gr. 85 John, N. 6. Rate per line, che fiserfice, li entate; each entengant insertion, D cunta. All either recumunications and all autocrip-tions to be sent to Ear. C. Gogorphus, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, MAY 6, 1885.

of any ?
We surn to a few passages:—2 Cor. 7:1,
"Having therefore those promises, beloved,
let us cisanse ourseives from all defilement
of the flesh and spiris, perfecting holiness
in the fest of God." This verse declares,
(1) that the Corinchian believers all atood
in need of cleansing, and were not yet perfectly holy; (2) Paul includes himself
among those who were in this state of but
wortish nutrit and of incomplete holiness. song those who were in this state of but tial purity and of incomplete holinese, erefore Paul here disclaims entire same-sition, on behalf of both himself and all believers at Corinth. There is no divi-or believers into two clasmes in respect sauctification; in the same sense in cleany are sanctified, all are.

ch any are sanctified, all are.

as. 3:2, "For in many things we all nutle." James here includes himself seg all the believing Jews to whom he other words. All are in one class, and

have no operations, and that is no unesettified class, just as we have found that all, in another sense, are in the class of the sanctified.

I John I 18-16, "If we say we have no sin, we decive ourselves, and the truth is not in us. If we confess our aim, he is

n us."

These words or John the aged, declare with all emphasis, that all believers belong to the ope class, sincers, who have need, occupies on add obtain forgivenes. Not usly is a declaration of sinkinguenes due to eliderapping, not only is the denial of sinkinguenes and the subsequence of an untruth, it also makes in the interaince of an untruth, it also makes in him passage for the doctrine of entire saint-fination, as it divides believers into two leaves, distinguished by a broad gulf of paraction.

But how does this agree, it may be askd, with I John 3: 2, "Whomover is begome of God doeth no sin." The Apostle deinces in the one peace, that all the regenrate sin, and in the other that none of
hem sin. There appears to be a direct
contradiction, This, however, cannot be,
here must have been different points of
iew, or words must have been intered in
different scare. In actitar case, however,
there reference made to the standing of
the believer in Christ through the impostmon of his holiness. In both passages the
routh "eigh" and "no win" are of the man's
ten.

"" sinful fleshly "sture, but maintains its inleasness—cannot sin—This, sautre, in the Apoulde's thought, represently the behiever. The old inful nature falls out of sight, and he doe area "he that is begotten of God doeth no am," just So Paul say, Rom. 120, "But if what I would not, that I do, at is no more I that the it, but air which develock in me."

This, however, is all that is essential to sur point. All the respensate are referred.

has both declarations are made. Neither re any of the gamage, we have quoted or may quote of special, reference, to the be-ievers to be both the Scriptum writers ad-reased themselves. They were not ac-qualited with all their readers. They made their statements because they were overall truths, and therefore must apply collisions of the above they were

For the flesh lusteth against the and the Spirit against the flesh; for erit, and the Spirit against the flesh; for one are contrary the one to the other; at we may not do the things that ye

pour perfectings" ves. 13, "Re perfected."

1 Pet. 5: 10, "And the God or all grace after that ye have suffered a little chile, shall himself perfect etc. you."

Heb. 6: 1, "Let us... press on unto

no hist time the work is to be done-in the course of this life, only stating that it is to be a thing already accomplished at the coming of Christ. In this passage also, then, all believers are ranked together, first in a state not wholly assertified; secondly, in a state wholly assertified; and there is no hint of any division sinion those classes in this life. The same lower state beloames find by first life.

together, first in a state not wholly sauctifed, second that, in a state wholly sauctified, and steers is no hint of any division into these classes in this life. The same lower state belongs to all in the life to come.

But let us examine what our Lord says of the state belongs to all in the life to come.

But let us examine what our Lord says of the state belongs to all in the life to come.

Matt. 5: 48: "Ye therefore shall be perfect, as your heavenly Father is perfect."

Thus the revised version gives it, and it is a promise for the future, and trifflied, in mis sace, in the present, Take it as a command, and few would be presumptious enough to declase that they had attained to this state." Lake 6: 40: "The disciple is not above his master, but every, one when he is perfectlon here spoken of in yet to be sittained, all lee like his Master." The perfection here spoken of in yet to be sittained, all are in one class, imperfect. Jn. 17:17: "Sanctify them in thy truth." Here sgain the sanctification is something to which our Lord's followers had not yet attained, and to which he persys they may attain. All are recognized as in the unsanctified, and to which he persys they may attain. All are recognized as in the unsanctified, imperfect, acc, in the same sense in which any are thus described. There is no place for a wholler senanties class, raised high and any is St. Church, in theorem was held in days is St. Church, in theorem.

the dot is full nature falls out of he doe sees "the that is begotten when our is just to Paul september of this article, and we find that dil beginning the function of the dotter of the many of the

iris do not fulfil the lists of the flesh. The state of the flesh and believers are divided into two bright desires till remain, and there is a struggle. By the presistance which and Spirits offer the one to the sentence of the state of th

de. Hvery soul is a battle ground. All ahre this experience in common.

2 Cor. 12: 9, "This we also pray for, one to make the points as clear as posses, or our perfecting," ver. 13, "Re perfect alle. We shall proceed do our next, to consider whether sanchification is instantaneous or a growth.

while, shall himself perfect esc. you."

Hele & it 1, "Let us frees on unto perfection."

In all these pisseages, all believers are declared to be imperfect—perfection meaning maturity, fulness of growth—in the one case when perfection is said to be about to be given, after a little time, it is to come to all, and not to a highly favored cleas, showing apparently that this time is death. Phil. 3: 12, "Not that I have already not tained, or am already made perfect, etc."

Here Paul ranks himself with the imperfect. There is much division of opinion on the real meaning of verse 15, "Let us therefore, as many as be perfect, be them minded." All we need to ray in this connection is that perfection here sames be the same as that of the preceding learnes, unless it is a perfection to be sought. Whatever the perfection, it consists in having a sense of deficiency, and not of sufficiency. To attain it, believers must have the mind Paul had, when he disclaimed perfection in the highest sense, and was still stretching forward toward it.

2 These 5: 23, "And the God of pisace himself sanctify ye wholly, and may your spirit, and soul, and body be preserved entire, without blame, at the conting of our Lord Jesus Christ. Faithful is he that calleth you, who will also do kt."

Strangely this is a passage much relied to be your "quire associations" brethrees. The breaker is rendered immerse, even though they want the sinks the real teaching of these years. It is merely work to be a supplied to the former. Why then, it was the same at that of the preceding is stream as a possible of the same as that of the preceding is seried. So the same as that of the preceding is seried. The preceding the same and the same as that of the preceding the same and the same as that of the preceding the same and the same as that of the preceding the same and the same as the same as that of the preceding the same as that of the preceding the same as the same as the same as the same as the therefore, as many as be perfect, be this minded." All we need to say in this connection is that perfection here caunable to the same as that of the preceding verses, unleast it is a perfection to be sought. What ver the perfection, it consists in having a sense of deficiency, and not of quifficiency. To attain it, believers must have the mind Paul had, when he disclaimed perfection is the highest sense, and was still attection? To attain it, believers must astill attection? It is a still and the highest sense, and was still attection? To attain it, believers must still attection? It is a still and body be preserved entire, without blame, at the coming of our found and the coming of our found the prayer is needed for them ball, and it is still to be done of for them sall, and it is still to be done of them all, and it is still to be done of them all, and it is still to be done of them all, and it is still to be done of them all, and it is still to be done of the man are wholly sanotified by the corn of the still and the translated aprinkle, although they know this translation is defore the end of life, do not believe all are brought into this state in this life. But the complete sacilification there spoken of, is assured to all. Therefore to the wholly anotified by four them are wholly sanotified by force the end of life, do not believe all are brought into this state in this life. But the complete sacilification there spoken of, is assured to all. Therefore to the wholly anotified by four them are wholly sanotified by four them are all and the till sharp it is an attain the work is to be done in the course of this life, only stating that it is to be a thing already secondplished at the coming of Christ. In this passage, then, all believes are ranked to come of the life, only stating that it is to be a thing already secondplished at the coming of Christ. In this passage, then, all believes are ranked to the complete sacilities the second in the course of this life, only stating that it is to be a thing already in the fact that we use these Bibles cepting the advantage of their cheap

Dayrin Bell, Been. CO.

A kind Providence has, so far, smiled upon our efforts to establish a Bapties Book Boom, in connection with our denomination in the Maritims Province. While we cannot report any very remarkable progress, yet our business has grown steadily, and has encouraged us to believe that, with prudent management, we shall maintain for its a permanent place as one of our denominational institutions.

Having found our place of business becoming too strait for us, and a good many friends having urged the need of better accommodation, the committe decided to move, and we have recently taken possession of No.94 Granville St. as our headquarters. The place is very tastetully fitted up, and asfords us all the convenience we require at present, and the increased business we have done since moving has, to some extent, justified the step we have taken.

At the rear of the main shop we have fitted up a room which is intended to serve as a reading-room for any of our friends who may drop in, and have an hour to spare. Through the kindness of the publishers of Baptist and other papers, we have been enabled to place upon the table, free; the following periodicals, and we take this opportunity of thanking the publishers for their generous response to our request for free papers.

LEG OF PERRODICALS.

Messenger and Visitor, St. John, N. B. Zion's Advocate, Portland Me.

quest for free papers.

List of Perronicals.

Messenger and Visitor, St. John, N. B. Zion's. Advocate, Portland Me.
Watchman, Boston.
National Baptist, Philadelphia.
Christian Secretary, Hartford, Conn.
The Christian Index, Atlanta, Ga.
Texas Baptist Herald, Austin, Texas.
Biblical Hecord, Raleigh, N. C.
The Baltimore Baptist, Baltimore.
The Baptist, London, G. B.
The Victoria Weekly Times, Victoria, B.C.,
presented by the Rev. Walter Barss.
The Morning Stas, Dower, N. H.
The Christian Standard, Philadelphia, presented by the Rev. W. K. Kinney, Free
Saptist, Halifax.
Morning Herald, Halifax.
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Christian Giver, New York, presented by
C. L. Eaton, Halifax.
We shall be glad to acknowledge any additions to our list that kind friends may
feel prompted to make.
We also take this opportunity of thanking the kind friends all over the Provinces who, by word and deed, have encouraged this Book Room enterprise.
Gro. A. McDonald, Secretary.
Halifax, Apl. 37, 1885.

man then offered prayer, and called upon the choir to sing hymn 520 in the Pealmist. The election of descons by belled was nest in ords. Bros. Jacob Corker and Wan. Showden were elected for Wood Point, Showden were selected for Wood Point, and Bros. Hiram Reid Elisha Tingley and Willard Thompson for Bethel. Bro. P. R. Moore was elected clerk with Bro. Everett Snowden assistant for Wood Point, and Bro. Michael Grace assistant for Bethel. Bro. Walter Fowler was closted Treasurer. Trustees to hold properties were next elected as follows: P. R. Moore, John Bell, H. Phinspars, T. A. Kinnear, Hiram Reid, Walter, Cahill and Josiah Anderson. It was then resolved that the preamble and resolutions passed by both bodies, respectively, on the 11th and 14th inst., be entered in the "Church Record" as the basis of the present coming together, and also that the Clerks attend to the registering of the names as soon as practicable. The Reva. D. G. McDonald and E. C. Corey now tendered their resignations which were usanimously accepted. The Secretaries were requested to send to the Massarousz Awn Visiron for publication an abstract of the business done at this meeting. Closed by singing doxology and Chairman pronouncing benediction.

E. B. Pittla, J. Secretaries. Revenue and the second the month, the character of the month of the month

E. B. PERLAN, P. R. Moone, Sackville, 27th April, 1885.

the "Sackville Expited deed. The is treated by all with contempt I them general favorities as on the Pasteror of the and derision, is niver supposed to haugh or declare that the shove sing, and for a year after his death is allocated that the shove lowed only the coarsess food and of that tractive and home-like he as regular movelings but one meal a day. As the results many gained if during the press Tha Chair. To these poor crestures finding life unbear-

and as one prayed for herest, her pecenis and others, Mrs. Archibel says, "I feli that Considerable had taken her first consessed step in the new path. The missionaries prayed that God would give them one soul before the end of the month; the child prayed and worked too, talking the her parents in a way that would bring tears to the eyes of the listener. The first of November Connicamiah and her mothed were baptized, and there is every reason to hope that the father will soon become a faithful follower of Christ.

Do you remember the old words, a fittle child shall lead them."

In what way are children such as this to be educated, and the prayers of the women like the one quoted to be answered, but by our Woman's Aid Societies and our Mission Bands? Is then the winter wasted that is spent in raising the \$25.00 or so which

Secretary for the paper.

The paper was a secretary for the paper.

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aty is performed, which r is performed, whe perform as true ser Majesty and outsinly had a hard jut the welcome, and ned for all hardshi ich they endured on as our boys at the fro zens of Halifax and as gone. A generous and hearty response shortery Nova Section, whate. Several in Ha 100. There ought to b 00. There ought to be to would feel it a please \$1000 instead of hieve they will.

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