

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, FEB. 10, 1893.

SOCIETIES, UNIONS AND CONVENTIONS.

We do not clearly see why our esteemed brother, Rev. C. W. Williams, an article from whose pen appears in another column, should feel it necessary to draw the inference which he does from a sentence quoted from an editorial in our issue of January 20. There can be no question, we think, that the Chicago convention represented an attempt to organize Baptist young people along strictly denominational lines, and indicated an apprehension of danger to Baptists in the Christian Endeavor connection, as well as an opinion that the interests of Baptist churches could best be promoted by a denominational union. This opinion, apprehension and the consequent action constitute what we regard as a mistake.

As to one being "entirely exclusive of the other," we understood, of course, as the circular appended to the article referred to explained, that Baptist Young People's Societies, having connection with a Baptist Union, are not on that account debarred from the privileges of fellowship with Christian Endeavor Societies, provided they retain the Christian Endeavor name, and, in a general way, the Christian Endeavor principle. The question which we were considering was not whether a Baptist Young People's Society connected with a B. Y. P. U. could not at the same time have fellowship with a Christian Endeavor Union, but whether anything was to be gained for Baptist interests by the formation of a distinctively Baptist Union, or anything gained for the local societies by connection with such a Baptist Union. We do not know, however, that there is really much difference between the position which Mr. Williams takes and our own. A mistake of the Chicago movement was a mistake because it contemplated was not, in our humble opinion, the best thing possible, and because it introduced undesirable complications into the young people's problem. Bro. Williams holds, if we understand him correctly, that the Chicago movement was a good thing, because the best practicable, under the circumstances, though, if the wiser opinions represented in the convention could have prevailed, something better would have resulted.

So far as we are able to see into the matter, no denominational interest and no interest of the individual church is jeopardized by such connection as the Christian Endeavor plan proposes between the societies of young people in Baptist churches and the Christian Endeavor Union. As to conventions, we should be much more inclined to apprehend danger from a convention made up wholly of Baptist young people who might, in this capacity, come to regard it as their privilege to take a hand in the discussion and direction of denominational enterprises, than from a convention where Baptist young people were meeting in purely religious fellowship with young Christians of other denominations.

It is said that an important reason for the existence of B. Y. P. U. Unions lies in the opportunity thus afforded for uniform systematic Bible study and instruction in Baptist doctrine. Granted that the end sought is highly important, we question whether it would not generally be quite as well attained by a plan arranged by each society in connection with the pastor. Such an arrangement would have a tendency to draw the young people and their pastor into sympathetic relations, a thing always to be regarded as of great importance. But if a uniform series of studies was felt to be a real need, the demand could and would have found its supply without the organization of a distinctively Baptist Union. That union has, however, found place, and we have no desire, certainly, to hinder it in its work. The paper which it issues and whatever help it affords in the way of uniform studies, etc., for Baptist young people are available to our young people.

The question which we would have carefully considered is this: Is it best, all things considered, that the Baptist young people of these Maritime Provinces should form a union and meet in

convention by themselves; or would not all real advantages be secured—and perhaps in somewhat larger measure—by meeting in a Christian Endeavor convention with young Christians of other communions, while at the same time, by so doing, embarrassment—possibly serious—contingent upon the organization of a Baptist young people's convention, would be avoided?

We wish to add here that, having permitted in our columns a very free and general expression of opinion in reference to the subject, we believe that it may now, in the interest of our readers and all concerned, be committed to the judgment of those who have to deal with it practically. In justice to other subjects and other correspondents, we think that the discussion of the young people's movement should be permitted to rest for a season.

THE vote on the Scott Act in the County of St. John takes place on Tuesday. We go to press too early to learn the result of the vote. We hope, however, to hear that the temperance sentiment of the County is triumphant. What has been done in Fairville and other places shows that the law, if backed by an active and vigorous public sentiment, is capable of becoming a strong force for the suppression of the rum traffic and the education of temperance sentiment.

Just as we go to press, a despatch reaches us bringing the sad intelligence that Mr. Selden, of Halifax, died on Monday of pneumonia, after a week's illness. The announcement will be received with regret and sorrow by the many friends of Mr. Selden to whom he was known personally or through his connection with the *Christian Messenger*, of which he was editor for so many years. A more extended notice of Mr. Selden's life and his service to the denomination must be left to a subsequent issue. We tender our sympathies to the bereaved friends.

THE death is announced of Principal Huston, of the Woodstock Baptist College. The *Canadian Baptist* says of him editorially:

"Among the Christian brethren and workers whom it has been our privilege to know somewhat intimately, we have never met, we think, a truer, more conscientious, more unselfish, or more lovable spirit. He was not one who wore his heart upon his sleeve, but embodied, as nothing else can embody, by unswerving loyalty to Him who is the truth. His religion, that is his devotion to the service of Christ, was not only a part, but a controlling and all-pervading part of his life."

THE *Baptist* also speaks in the highest terms of Mr. Huston's work as a teacher, his deep interest in the students, and his earnest endeavor to beget and cultivate in them the highest ideals of life and character. His taking away is felt to be a heavy loss.

The Royal Commission.

I read the remarks of Rev. E. J. Grant, in your issue of the 20th inst., with some interest, and am compelled to differ with him as to the outcome of the royal commission, because: 1st. The appointment of the commission was forced upon the government by the people's representatives, as they feared the result of a vote on Mr. Jamieson's resolution; hence it was done through the constitutional forces provided by responsible government, which demands that "the government shall be conducted in accordance with the well understood wishes of the people as expressed through their representatives." The act was a government one, and as such the Governor-General referred to it in his speech in closing parliament.

2nd. The commission having been so appointed and paid by the government, out of the people's money, renders it a government act throughout, and it will therefore be responsible for and bound to act upon its deliverances or appeal to the country upon that issue. Should they take the latter course, the question will at once take its place as the central plank in the platform of an existing party, just as any other public question seeking legislation. Once there the people will very soon settle the matter, and either that or a prohibition law put upon the statutes of the country is sure to be the outcome of the appointment of this same commission. The question is now a political one in Canada at least, and consigned to the government for treatment. And if every member of it were brewers or liquor dealers, they must obey the voice of the people as expressed by parliament, or resign. On these very same lines the Scott Act was obtained some fifteen years ago, and the people now demand another step in advance. This both parliament and the government know right well, and will be slow to make enemies of the best portion of the people by dodging this matter any longer.

3rd. If the commission shall be composed of men of honesty and ability, the report must be a ringing one in favor of the measure, and the government will either act upon it or refer the matter to

the people taking ground against it; if the latter their doom will be sealed at the very first election—of that there can be but little doubt.

4th. We must bear in mind that the liquor business is but a small factor in the political forces of this country, compared with other nations. The capital employed in the business is small, and its political influence, consequently, is small. I presume that this statement will be objected to by some. It is, nevertheless, true. Only about one-sixth of the revenue is derived from the trade in Canada, while nearly one-third is so derived in the States. We consume in pure alcohol about 0.70 gallons per capita; the United States 1.84, and the United Kingdom 2.23. Of liquor of all sorts, but chiefly of beer, we consume but 4.61 gallons per capita, the U. S. 15.74, Great Britain 34.17, France 27.98, Germany 24.40. It is the alcohol the drinker is after; take that out and no man will drink the residue. It is the alcohol which gives the business its power in politics, and we drink less than three qts. per capita—less than one-third of other countries; therefore, its political power is correspondingly smaller, and is a mere strippling in the presence of those giants, and must soon bite the dust, in presence of the forces now arrayed against it.

The question of revenue is easily settled. "Give me a sober people," said Mr. Gladstone, "and I will find the revenue." Maine pays but three cents per capita on liquors consumed in the state for all purposes, while the nation pays \$1.63; yet Maine pays as much revenue per head as the rest of the nation, because she spends the fifteen to twenty millions she saves on liquor in articles of usefulness and comfort, much of which pays duties to the government, so that the revenue paying power of Maine is improved under prohibition; so it will be in Canada after a few years of enforced law.

I have but little fear of the outcome of the commission, if it is appointed and composed of the right men. The government have undertaken to deal with the question, and they will trifle with it at their peril, and they know it. Our excellent form of government puts the cabinet in a tight place on such subjects, so that no matter what the views or personal interests of its members may be, they must bow to the wishes of the people expressed through constitutional channels, or resign; and the people have thus expressed themselves.

W. H. ROGERS.

Amherst, N. S., Jan. 30.

B. Y. P. U.

I am sure that very many must appreciate the helpful and inspiring words with reference to our young people's work, found in the MESSENGER AND VISITOR from time to time. There is, however, an expression in the editorial, in the issue of Jan. 20th, that I fear may cause some misunderstanding. As to the "relative merits of Y. P. S. C. E. and B. Y. P. U.," the editor says, "Our own preference is for the Christian Endeavor plan. We regard the particular movement represented by the Chicago convention as a mistake."

The inference is that the movements are antagonistic, or, at least, that the one is entirely exclusive of the other. But the question a Baptist local Christian Endeavor Society has to ask itself is not whether it will have fellowship with the United Society of Christian Endeavor or with the B. Y. P. U., but whether it will enjoy the fellowship of the U. S. C. E. and that of B. Y. P. U. The B. Y. P. U. asks no C. E. Society to surrender either its specific organization or its name. It simply asks every Baptist Endeavor Society, all other Baptist young people's societies, and all Baptist young people in churches having no young people's organization, to associate for the purpose of uniform, systematic Bible study and instruction in Baptist doctrine. It does not antagonize Y. P. S. C. E. It merely supplements it.

The idea of a Baptist Young People's Union may have originated with those who were not enthusiastic about the C. E. movement. But whatever may have characterized the first stages of the movement, the outcome is a union, so inclusive and elastic, that many enthusiastic advocates of the Endeavor plan believe in it.

If anyone ask why our leaders, when assembled at Chicago, did not simply endorse the C. E. plan, and make provision in that plan for the above-mentioned instruction, the answer is, "Simply because there was not sufficient unanimity to insure the bringing together in this way of the great mass of our Baptist young people." There was not sufficient unanimity among Baptists to justify the organization of a union demanding affiliation with the Christian Endeavor movement. The next best course was to organize a union, permitting it and making provision for it.

I believe in the B. Y. P. U., and I believe that, in ten years, there will be, in the territory most influenced by it, more Christian Endeavor Societies than (under existing circumstances) there would have been, had the union not been organized.

Baptist esprit de corps is good, and is inconsistent with the "peculiar and

beautiful spiritual fellowship" which has been so marked in connection with the Endeavor movement. Baptist Young People's conventions are good. They will doubtless be so arranged as not to interfere with the Christian Endeavor conventions.

Of the two local constitutions, I myself prefer that of the Endeavor Society, and, as I wrote in the *Young People's Union*, "I have a Christian Endeavor Society in my church and hope to have as long as I am a pastor." Personally, I should have been pleased had it been practicable for the Chicago convention to simply endorse the C. E. movement. Yet I do not regard the Chicago action as a "mistake," but rather as a very good and sensible thing under the circumstances. The same circumstances which made it the best practicable thing at Chicago prevail also in these provinces. Hence the Moncton resolution.

C. W. WILLIAMS.

Interdenominational Amity vs. Christian Fidelity.

The Baptist excuse for being, is, that in their important Bible truths they are their chief representatives; that a pure Christianity is dependent on their faithful adherence to truth; that they have been God's protest in all Christian ages against the "mystery of iniquity," which, in the apostolic age, was already working. That mystery of the ages still works, and is a power in the world, in the propagation of error. When our Pedobaptist friends left the Roman fold, they brought out with them some of her most pernicious errors, and are now united with their late mother in their propagation. What more potent agency in corrupting the church than the admission of the unregenerate world into the body by infant baptism? Nor was it strange that, with this unholy combination, the mother of harlots should, by a meaningless substitute, not only misapply the holy rite, but destroy the ordinance itself. We have, therefore, in our sister denominations, an aggregate of unbaptized Christians in fellowship with their unregenerate associates in the church; these latter, although truly of the world, bear the same badge of discipleship, and though these baby-made Christians may repudiate their motherhood, and wear the ear-marks of another paternity, yet they are truly of the church, and entitled to share in its government. The aforesaid unbaptized Christians surround us in every community. They are in most respects God-fearing, Christian-living people, with whom we can hold loving Christian fellowship; but consciously, or unconsciously, they continue in their disobedience to Christ's command to be baptized, and are therefore not members of Christ's visible church, having never submitted to the God-given initial seal. They simply belong to the great body of unbaptized Christians. These are some of the facts that excuse the existence of Baptist churches, and are presumed to be important enough to be always kept in the foreground. To maintain their God-given mission

BAPTIST CHURCHES MUST BE WATCHFUL. Christian charity, one of the noblest virtues, has, in mistaken application, been made to uphold interdenominational eating and drinking, and as a consequence these "amities" many of our English Baptist churches have all but entirely dropped their peculiarities, and are now arranging to drop into the Congregational fold. The same influences are at work nearer home.

THE Y. M. C. A.

is a grand institution and doing a grand work, however, which ought properly to be done by the church, but is, unconsciously perhaps, yet truly cultivating a disregard for more than one leading Bible truth, and with them it is now and ever has been a serious breach of Christian courtesy, to even hint at Bible baptism, or of faith as its prerequisite. "Christian fidelity" must hide its head in the presence of "interdenominational amity." The history of our Y. M. C. A. affords more than one instance where young Baptist lads, converted in the meetings of the Y. M. C. A., are so surrounded with anti-Baptist influences, and become so enamoured with the principles of Christian charity in their association with other Christian lads, as to fail to recognise the necessity of taking up crosses not required in the Christian lives of their companions; the bearing of which, in their case, would, they are led to conclude, only separate them from the fellowship of their fellows. So they quietly ignore the church of their fathers, and live on in a disobedience which does not appear to hurt the Christian character or influence of their associates, and if in some future exigency it becomes desirable to become a member of the church they quietly slip in by the back door, and if they maintain an otherwise consistent walk they will not be the less respected because they followed the things that make for peace. The latest raid on Baptist principles is in

THE Y. P. S. C. E.

"Interdenominational amity" is a leading feature. Presbyterians, Baptists, Congregationalists, and others, the youth of the churches, intermingle in the closest fellowship. Individual societies are, of course, connected with individual churches, and church officials are supposed to have a sort of oversight. But the constitution is one. One interdenominational committee arranges the leading programmes. Youthful enthusiasm and sympathies run in the same interdenominational channels. Fraternal visitations, town conventions, county gatherings, provincial and general conventions, in any of which it would be a crime to speak of some of Christ's commands—all tend to lead the young Baptist to belittle our distinctive principles, and ere long they are lost to the denomination. "Christian fidelity" is under the heel of "interdenominational amity." I am not prepared to say to what extent this has already prevailed; I speak of manifest tendencies. I am glad that Baptists are taking the alarm and that our young people are being gathered into

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THE YOUNG PEOPLE'S BAPTIST UNIONS.

There may be different views as to what extent the demands of our young people should be met, but under wise management the Baptist Young People's Unions bid fair to be a valuable aid in church work. The opinions of valued brethren, who fear separate interests in the church, and who can find no Scripture warrant for such organizations, are entitled to consideration, and should lead to the exercise of greater care; but do not the same objections apply to Sabbath-school work? taking, as it does, the place of parental instruction, and yet the Sabbath-school has been wonderfully owned of God as a right arm in church organization. It does not appear that any principle of God's Word is being violated by either instrumentality.

The Y. F. S. C. E. are good in their place, and are doubtless a vast benefit in Pedobaptist circles, but they should have no place in Baptist churches. Even our Methodist friends saw danger to their church in interdenominational amities indulged in through this instrumentality, and though having little, if any, theological principle at stake, they promptly instituted the Epworth League to meet the danger, and they were wise.

"Interdenominational amity" is a good thing, but let it be indulged in by those of age and fixed principles, and then it will be lovely to all, and "Christian fidelity" will not suffer.

Good Words from a Methodist.

Please allow a Methodist, who has taken your paper for several years past—in remitting his subscription—to congratulate you on the bright, strong, useful and entertaining paper which comes from under your hand. It gives me great pleasure to assure you that we (I speak for my family) have learned to prize these weekly calls very highly. In the person of the "Visitor," who has always been becomingly attired, we have now an outward adorning which is the acme of good taste and elegance; and in the "Messenger," we have good proof of the "scribe who hath been made a disciple to the kingdom of heaven," who "is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old." It is true that now and then we find a few lines in the message, at which we shake our heads a little dubiously; but perhaps the claim that there are degrees of inspiration may be safely allowed, and we remember that even Paul gave advice on one point, under conditions which seemed to leave us free to form our own conclusions, after further examination, as to the authority under which he spoke; and so, if we dispute a little, over some particular in the message our visitor brings us, we do it good-naturedly; we tell him he has done his duty; and we charge him to call again next week without fail.

Personally, I wish to express my sense of the profit I derive from reading your paper. I have a strong conviction that the adherents of the different religious bodies would do well to read, habitually, each other's denominational papers, even if the expense which this supply should incur should cut off a few books from the yearly increase to our libraries; and it seems to me this is especially desirable in the ministers of these bodies. We believe that the hatefulness of bigotry is being more and more seen, as by the love of God, and through the Holy Spirit, the Lord's people are being "changed from glory into glory." But do we not need, as denominations of Christians, a good deal more of that breadth of interest and sympathy, which familiarity with the actual facts and conditions of our mutual methods, tolls, failures and successes in the different parts of our work imparts? And it is just here that the benefit appears, of a close observance, by our people and ministers of each other's religious periodicals. I am frank to say that I am not a whit the less of a Methodist for having read your journal for some years past, but I am a good deal more a Baptist from this cause. It is a sad fact to contemplate that there is so much room for us all to extend our conquests for Christ; but it is a glorious thing to set up our banners in His name. Every real lover of Jesus and of the world He suffered to redeem, will rejoice at the splendid triumphs of the great Baptist

brigade in this battle. "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as He hath promised you." We have met again on the field. I give you my heartfelt cheer as we move forward to our respective points of battle. We cannot tell—any of us—just where or when we shall have the victory; only this we know: the battle is not ours, but the Lord's, and "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Victory is sure! And then—

At the name of Jesus bowing,
Falling prostrate at His feet;
King of Kings in heaven we'll crown Him,
When our conquest is complete.

J. S. COFFIN.

Windsor, N. S., Jan. 22.

The Tobacco Question.

I am sorry your editorial scissors are and were so sharp last autumn (Aug.). You intimated you had received a "strong letter from Anti-Tobacco," and gave but a small outline of it. Now I think, Mr. Editor, in view of the complaints of all denominations about this very evil, Baptists should not wait until all other bodies of Christians take the initiative. I saw in a recent number of the *Presbyterian Witness*, a complaint of a "Ruling Elder" on this same subject.

The Methodist body is working along this very line, and the young men are going to ruin by it, as I believe it is a strong incentive to strong drink. Then the complaint of Bro. Cohoon about our depleted treasury—why, Mr. Editor, I venture to say, let the Baptist denomination divert the money spent in tobacco for one year, and as the immortal Gladstone says about strong drink, "Give me a sober people and I will find a revenue." Let our brethren abstain from tobacco and you may surely rely on a full treasury of all our mission boards. Why, just fancy, 10 per cent. of our membership spending \$8 to \$12 per year in that article, the use of which renders them unfit company for any society. Even our churches are polluted with the disgusting odor of the weed.

ANTI-TOBACCO.

No DOUBT some of your readers will be interested to know how the Day of Prayer for Colleges was observed at Rochester. Thursday, Jan. 25, was the day set aside for that purpose by American colleges. At our seminary the following programme was carried out: 9.15 a. m.—Meeting of faculty and students in seminary chapel. 10.15 a. m.—We joined our friends at the university, in their chapel, where we listened to an able and instructive discourse delivered by Dr. Millard of the First Presbyterian church of this city. 3 p. m.—Public prayer meeting in the seminary chapel. All these meetings were well attended.

Acadia was not forgotten during this blessed season of communion with God. Shortly after the noon hour the Acadia representatives, eight in number, met in one of the rooms to pray that the Holy Spirit would be abundantly poured out upon the faculty and students of our beloved Alma Mater, and that many, now out of Christ, may be brought into the kingdom. Let us not confine our prayers for this purpose to one day in the year, but rather let us remember them daily at the throne of grace.

Brethren, do not forget us when you approach the mercy seat.

ELBERT E. GATES.

Rochester Theological Seminary.

OUR RETURNED MISSIONARIES, Mr. and Mrs. I. C. Archibald, will spend the next few weeks in New Brunswick—visiting the churches of Queens County, as outlined in a recent issue of the MESSENGER AND VISITOR, and those of Kings Co. as follows: Collina Corner, Wednesday, Feb. 17th, 7 p. m. First Springfield, Thursday, 18th, 7 p. m. Second Springfield, Friday, 19th, 7 p. m. Kars, Sunday, 21st, 11 a. m., 7 p. m.

The other places in Kings County, mentioned in the MESSENGER AND VISITOR of Jan. 20, will have to be omitted by the missionaries at present.

W. J. STEWART.

St. Martins Notes.

The day of prayer for colleges was appropriately observed at the Seminary. Dr. Hopper, Dr. McLeod, Dr. DeBlois, and St. Martins pastor took part in the services. The feeling was good. We trust that, in all our educational institutions, the remaining months of the year may witness many indications of spiritual power.

The Scott Act is engaging everyone's attention just now. A most interesting seizure of liquor has just taken place. The best people of the community have banded themselves together in the determination that no one shall longer defile the law. There is also incessant work among the electors, in the hope of thus polling a heavy vote on the ninth of February. The Scott Act must be sustained in this country. We can never attain success in fighting the liquor traffic by allowing a license law to take the place of a law embodying the principle of prohibition. But to win means hard work. Dr. McLeod addressed a meeting on the evening of January 27. It was a most telling effort.

A Christian Endeavor social, Friday evening, January 22, was a decided success, and reflected great credit upon the responsible committee.

C. W. W.

New Baptist Church.

In compliance with the wish of a number of brethren at Tidnish a council, consisting of delegates from various churches, as given by a vote at Tidnish on Monday, was held to advise the brethren in relation to the formation of a new Baptist church at that locality. Under the blessing of the labors of Bro. Marple, who greatly prospered in the negotiations in this region, Bro. W. H. Warren, Dea. Hiram R. J. W. Sangster, M. D., and Read, Rev. Isa. Wallace and Howard, with a number of others, were invited to attend. A letter from A. Steele was read, explaining the account of the serious illness, and the brethren were moved by the sad intelligence. Isa. Wallace was chosen as secretary, and the brethren were asked for the formation of a new church, clearly and fully presented. Dea. Rockwell and others, in mature consideration it was that, in the opinion of the council, a proposed organization was not necessary, and the brethren were advised to proceed in carrying out plans. Thirty-two brethren are accordingly, having obtained mission from other churches, or been recently baptised, covering upon the basis of Hampshire confession of faith, together in church fellowship, aid one another in the performance of the duties pertaining to the organization.

Cordial recognition of the formed church was given by the through the moderator, who, of the delegates, gave the hand of fellowship to the new church. Ephraim McKay, Chappel and Netus Chappel, having been elected by the brethren, were forthwith apart to the diaconate, and addresses were made by Bro. Wallace, Corey and Lavers in the charges to deacons and church members.

Bro. J. A. Marple was chosen church as their pastor, and was asked to consider the project of his ordination, this being one of the objects for which the council was called.

Rev. A. H. Lavers was secretary of the ordination service. He will furnish the MESSENGER AND VISITOR with a record of that part of the proceedings.

The little church at Tidnish, its career under favorable auspices, have every reason to believe that by the grace of God, become a centre of spiritual power. We hear good tidings from the time to time. W. H. WARREN.

The Ordination.

Pursuant to a call from the organized church at Tidnish was called to consider the adoption of setting apart to the gospel: Lie: Bro. J. A. Marple, whose connection with those of Rev. Wallace have been greatly increased by the following churches were Rev. Amherst—Dea. Geo. W. Chappell—Dea. A. D. Taylor; Centerville—Wm. Taylor; Lindon—D. Mills; Oxford—Rev. E. C. Go; Geo. O. Smith; Port Colborne—Stephen Trenholm, C. Copp, D. Point DeBute—A. H. Lavers, J. Tingley, Bro. A. Tingley, J. A. Pugwash—Rev. C. H. Haverstock—S. M. Lowe; Sackville—Rev. Warren, M. A., Dr. Sangster, Read and Bro. Edward Road. Wallace and a number of others were invited to seats in the church. Bro. Wallace was chosen pastor and the writer secretary.

Bro. Marple then gave a very account of his conversion, the ministry and views of doctrines, and the council unanimously advised his ordination. The following programme was carried out in the evening: large congregation being present. Sermon, Rev. W. H. Warren; prayer, Rev. I. Wallace; charge, didate and right hand of Rev. C. Haverstock; charge, ordained deacons, Rev. E. C. charge to church, secretary of address, Rev. J. A. Marple; benediction, Rev. J. A. Marple. interest was manifested in exercises, and it is a matter of fact that the Lord is helping his servants in Tidnish and other Counties.

—Minard's Liniment cures