

Messenger and Visitor.

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WEDNESDAY, JUNE 22, 1887.

BILLS.—Bills have been sent to many of the subscribers in arrears during the last week, and more will be sent this week. It can scarcely be otherwise than that errors will occur. Should anyone receive a wrong statement of the balance due, or should a bill be sent to one who has paid to Jan., '88, we shall take it as a kindness if we are notified of the error, and will make it right at once.

THE JUNILE OFFERING FOR ACADEIA COLLEGE.

The proposal of the Governors of Acadia College, which was sanctioned by our last Convention, was presented to our readers last week by Dr. Sawyer. The means adopted to reach the end proposed were also stated by him and Bro. Coburn. The whole matter is in a nutshell. Our College has gone so far as she can with her present inadequate financial support.

THE WESTERN BAPTIST ASSOCIATION OF NOVA SCOTIA.

The Western Association of Nova Scotia was held with the Digby Baptist church, beginning Saturday, June 18th. This church has grown under the fostering care of the Home Mission Board, and through the faithful labors of devoted pastors and earnest brethren and sisters, to be one of our self-supporting churches.

SOUTHERN ASSOCIATION OF N. B.

Monday evening was occupied with a platform meeting in the interest of Home and Foreign Missions. After the reading of the reports, which were general in their scope, Bro. John March addressed the meeting. Although 300,000,000 had not

yet heard of Christ, still, Jesus is yet to reign. This is assured to us by the promise of God. We should all have our part in bringing in his universal reign. He referred to what we were doing to this end, illustrating the superstition and degradation of the people by exhibiting some of the idols worshipped, read some statistics from the report of the Baptist conference in India just to hand, and appealed for sympathy and aid in the Foreign Mission work.

Dr. Day.—The mission of man is not to make money or to labor for self; but to work for the uplifting of others. For the last seventy-three years it has been the joy of our denomination in the provinces that they have been trying to send the gospel to the heathen. He gave a sketch of what had been done, and stated that our contributions are increasing, and we needed only to secure the one dollar per member from all to have enough to support all our work.

Bro. G. O. Gates called attention to the progress of missions in the last 100 years,—how the world was now all open to the gospel, and men were clamoring to go, and all needed is means to send them. Our prayers have been abundantly answered, and now the Lord expects us to do what the answer is pressing upon us.

C. Goodspeed referred to the Home Mission work, and showed how wonderfully it had been blessed.

Bro. W. J. Stewart said we all should engage in missions in person or through our representatives. This work helped unity as a body, guarded us from selfishness even in christian work, and makes us sharers in Christ's joy. How much might be done if everyone did something.

THE REPORT OF A COMMITTEE ON THE REVISION OF THE CHURCH ROLL.

The report of a committee on the Revision of the church roll was adopted. It will be found elsewhere. This, with the circular letter, was ordered to be published in the MESSENGER AND VISITOR, with the request that the pastor, and in his absence the clerk of each church, read it to the members when gathered for worship.

Circular Letter.

TO THE CHURCHES COMPOSING THE SOUTHERN BAPTIST ASSOCIATION OF N. B. Dear Brethren,—We call your attention, in this our circular letter, to one of the principles of our denomination and some conclusions that should follow from it. It is that of a regenerate church membership.

Our whole church polity is based upon the tacit assumption that the membership of our churches possess spiritual life, are ruled by its principles and moved by its impulses. There are no bonds of external organization to hold our churches together; unless there are the internal love and sympathy and cohesion of a common life from Christ, we fall apart.

Finally, brethren, the world has a right to expect much of you. If life is to come to the world's death, it must be through those who already have life from Christ. Be earnest, pure, steadfast, active, and may the help from God supply all your need.

THE WEEK.

The motions in reference to prohibition and the Scott Act were discussed and voted upon in the parliament at Ottawa on the 13th. The amendment to repeal the Scott Act was lost, 37 to 145. Sir John A. Macdonald, Costigan, Caron and Pope, of the government, voted for repeal, as also did Skinner and Weldon of St. John's. On the test prohibition vote there were 70 yeas and 112 nays. The representatives of both St. John and Halifax voted against prohibition.

The Methodist Conference at Marysville deposed D. D. Currie from the ministry and expelled him from the church by a vote of 49 to 11. During the year the Methodists of the Dominion have collected \$192,811 for the great objects of their denomination.

The Presbyterians of the Dominion are holding their General Assembly at Winnipeg. They report 136,598 communicants. There has been an increase of nearly nine thousand during the year. On account of stipends, \$706,066 has been given; on account of churches and mansees, \$321,297; for congregational purposes, \$124,290; for the schemes of the church, \$193,453. Total contributions for all purposes, \$1,589,818. This is a noble showing.

There has been a total collapse of the great wheat clique in Chicago. They were unable to buy all the wheat offered, and had to give up the struggle to control the market. Prices have come down with a rush, and the most of the firms involved are bankrupt. It has made serious disturbance in trade, but the final result must be good, because trade will be left to follow the natural course.

The supplementary estimates have been brought into parliament. They amount to a total of \$1,567,020. The following are the items:—

- For civil government.....\$ 7,525
- For legislation (full indemnity being granted to late members, Moffatt and Campbell)..... 8,976
- For agricultural societies in the Northwest..... 10,000
- To provide additional railway accommodation at Halifax..... 150,000
- To light intercolonial express trains with electric light..... 24,400
- Casals..... 284,708
- Public buildings in Nova Scotia..... 11,310
- Public buildings in New Brunswick..... 17,500
- Public buildings in Quebec..... 46,000
- Public buildings in Ontario..... 222,312
- Public buildings in Manitoba and Territories..... 131,206
- Refused to Nova Scotia government on account of harbors and piers..... 71,512
- Totals for harbors and rivers..... 291,187
- Telegraph lines..... 29,000
- Steam communication between Halifax and Newfoundland..... 2,000
- Steam communication between Casco, Arieshat, Port Hood, etc..... 5,000
- Northwest rebellion claims..... 513,900
- Chamberlain thinks the sentiment is turning in favor of the Unionists.

Final action on the Crimes Bill was taken on Friday. When the vote was being put, the Parnellites left the house in a body, disregarding two commands from the chairmen to retain their seats. All the remaining clauses were carried.

Dear Brethren,—We call your attention, in this our circular letter, to one of the principles of our denomination and some conclusions that should follow from it. It is that of a regenerate church membership. This principle is peculiar to ourselves. All bodies of christians, other than Baptist, admit to their churches those who have no other claim to membership than natural birth and a rite. In theory, we recognize the principle that life from Christ is indispensable to a place in his church, which is called his body. As life should pervade that whole body, so should nothing but that which has the life of the body be called, or made, a part of it. We believe this is as plainly the teaching of the New Testament as it is in keeping with the spiritual nature of christianity. We glory in this principle, and all our peculiarities have their outcome in it, or derive their chief importance from it.

Our whole church polity is based upon the tacit assumption that the membership of our churches possess spiritual life, are ruled by its principles and moved by its impulses. There are no bonds of external organization to hold our churches together; unless there are the internal love and sympathy and cohesion of a common life from Christ, we fall apart. We do not acknowledge any dominant ecclesiastical authority over us; whose mandate to do this or that we obey; unless we have life from Christ to make us subject to his will and to fill us with his divine love for men, our churches will sink down into the deepest apathy and indifference. Our churches do not have a ritual to help keep up the form of religion when its life is gone: Those who engage in their services are expected to have the experience of a new life, and there is nothing to help them if they have it not. There is very little—perhaps less than there should be—to help dead churches to revive the means of grace. It is largely left in their own hands whether they shall have pastors, the preached word and religious services,

—The hoarded wealth of professing Christians in the United States is said to amount to \$8,000,000,000.

Unless there is the craving of a life within to have these means of grace for its own sake and that of others, there is little outward pressure. Are we not justified, then, in saying that our whole church polity is based on the tacit assumption that there is spiritual life in the membership, and is not everything else done up to possession?

Neither do we believe this fact, that our churches go to wreck and ruin when spiritual life decays, proves our church polity unscriptural. Does it not favor its scripturalness? Is it not the law in nature that when death comes, the body which contained it decays to give place to something better? Why should God give to churches a form that would abide after the life for which it exists has ceased? Does he not desire all corpses to give place, as soon as possible, and not stand in the way of what is worth something?

But what follows, practically, from all this? In claiming for our churches a regenerate membership, we make a high claim. Have not men the right to expect of our churches life and activity in harmony with this claim? If the life of our churches is low, if there is little or no spiritual earnestness, if the giving is niggardly, if souls are left to perish while the membership is absorbed in worldliness, will not the higher claim but make the inconsistency more glaring, and rob us the more utterly of all influence. People are becoming more impatient of mere profession, and you must have greater grace and devotion to correspond with the theory of a regenerate church membership, if you do not wish to arouse prejudice and be exposed to contempt. If, according to the constitution and government of our churches, the only preservative force is spiritual life; if its non-existence or its failure to be exercised is sure to lead to dispersion and extinction, the lessons are easy to be learned.

Let us use the greater care to see to it that the unregenerate are not received or harbored in our churches. Let those of this class have a place in the visible body of Christ, and they are liable to be like dead flesh in a wound, a constant irritant and a centre of increasing soreness and disease. Why is it that there are so many difficulties in our churches? Are we not justified in the belief that they are largely due to those who have found there way into the church while still unregenerate? Why is it that many in our churches act in their church relations on the most worldly principle, do not seem capable of responding to appeals addressed to high and holy motives, and are ever possessed by a paralyzing spiritual inertia? Is it not to be feared that many of them have mistaken a slight stir of the emotions for a change of the heart, and are out of place? Let us then urge upon you, brethren of the churches, the exercise of greater care in the reception of members. It is to be expected that some will be self-deceived and will deceive others; but there is not often too much eagerness to press members into the church on the most insufficient evidence of a change of heart? In pity for those who are helped to believe they are saved and are not, and are liable to remain deluded to the loss of their souls, and in regard for the reputation of the church and her moral power, let there be the strictest care here.

The second conclusion from all this is that you should be very careful to maintain the discipline in your churches. If unworthy people are received into them, it is the duty of the brotherhood to see that they are cast out, as soon as their unworthiness is manifested. There should be all tenderness and forbearance, an earnest and persistent effort to reclaim them; but, after patience and exhortation have been used, if there is no amendment, you should not shrink from the painful duty of exclusion. Every effort should be made to make the branch of a tree send forth bud and blossom and fruit, but if it is evidently dead, let it be cut off. Brethren of the churches, we earnestly exhort you to attend to this duty.

Are there not many members on your rolls who have not for months and years produced the fruits of righteousness, and whose lives are, perhaps, a reproach? Can you expect to prosper, when these remain undeal with?

But there must not only be spiritual life in the members of the churches, it must be in vigorous exercise, if they are to prosper. Life that is mere existence and not energy and active power, is of little practical value. It will save the soul that has it; but it will not make the life glow with a holy fervor, nor throbb with enthusiasm. It will not commend christianity nor bring a pressure to bear on the unevangelized to receive Christ as Saviour and Lord. The acceptance of the principle of a converted church membership with all that it involves, presses upon you, brethren, the duty of attending carefully to the spirituality of your churches, that the new life may manifest all its excellency and activity. We exhort you, therefore, to exercise a loving watch care over the membership, to see to it that the means of grace are sustained in the fullest degree, and to use your best endeavours to get all to undertake some form of regular christian work.

Finally, brethren, the world has a right to expect much of you. If life is to come to the world's death, it must be through those who already have life from Christ. Be earnest, pure, steadfast, active, and may the help from God supply all your need.

W. B. M. U.

A meeting under the auspices of the Woman's Baptist Missionary Union was held in the Presbyterian church of Hampton on Monday, 13th, at 3 p. m. Mrs. Thomas Todd occupied the chair.

The meeting was opened by singing, "Stand up, stand up for Jesus." Prayer was offered by Mrs. William Allwood. Mrs. John March, cor. sec'y presented the work as taken up for the year and stated that two thousands of the money pledged for the year had been paid and urged a steady onward movement.

Mrs. Emmerson, provincial sec'y, gave a very encouraging report of the Home work. Reports were given and addresses made by the following sisters: Miss Woodworth, Mrs. J. F. Masters, Mrs. J. W. Stewart, Mrs. Dickson, Mrs. Todd, Mrs. John Harding, Miss Duval, Mrs. Keith, Mrs. Buchanan, Mrs. Morton, Mrs. Hays, Mrs. James Estey, Mrs. Allwood and Mrs. March. Missionary correspondence was read, and a good collection taken up.

Dr. Hopper presented a brief statement of the condition and needs of the Baptist Seminary now being erected in St. Martins and requested the sisters to furnish the building.

This meeting throughout was profitable and heavenly. We could all say the Lord was in this place and our souls rejoiced in his love. M. E. MARCH, Cor. Sec'y.

Report of Committee on Revision of the Membership of the Churches.

Your committee are glad to learn that some of our churches are giving more careful attention to their list of members, and we recommend:—

1. That all our churches give the same matter their most serious attention.
2. That the list of members reported be made to correspond as nearly as possible with the resident membership.
3. To this end we further recommend that absent members be urged to apply for letters, and to unite with churches where they reside.
4. In the case of those with whom the church is unable to communicate, and of those who decline to unite with churches in their vicinity, we also recommend that the hand of fellowship be withdrawn, on the ground that they have ceased to be actual church members, and desire to be free from the obligations of real church membership, and in this have violated the church covenant.
5. In the case of those who live where there is no Baptist church we recommend that their names be retained, and that they be expected to contribute to the expenses of the church.

PROF. KIRKSTED, S. WELTON, C. GOODFRED.

An Acknowledgment.

Permit me through the columns of the MESSENGER AND VISITOR to thank my many friends, whom we know are your constant readers, for their valued letters of condolence and Christian sympathy which have come to us so timely since the death of our sainted daughter. The dark wave of sorrow so long abated (intensified by the thought of our absence from home and kindred) has rolled over us. That voice, "It is I, be not afraid," came to us sweetly amid the tempest, and the oil of gladness was given to us for the spirit of mourning. That gracious promise, "Lo, I am with you always," was most signally verified in our recent experience. Then came those loving and unmistakable messages from our old and tried friends, bearing to our wounded hearts the balm of Christian sympathy, so efficacious in its effects. Thank God for Heaven-born friendship! How true "One family on earth we dwell!"—"One in Christ." Jesus has not only spoken directly to us, and sustained us by His personal presence, but He has also, through the medium of distant friends, given us special proofs of His love. Never before have we realized so fully the intimate union of hearts united to Christ. Never before did Heaven appear so near to us. Our loved ones here, safe in the arms of that same Jesus whose all-gracious presence unites so lovingly the hearts of His people here. To those of our friends solicitous of knowing particulars of our darling's last hours on earth, permit us to say: She gently fell asleep in Jesus, her trust unwavering, her peace perfect, glad to go because she knew it was Jesus' will. A few hours before her departure she calmly spoke to us of dying, evidently comprehending the sadness of our hearts; "I don't want you to weep for me. We will only be separated a little while. How strange it will seem for me to be well again. I will be with Jesus, waiting and watching for you." These were some of her last words. We feel our loss keenly; the brightest light of our home has gone; our strongest earthly tie is broken. No more sweet, filial smiles to greet us here; that gentle, cheerful, loving voice is hushed; but the thought of her triumphant death comforts us. We shall see her again beyond the bounds of separation.

C. A. WHITMAN.

Question.

Were all the Israelites who came out of Egypt under the leadership of Moses finally saved?

Answer: There is no reason to suppose they were. The evidence is all against this belief.

Baptist Seminary.

The annual meeting of the Union Baptist Education Society will be held on Wednesday afternoon, 22nd inst., in Leinster Street Baptist Church. The graduating exercises of the Seminary will occur in the same place on Wednesday evening, beginning at 8 o'clock. A. A. WILSON, Secretary.

"All Things Work Together for Good."

As we look out upon the stars to-night, we shall see them scattered over the sky as if in confusion, to our eye appearing as if thrown carelessly forth, like gold in dust, by an infinite hand. We might wonder if they would not strike one against another and be destroyed by the mighty shock. But the stars in their orbits, the myriad, the unnumbered stars, move ever onward in their determined paths, confusion and chaos unknown. And so of human events. From our view-points we see great masses of the world's history—incidents and events, prosperities and calamities, multiplying; and they seem scattered by a careless hand, without purpose, or order, or kindly aim. But let us know that as the stars move ever around one far-off centre, and obey always one great law, so also do the events of human history. They "work together," and work "for good." There is one God over all—stars and men—blessed forever. O. C. S. WALLACE.

Woman's Temperance Publication Association.

The Woman's Temperance Publication Association of Chicago was founded less than seven years ago by women, and is controlled by them. It is a joint stock company with shares at twenty-five dollars each, which must all be held in the name of white ribboners. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first, and five per cent. the second year.

It employs four editors, and has a total of sixty persons on its pay roll. Its types are nearly all set by women, and it published last year thirty millions of pages of temperance literature, and this year will not publish fewer than fifty millions. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union; namely: Prevention, Education, Evangelization, Society, Laws, Workers' Help.

Everything useful in the forming of juvenile societies is provided; also, literature with special reference to local option, and constitutional amendment campaigns; and the White Cross movement has a varied literature of its own from the best pens in England and America devoted to that cause, and all of these are furnished by the Woman's Temperance Publication Association.

As the institution is in no sense a money-making affair, but is wholly conducted and contributed by—and for the use of—the National W. C. T. U., whoever prisms this item helps the temperance reform, to which women are devoting themselves with so much of earnestness and skill.

Convention Funds Received.

Milton, Queen's.....	10 00
St. George.....	10 00
Upper Falls, St. George.....	10 00
Rev. J. A. Ford, Milton, Yarmouth.....	5 00
Rev. W. H. Robinson, California.....	3 00
First Digby Neck.....	10 50
Manchester.....	22 90
Miss Alice Baker, Yarmouth.....	1 00
Mrs. Lavinia Allison, do.....	1 00
St. Mary's Bay.....	14 00
J. W. Johnson, Winslow Plains.....	3 00
Peter Inzer and wife, Indian Harb'r.....	2 00
Mrs. Joseph Richardson do.....	1 00
2nd Sable River Church.....	4 00
Summerside, P. E. I.....	6 18
St. Stephen.....	10 67
Wm. Frazzle, Mabon.....	5 00
Mrs. Wesley Peck, Harvey, N. B.....	4 00
A Friend, Johnson's Crossing, for F. I.....	4 00
Quarterly Meeting, Grand Falls, N. B.....	10 90
J. W. Nubbles, Pictou, N. B.....	5 00
Digby.....	17 10
Members Calvin Church, N. B.....	50 00
Collections at N. B. Association less expenses.....	26 86
Mrs. B. Cleveland Hampton, N. B.....	10 00
Beaver River.....	2 00
Second Springfield, N. B.....	40 25
Kare, for minutes.....	68
First Johnson, minutes.....	76
Norton.....	2 23
Snow.....	1 00
Greenwich Hill.....	1 00
Rollingmill.....	18
Hampton Village.....	5 20
Fairville.....	1 37
Second St. Martins.....	50
First Yarmouth.....	15 33
Temple.....	4 00
First Digby Neck, bal.....	3 25
Second Hillsburg.....	14 00
Lake George, Yarmouth.....	16 06
Wilmot.....	112 83
Liverpool.....	29 25

Yarmouth, June 18. G. E. DAY.

Literary Notes.

The Educational Review is the name of a new monthly devoted to the interests of education in the Maritime Provinces. It has grown out of the Educational Journal, published by G. U. Hay, Esq., of our city. It has an editor for each province: Principal M. Kay, of Pictou Academy, for N. S.; G. U. Hay, Esq., of St. John, for N. B.; and Principal Anderson, of Charlottetown, for P. E. I. The first number gives promise of a very excellent periodical, which cannot fail to be of great service in the cause of education.

"Miss W. other list. The superintendent schools in was a teacher around her voice she loc "Oh, yes, p moved aside little strang loved their loved them, that was the place in the over, and plainly as she want another "enough." To be surtween Nettie straw ha", feathers and a pained face as she and draw he if afraid to Nettie's plain Just them superintendent hymn was a the organ di the happy, o with much up for Jesus prayer, follo concert; for after singing drew their succeeded to ex it some prac every day li The "Goi ye deers of After the gi mot, she ad what it mea Bessie Fei foreign miss about Jesus, meant "to h them to Sur pressed her then, turnin not asked, means?" Very sof just as God everybody, The teach words, "J tried to tel revealed th "And now time we ch for our ch day and ad How would "Just for C "But I Raadall," school, or a And the pathy of six in her owa into othera unto you, a forget all a dress, as sh it be nice if "Yes," h heard the dozen differ When man you don't motto, and sake," or if take a walk when manm there you c see it can b Just then to select a b the opportu like you fo afternoon by if you can't sake, do it at the close around to Nettie was all her tie Ada Bunde neck and, "We all fee class, and the motto, right away, sake." WH BY TE Confessio reaching w then to the Whoever y heart to J Next he st the tongue faith in jou character of all doe or wo mas all mo most thro It is a gr the confes the simple That is not the began church is b ed by the B But there whose one Lord, was