Anthony Noble, 1st Springfield church, N. B., \$1; Sam. West, Moncton, \$1; Mr. Josiah Bittle, Pausatong, N. B., \$1; John Cook, Melbourne, Yar. county, 25c; Geo. E. Crosby and Mrs. Thomas Tedford, Ohio, \$1 each; R. N. Crosby, Deerfield, \$1; "A Friend to the cause," Weymouth, \$5; F. Webster, Sackville, N. B., \$5; Geo. Sanderson, Yarmouth, \$1; col. at Springfield, N. S., \$6; J. G. Nowlan, New Tuxet, \$1; M. C. Beale, Lawrenceville, \$1; members of W. M. A. Society, Lawrenceville, \$10; per Mrs. G. M. Peck, Hopedale, Capt. J. B. Tingley, Mrs. J. B. Tingley and Jan. Smith, \$1 each. Before, \$1703 90. Total to date, \$1748 15.

### THIRD TRI-CENT FROM SUNDAY SCHOOL.

Central Onslow, \$11; Milton, Queen's Co., \$7 40; Mill Cove, C. S. N. B., \$7 04; Macdonald's Corner, do., \$7 12; 2nd Cambridge, do., \$7 47; Mill Brook (2nd Cambridge Church), \$3 37; Belmont (Onslow Church), \$17; New Tuxet, \$14; Antigonish, \$24 88; and Canso, \$20 12. Before reported, \$423 56. Total to date, \$532 96.

### REMARKS.

From the above it will be seen that we only need \$252 more to make up the Second tri-cent. Will not all who read this, who have not already contributed, send along the extra dollar at once, and the thing will be done.

### FIFTY.

Schools have contributed the \$532 96. Where are the remaining 270 schools reported in the Year Book? Perhaps some of them have not received copies of Concert Exercise. If so, please let us know, and we will do our best. Some schools have been in winter quarters. A good way to start up a good interest at once is to have a concert. Hebron, May 2nd. A. C. MOOR.

Our beloved E. F. Fosbury, one who has kn... suffering can do that he has had note from Bro. few particulars of funeral takes place... HOPKINS, N. B. rest this evening... evening service, suffering. It was away on the Lo... was granted. Ho... by the divine hours.

Your account of the chapel of the Halifax... now grappling church in the problem which... an audience... strength and... ary." To G... thankful to G... His glory. An... elegant homes... not see any dis... at home.

But our... in the spirit... stones." At t... room was com... present were... congregations... labored with... struggling bas... hearted. Bro... with our going... he had joined... could say, "T... eaten me up." Nutting, "Bel... whom is no... would invite... would "fight... tell how for... written editor... per without... too, was Des... eloquent." I... has made a m... nature contem... College, or h... government, eliciting the... nate by his... tact. In the... the conference... feet of the... youthful pas... and not to f... were "giants... their crowing... These men l... were among... national an... places for nec... Demons which... open for need... who maintain... and the con... think of G... though not... loved to hel... gone home, Tupper and... never absent... ent of the S... too, is of pr...

Other br... with up, who... past and the... many years... our old lea... in sacred m... felt—Brothe... memories to... and his choi... everlasting... Pastor Cl... his success... a wise leade... workers. M... prospered h... house. An... present ran... will call m... the Canning.

Modesty... has led me... kind a som... expression... thinkers?" an... an argumen... thought. B... then be mi... ment used... I had ne... very wher... intend don... to be en... opinions on... on't... no reason... each other... should be... do not int... suspect I... This I can... few more... of his rem... exegesis. His first... in its way... premises... as follows...