

Messenger and Visitor.

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NO. 2

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—CONVERTS OF LAST YEAR, how has it been with you since you began the new life? Has the way been rough? Have temptations assailed you? Have the new-found love and joy continued? Do you feel the same ardor in the work of the Lord? Is your longing to see the lost saved as great as months ago? Is the place of secret prayer as sweet? Do you take the same delight in the Sabbath preaching and in the week-night services? Are you as conscious of sin as you were? Do you struggle as hard against sin, in thought as well as in word and deed? In short, what has been the direction of your progress? Has it been upward to greater heights of inner heart-purity and consecration, and of outward devotion and active service? Or, has it been downward into conformity to the world? What have been the habits of the religious life which you have been confirming this last year? It has been the most important year of your life; for this is your spiritual childhood, and your life is being shaped for all the future. If your life has been a growth, thank God. If it has been a bound up to fall back again, do not be so discouraged as to give up the struggle, nor too careless to renew it. It is never too late, in a measure, to retrace the past, and it is never too early to attempt to do so. You are in increasing danger of what should fill a saved soul with utmost horror—of wasting your life, and worse than wasting it, while there is a Saviour crucified for you to glorify, and lost men all around you to help to heaven. We beseech you do not settle down into a life in which you live as near the world as you can and be accounted a Christian. The longer you delay to bestir yourself the greater is this peril. Yes, there may be a greater peril. If the old experience has come and gone, and you feel no change from the old condition before the old experience came, except a sense of the inconsistency of your present position as a church member, it may be that you have never passed from death unto life, and the sooner you cast your vote by faith on the Son of God the better. Remember this, at least; if you are careless, you are in the worst state possible, either as a sinner lost or a sinner saved. Don't be careless, lest your state become hopeless; for confirmed carelessness means unchanging despair at last.

—TO GIVE AN IDEA of the immensity of Vanderbilt's wealth, *Harper's Weekly* states that it is greater than the "assessed value of the total property of the four States of Nebraska, Colorado, Nevada, and Oregon; greater than the property of any one of sixteen States in the Union; and so great that he could have paid the entire debt—State, county, and municipal—of all the New England States, and have been still many times a millionaire.

—IT IS SAID THAT Kansas people have a kind of "declaration of faith" which runs like this: "I believe that Kansas is the greatest and best State in the Union; that the town I live in is the best town in Kansas; that my house is the best house in town; and that my wife is the best wife in the world."—*Ex.*

—HOWEVER IT may be with the other, every man who is not an old bachelor should have his last article in his creed.

—OUR OLD FRIEND, the *Messenger* has been transformed into the *Messenger and Visitor* of St. John, an able and vigorous paper in every way creditable to the Baptist denomination and deserving their support.—*Pres. Witness.*

—THANKS BRO. WITNESS. The same can be said of you without flattery.

—WE ARE on the high road of atonement when we are continually asking, "What harm is there in this?" We have already come to the border of the land of sin. It is the sign of the feeblest and most testy faith. Whereas we should always be pressing the question, "Is there any good in it?" True piety never quies for the "no harm" but for the "no good."—*St. Louis Christian Advocate.*

—AND YET there are so many who live this negative kind of Christian life. They feel very well satisfied if they "don't do any harm." How strange this kind of a

life must appear to our Lord! If he had been satisfied to abstain from doing the world harm, the race would have been left to perish. Can we rest content merely to do no injury to the cause of him who gave himself for us? But no man can live and not do injury, when he seeks to do nothing but keep from harming. Such a life is a dead weight upon the energies of all Christian workers. It is terrible in its careless selfishness. There is danger in all such cases, that the one who attempts this be like the man who wishes to go as near to the plague as he can and not take it.

—CALVARY BAPTIST CHURCH.—This church, two years ago, entered its new house of worship. On the day of dedication \$60,000 were subscribed, to open it free of debt. Since then some securities the church held have proved worthless, and it was found that \$60,000 more was needed to pay off the consequent indebtedness, and make improvements rendered necessary by want of room for the congregation. On the last Sunday of the old year, an attempt was made to lift this amount, and was completely successful. During these two years, the church has been giving about \$40,000 per year to denominational objects, besides lifting these large amounts for home expenses. Dr. McArthur, a Dominion boy, by the way, after referring to the fact that this grand result has been secured through all, rich and poor, assisting, adds these wise words:

This leads us to remark that the great duty of our ministers to-day toward our denominational enterprises is to secure contributions from every member of every church. Failure at this point is our chief denominational weakness in the matter of securing money. We have too much relied upon the contributions of a few comparatively rich men and women. We must learn the power of little. The latent strength of the great body of our churches must be developed. Until that end is secured grand results are impossible.

—THE *Independent* suggests that the Congregationalists and the Free Baptists of the U. S. amalgamate, each granting to the other the right to hold their own practices as to baptism. Does the *Independent* suppose this proposition fair to both parties? All Congregationalists believe immersion to be baptism. No Free Baptists deem sprinkling baptism. So far as the form of baptism is concerned, then, the former would have to yield nothing, while the latter would be compelled to abandon their protest against a false practice, and thus take it upon themselves to be dialoyal to a part of truth. So also, as to the subjects of baptism, the Congregationalists already suffer the neglect of infant baptism in about seven-eighths of their members, while the Free Baptists will not permit the infant baptism among their members. In this point also, the former would thus give up nothing, while the latter would consent to close their lips about an error which has done more to revolutionize the constitution of the church and the doctrines of grace as taught in the New Testament than any other.

—"A CERTAIN church is about to call me, but I am not going to accept." Then, man, write them not to call you. Be careful how you feel with the Lord's people. There is a big premium on ministerial manliness, but the brother who has an itch for calls which cannot be accepted, will never get it. Drive a peg here, young brother.—*Baltimore Baptist.*

Excellent! The man who covets a call he does not intend to accept, commits a triple sin against himself, as he pampers his vanity at the expense of his honor, against the church, as its members are disheartened, and against the future pastor who must be put into the unenviable position of being the second choice.

—A SPEAKER at the recent Interdenominational Congress, remarking upon the good influence of churches in the cities, said: "In visiting a quiet and prosperous ward in Cleveland, and inquiring of an idle policeman as to it, the explanation was given by pointing to a church, and adding: 'The saloon power was bad enough here for a while, but the church got the cramps on it.'"—*Journal and Messenger.*

Scarcely a higher compliment could have been paid that church than this. Evidently its members did more than listen to preaching on Sunday, or attend prayer-meetings of a week evening. They went forth to grapple with evil, and mastered it. No church will have much power that does not seek to fight hand to hand with sin in its own community.

—THE UNION BAPTIST minister's meeting of St. John met on Monday last, Bro. J. Cabill was a very instructive and interesting paper on the Salvation Army. In the discussion which followed, there was much brought out about the methods and influence of this organization. While conceding that the church might take example from their activity and effort to reach the lowest classes, all were agreed that their organization and methods were unscriptural, and that the final result must be injurious to the Kingdom of Christ on earth. We shall have more to say on this subject next week.

—THE BAPTIST YEAR BOOK for Ontario, Quebec, Manitoba, and the Northwest, has just been published. It is a neat pamphlet of 200 pages, and can be had from Rev. T. Trotter, Woodstock, Ontario, for 15 cts. We glean from it the following interesting facts. The total membership of the 370 Baptist churches of the Provinces above mentioned is 28,387. Adding to these the estimated membership of the Grand Ligne Mission and some 20 or 30 unassociated churches, and the grand total is about 30,000. There were 2,642 added to the churches last year by baptism and a net gain of 1,742.

Total receipts for Home Missions, \$10 532
" " Foreign " 13 830
Grand Ligne Mission, from Ontario and Quebec, 2 602
Woodstock College, 4 200

Making a grand total of \$31 154

Besides amounts given to McMaster Hall and the smaller societies.

The work of Home and Foreign Missions is carried on by two H.M. Conventions—of Ontario and of Quebec, one Foreign M. Society, or both these Provinces, three Woman's Missionary Aid Societies, and a general Convention for Manitoba and the Northwest. In addition to these there is the Grand Ligne Mission, Superannuated Ministers Society, a Church Edifice Society, McMaster Theological Seminary and Woodstock College. There is also a General Baptist Union with rather vague functions and powers. The Convention of Manitoba, &c., is much like our own. All the societies in Ontario and Quebec have no organic connection with the churches. The drift of denominational sentiment is setting strongly toward having all work controlled by the churches, and it will be accomplished, probably, in a year or two. Our Baptist brethren and sisters of the West are full of life and earnestness. There is no doubt but that we can learn something from them, and we are confident they can learn something from us.

—THE *CATAGOUGA* of Toronto Baptist College for 1885-86 contains much information which should be of interest to Maritime Baptists, as it has been made their institution, in common with the other Baptists of the Dominion, by the generosity of its founders and their own adoption. There is a staff of seven professors. The course is broad, covering some ground not usually found in the curriculum of institutions of the kind. Much attention is given to the practical side of ministerial work, both in the classroom, and through requiring a certain amount of mission labor as a part of the course. Enough is assured to students in the remuneration for these services, to pay their way. The attendance according to the Year Book just published, is sixty. This makes it rank the third Baptist Theological Institution on this continent in point of students in its classes. This is a grand growth in four years.

How He Lost His Forgiveness.

BY REV. A. I. GORDON, D. D.

He lost it simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon, and no godly sorrow with which to respond to proffered mercy.

This is the story as we find it in the *Richmond Register*: "A man named Samuel Holmes, now in Frankfort jail undergoing punishment for a murder, received a visit from his old schoolfellow, Lucien Young. The Kentucky Legislature recorded some years ago its appreciation of Young's bravery in rescuing several lives from a wrecked vessel, and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented and signed the pardon for his sake. With the document in pocket, Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation, and, after talking awhile upon other subjects, finally said, 'Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?' The convict very quickly responded, 'I would go to Lancaster and kill Judge Owsley, and a man who was a witness against me.' Young uttered not a word, but turned mournfully away, went outside the prison wall, took the pardon from his pocket, and tore it into fragments."

We venture to say that the history of divine grace and human impenitence was never more exactly illustrated than in this incident. Observe the striking points.

First, the pardon of the governor was granted absolutely and alone for the sake of the prisoner's friend. The character of the convict, his state of mind at the time, his conduct while in prison—these, and similar considerations had nothing whatever to do in influencing the governor to issue the pardon. "For your sake, and in view of your great services for the State," he said to Mr. Young, "I will pardon your friend."

So God forgives us solely for Christ's sake. In declaring the sinner's pardon, He does not rest his action at all upon the merit or character of the sinner, but solely upon the worthiness and atonement of Christ. "Even as God, for Christ's sake, hath forgiven you," are the words of scripture. While you were in sin, oh reader, condemned and under sentence of a violated law, God sent you an unasked and undeserved pardon. He did it alone and absolutely on account of his well beloved Son, Jesus Christ our Lord.

Again, the friend of the prisoner carried to his cell a full and unconditional forgiveness. The governor did not say to him, "Go to the culprit and talk with him, and if you find him to be one to whom I can consistently show mercy, I will consider his case." On the contrary, he sent an unconditional pardon to him. The bearer carried it in his pocket signed and sealed, and ready to be delivered. He could say to the condemned man not "The governor will forgive you," but, "He has forgiven you, and I authorized to declare to you the fact." So we who preach the gospel come to you with the declaration of fact, not of a possible mercy. This is the message that "God hath reconciled us unto himself by the death of his Son," that he has "forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, nailing it to his cross." And you are simply asked "Will you accept this grace of God?" We do not come to persuade you to beg for mercy which God has already extended to you. The announcement which we make is "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The errand on which we come is "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."

Once more: while the prisoner was forgiven by the governor, he remained, in fact, unforgiven, because of his hardness and impenitence of heart. There must be two consenting parties in every real forgiveness. Forgiveness may go out from the heart of one, but unless it is received into the heart of the other, there falls to be any reconciliation. "There is forgiveness with thee," says the Psalmist. "But unless there is forgiveness with us, no man can accept that forgiveness penitently, submissively, cordially, we cannot be at peace with God. His divine compassion has been simply thrown away upon us."

And then, finally, note that the prisoner remained under condemnation in spite of the governor's pardon because he had no penitent heart to receive forgiveness. Did the governor condemn him? No; he pardoned him? Why was he executed then? Because he would not forgive. Did the friend who came with the message sentence him to death? No; he brought the announcement of deliverance from death. What, then, was the condemnation? That the executive would not receive him. No. This was his condemnation, that when forgiveness was offered him he would not be forgiven, because of the hardness and impenitency of his heart. Read in the light of this story these words of scripture: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

"He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

That prisoner died pardoned, and yet he died condemned. He was forgiven by the judge, and yet doomed through his own hardness of heart. And, sinner, remember that if you die in your sins, it is because you would not live. Those sins were borne by Christ, and it is only because you rejected his grace; that they so come back upon you; your condemnation aggravated by the weight of God's forgiveness added to the weight of your sins.

Shall God's grace have been extended to you in vain, oh, souls for whom Christ died? Answer now, while the messenger of Christ has your pardon in his hand.—*Words and Weapons.*

—WE CUP the following from the *Examiner*: "Some months since our pastor, a Newton graduate, in a sermon on the temptation, said it was possible for Christ to have yielded to the temptation of Satan, and thus have sinned and fallen as Adam did. More recently a graduate of Spurgeon's College in our pulpit made the same affirmation. It is such a doctrine taught in our Theological Seminaries, or is it generally held by Biblical scholars? A. W. M."

We have no idea that either Rev. Dr. Hovey or Mr. Spurgeon intended to convey any such thought to any student under their own. In fact we never heard of but one Baptist Theological Professor that had such a theory, and he has not been a Theological Professor the last thirteen years. It seems to be little less than blasphemy to attribute such a possibility to Christ the

Lord. It is inconceivable that—possessing "all power in heaven and earth," and being the Word who in the beginning was "with God," and "was God," and without whom "was not anything made that was made," he should under any possible circumstances be subject to enticements to evil. We all know that the Prince of Darkness himself exhausted his resources of enticement upon him without the shadow of a success. As we view it, it would be but a short step further on to say that God himself is capable of being enticed to do evil, and of falling from the throne of the universe. We do not forget that Christ Jesus was the God-man, but we can conceive of nothing on his human side—that was not absolutely under the dominion of his divinity.

A Little Member.

Its actual dimensions are insignificant. It is not more than three and a half inches in length, one and a half wide, by half an inch thick; and never loose at both ends, an old and malicious proverb to that effect notwithstanding. One would think no great evil could ever be predicated of a thing so small and delicate. B. B. Taylor tells us in a sweet little paragraph, written a few years ago, how precious little things are, and how justly prized. Can it be that the human tongue is an exception to the rule? That this modest little organ, seldom seen, flexible and delicate, capable of healing wounds, comforting troubled hearts, cheering discouraged travellers, and pronouncing the most gracious benedictions, has underneath it a secretion of poison, and at its business end a concealed fang.

Opposite possibilities, then, are the characteristics of this tiny function. Its ways are so strange and paradoxical, that they are almost past finding out. It is a most capricious and uncertain little member. With it we bless God and curse men who are made in His image. Out of the same mouth, tossed from the tip of the same tongue, may come blessing or cursing. This versatile little instrument, in one mouth, may be a "drawn sword"; in another, it may be a "choice silver." It may be a "seal," or it may be "health." Death and life are in its power. There is a tongue that is crafty, viper-like, mischievous, deceitful, proud, backbiting, sharp, naughty, lying; and there is a tongue that is kept from evil, that talketh of judgment, that is just, wise, uneth knowledge, is a tree of life, and has in it the law of kindness. Honey and milk may be under one tongue; the poison of asps under another. This mysterious little organ may be wise, peace-making, guileless, modest, truthful; it may also be a blasphemous, railing, burning, profane, false-telling, slandering, rash, reviling, tale-bearing, scoffing, boasting member. The Bible in "plain English," gives us these contrasting descriptions of the little lingual organ. And it tells us that there is something back of the tongue—a power behind it, which makes it behave either nicely or naughtily. "Out of the abundance of the heart the mouth speaketh." If you would know the condition of one's heart, look at his tongue. If one is envious, jealous, spiteful; if he is curious, prurient, meddling; if deceitful, double-minded, hypocritical; if filled with gossip as with dropsy, the tongue will indicate these diseases.

And the Bible also tells us how to manage this capricious servant. It is to be put under law and government, the law of kindness; it is to be ruled by justice; we are to lay our hand upon our mouth; to hold in the fery jade with bit and bridle; we are to "keep the doors of the mouth shut," even from intimate friends; and while "swift to hear," we are commanded to be "slow to speak"; and sometimes to hold our peace even from good. It is wise to give heed to these prudent directions. A Christian, conscientious and high-toned, will heed them from a noble sense of duty.

Not giving heed, endless troubles are encountered. The tongue is not as large as a horse's foot, but it is more feet; it is not as long as a sword, but it will cut deeper; it is not as dry as a stubble, but it will burn faster and farther; it may be as deadly as the arrow that speeds to its mark.

A whisper woke the air,
A soft, light tone, and low;
Now might it perish there,
Nor farther go! Ah me!
A quick and eager ear
Caught up the little meaning sound,
Another breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that it broke.

A careless tongue may soil and blench a great many sweet and delicate things; a reckless tongue may ride into and trample under foot a good name here and there; a busy, buzzing tongue, that never rests, may tire, annoy, bite, and sting a great many people; a double tongue may treat you present, with sweet caresses, and absent, with bitter criticism. But the most deadly tongue of all is the tongue of malice. Poison lurks in its burnished surface, and there is murder in its keen, cutting edge.

With an easy, slipshod tongue, we can get along by being careful, just as we get along with a knife that opens and shuts too easily; but a tongue that is edged with malice, is like a knife which when opened by a concealed spring darts its blade into the heart. From that tongue it is safe to keep a good distance away.

There is the wise tongue, always seeking to enlighten you; the wondering tongue, always in search of marvels; the curious tongue, forever prying into other people's affairs; the suspicious tongue, that never fails to detect an omen that something or somebody is going wrong; the gossiping tongue, that slips and flashes around everywhere; the hasty tongue, that has to repeat at leisure what it uttered without consideration; and there is the oily tongue, that utters loving things to your face, and punctures your name and character from the rear, and in your absence, scuttles your reputation, and sinks your craft, cargo and all, if possible, and then pretends to be the very best and truest friend you ever had in your all your life.

And there is a tongue that points to truth, wisdom, sincerity, goodness, fidelity, charity, nobleness, as constantly as the needle points to the pole. Reader, what tongue have you? What is your tongue to your friends, to society, to the Church?

Thank God, a lying tongue is but for a moment, and the lips of truth shall be established forever.—*Evangelist.*

—THE NEW YEAR has a rainbow around it. Heaven, which seals the book, does not forbid the hope that good fortune is written on its leaves. If last year's voyage ended on the rocks, we may build new ships from the remnants of the wreck and start again. Thus does God compensate men for the sadness which often tinges the close of a day or the end of a year. The sun sets to rise again. Weary and discouraged, we close the door of the old year, but as Peter to the cripple at the temple gate, Hope says to us at the entrance of the new year, "In the name of Jesus Christ of Nazareth, rise up and walk." Like wonderful pictures hidden by *disappearing act* on a set day, the truest joys of life are wrapped at first in clouds. The earth must feel the plough in her heart before you get the harvest. Christ endures the pains of crucifixion before He attains the glory of resurrection. And if New Year's greetings falling into a sorrowful life seem to be like rubies thrown into the sea, God rules the year and can bring us to the close with this star in our right hand—"In all these things we are certain that God wishes us every one, 'A Happy New Year!'—*Zion's Herald.*

THE PILLAR OF LOVE.—In a certain district in Russia, there is to be seen, in solitary place, a pillar with this inscription: "Greater love hath no man than this, that a man may lay down his life for his friend." That pillar tells a touching tale, of which many must have heard. It was a wild region, infested with wolves, and as a little party travelled along, it soon became plain that these were on their track. The pistols were fired; one horse after another was left to the ravenous wolves, till, as they came nearer and nothing else remained to be tried, the faithful servant, in spite of the expectations of his master, threw himself into the midst of them, and by his own death saved his master. That pillar marks the spot where his bones were found; that inscription records the noble instance of attachment. But there is another, nobler still. There is another pillar, and on it I read, "Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins." That pillar is the Bible—the noble pillar of Scripture—written all over with loving words, and telling of salvation.—*Self.*

A MOTHER'S CHARACTER.—Coming home from years of study abroad a young man, one evening, in conversation with his only surviving parent, shocked him with a sneer against the religion of Christ. Not a word of reproach came from the lips of the grieving father. He took his little lamp and went to his chamber. All night that young sceptic heard the tramp of the feet of his sleeping father, and the sound was a knell of sorrow, the cause of which he well knew. In the morning the father brought to his son the well-known Bible of a sainted mother, and desired him to read and compare its teachings with the memories of her life. He read and found a stern-stained and deeply underscored verse, "By their fruits ye shall know them." Conviction seized him. The beauty of her character, the patience, purity and fidelity she had shown, were convincing evidences of the unspeakable superiority of Christian character over the hollow fruits of scepticism. He cast away the toils of the tempter, knelt and consecrated his life and his splendid talents to his Saviour, whose voice then and there seemed to say, "This is the way; walk in it."—*Presbyterian.*

MCN T. McDONALL, Barrister, Attorney-at-Law, Solicitor, Etc.

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Sabbath School, BIBLE LESSONS.

FROM PHOENIX'S SELECT NOTES, FROM THE BIBLE.

THE CAPTIVITY OF JUDAH, GOLDEN TEXT.

By the rivers of Babylon, there we sat down: yea, we wept when we remembered Zion.

Introduction.—We turn again to the Book of Kings, and read the history of the kingdom of Judah.

THE GREAT GREAT OF JEZABEL.—Vers. 1-3.

(I.) DATE OF COMMENCEMENT. 1. And it came to pass in the sixth year of his reign, that Zedekiah the king and king Zedekiah.

(II.) THE DESTRUCTION.—Vers. 1-10.

(III.) THE DESTRUCTION.—Vers. 1-10.

(IV.) JEREMIAH'S LAND-PURCHASE.—Vers. 1-10.

(V.) A SPERM OF REPENTANCE. In Jer. 37 we have an account of a brief and false repentance of the leaders in Jerusalem.

(VI.) THE SIEGE OF JERUSALEM.—Vers. 1-10.

(VII.) JERUSALEM TAKEN.—Vers. 1-10.

(VIII.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(IX.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(X.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(XI.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(XII.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(XIII.) THE CITY WAS BROKEN UP.—Vers. 1-10.

(XIV.) THE CITY WAS BROKEN UP.—Vers. 1-10.

month on the seventh day of the month. Instead of the seventh day we have the tenth in Jer. 53: 12.

9. He burnt the house of the Lord.—Compare the prophecies of Jeremiah (21: 10) 34: 13; 38: 18, 23).

IV. THE CAPTIVITY.—Vers. 1, 2, 11. Three classes of captives are described: (1) The rest of the people that were left in the city.

I. The nation were entirely cured of idolatry by their discipline, and never afterwards relapsed into it.

II. The nation were cured of idolatry by their discipline, and never afterwards relapsed into it.

III. The nation were cured of idolatry by their discipline, and never afterwards relapsed into it.

IV. We see justly tempered even with mercy and love. (1) The punishment comes slowly at first, in smaller measures.

V. We see that the way of transgression is hard. (1) On account of the sorrows and troubles in the way.

VI. There is one class of God's people who seem to be especially called to labors of charity and to efforts for the spiritual welfare of the unconverted.

VII. There is one class of God's people who seem to be especially called to labors of charity and to efforts for the spiritual welfare of the unconverted.

VIII. There is one class of God's people who seem to be especially called to labors of charity and to efforts for the spiritual welfare of the unconverted.

IX. There is one class of God's people who seem to be especially called to labors of charity and to efforts for the spiritual welfare of the unconverted.

X. There is one class of God's people who seem to be especially called to labors of charity and to efforts for the spiritual welfare of the unconverted.

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J. G. McNALLY, NEW GOODS.

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\$500.00 REWARD offered for a better article, to the Proprietor of any remedy showing more testimonials of genuine cures of the above diseases.

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But is an original compound, made from the PUREST STOCK, and is sold by the makers and dealers nearer the cost of production than any other Laundry Soap in the market.

WHY SUFFER? When such valuable remedies are within your reach.

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Messenger and Visitor

50 per Annum when paid in advance... All communications and all advertisements to be sent to REV. C. GOODFRED, St. John, N. H.

Messenger and Visitor

WEDNESDAY, JANUARY 13, 1886.

SHALL WE HAVE AN IMBATHING THIS YEAR?

How many are anxiously asking this question? Sabbath-school teachers, as they think of the bright faces of the members of their classes, are asking it. Husbands and wives who have unshared partners are asking it, some almost in an agony.

And well may all who have loving hearts and zealous souls ask this question for it contrains the most in importance. In the sense in which we use it, it means, generally, are there to be souls saved? For each of the classes we speak of it means, are our dear ones, those in whom we have a deep interest, to be saved?

Are there any who are not concerned about this question? Does any professed Christian who reads these words scan them with careless, indifferent eye? Careless about the work of God, upon which the eternal salvation of souls depends! Let this thought startle you. Let another one startle you still more.

What shall we say to all this? What else can we say but repeat, in other words, the truth at the head of this editorial. No man has a right to belong to a denomination in whose doctrines he does not believe more than in those of any other.

What we need today is a charity so broad that it will abide the presentation of a view opposed to our own, in a kindly way, and not make it a first principle that all such expression must be argued to keep the peace, and a loyalty so true to the God of truth, and to men who need the blessing of all the truth, as shall tell us to press firmly and kindly all that we believe true, observing, of course, a due proportion between the truths advocated.

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keep putting them,—in not for one year; but for many,—we can never have an institution which will do us any credit.

DEMINATIONALISM

"The test of a sincere and vital faith is the desire for its propagation."

So says the New York Sun, and if all its utterances were as good, it would deserve the support of all good men. There is special reason why this truth should be insisted upon in these days,—perhaps, very especially, at this particular time as there is a great deal of deminationalism abroad.

ROGER WILLIAMS

The 25th anniversary of the landing of the Pilgrim Fathers was recently celebrated at Plymouth. Among the speakers was Dr. A. J. Gordon, of Boston. In the course of his address he alluded to Roger Williams and his own deminationalism in the following, half playful half serious way.

He was too modest, however, in giving the number of Baptist church members in the United States, at 2,000,000. It is said—3,000,000 including all kinds. He said—

"Mr. President, it was my fortune to be hatched ecclesiastically on Roger Williams Rock, situated in Narragansett Bay. I do not say that to the sons of the Puritans, 'Our rock is not as your rock.' It is as your rock, the same geological and theological formation. And while the adherents of the 'standing order' are complaining that Plymouth Rock is disintegrating and crumbling in the atmosphere of modern doubt and liberal thought, I am glad to say that our rock is as firm and compact as ever, so that we could undertake to furnish underpinning for any number of new churches and new states, provided the demand is for 'a church without a bishop and a state without a king.'"

Missionary Correspondence

IN TERT, POLIAPALLI, SEVEN MILES FROM BIRLIPATAM, November 24th, 1885. During the months that have so quickly passed since last I wrote, your weekly visits have always been welcome. We rejoice that the number of your readers has increased so rapidly, and in the consequent increase of usefulness.

ORDINATION

We shall not reply to Bro. Foslay in detail. The most of his article is a criticism of other views than our own. Dr. Hovey is not "made to say"; he does say that was quoted by us. We presume the Dr. did feel disposed, could give Bro. F. "satisfaction," so far as his views are in conflict. We believe Bro. F.'s view and our own do not differ so much as he supposes. Ministers have authority from God to ordain. While we would not like to take the position that, in no circumstances, might others lay on hands, this should not happen when ministers are to be had. So far we agree. But we hold that a minister has authority to ordain just as he has to baptize. As in the case of baptism the church decides who is to be baptized, and the ministers baptize for the church in performing the ordinance, so the church or churches decide who is to be ordained, and ministers ordain for them. There may be extraordinary cases in respect to both ordination and baptism; but in discussions of this kind, no one should argue from the exception, but from the rule. If Bro. F. will consent squarely and say that ministers have the right, as a rule, by virtue of their office, to decide who are to be ordained, as well as to ordain, then we have a fair issue between us, and a short article on his side will be considered. Perhaps it would be better to say that a 'standing order' gives us authority under Him, than to affirm that "we need no authority under God." In the performance of what God has commanded. No ministers do not get their right to ordain by a vote of a council, but we believe they get the particular right to ordain a certain brother by virtue of the council deciding that he shall be ordained. We think, too, that churches interested in the ordination of a brother, can bring as much pressure to bear on perhaps one minister; for if ministers are to decide who is to be ordained, as well as to ordain, who will tell us how many it requires—as on a council.

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and with. At that time we were accompanied by Noyah, of the Bobbili station, and three of the Birilipattam laypreps.

ORDINATION

Bro. Editor:—You have succeeded in making me understand your theory, but how it harmonizes with scripture is not quite so plain. It may agree with Baptist polity all right. The truth is, I did not think about that while my investigations were going on, I was trying all the while to find out what the New Testament said on the subject. It is as clear as "mid in a wilderness" that if our polity is not scriptural on this question it should be reformed. This subject is not only interesting to you suggest but important as well. We know of no subject on which less unity of opinion exists than on this. There are hardly two Baptist ministers who will give the same answers when questioned on the subject. If unity of belief is a thing to be desired, then there can be no harm in airing the question a little in our paper. There are three opinions held respecting ordination by the Baptists of these provinces.

1st. There are those who believe that the power is vested in the church. To these the mere form of setting a man apart by "laying on of hands and prayer" amounts to nothing more than an appropriate ceremony.

2nd. There are others who think that a council is required, while the church has power to ordain for itself, yet by means of a council only can they ordain for the denomination.

3rd. Still others believe that the church has no power to ordain men to the sacred office, being only sought as a matter of expediency, and that upon ministers lies this responsible work being placed, nor can any desire to put honor upon the churches justify them in rolling the burden upon their shoulders. Let us examine these several opinions. We hold that the right of ordination is not vested in the churches. We think this because there is not one passage in the bible which shows the opportunity to be true. No person denies the right of churches to choose their own ministers and to ask for their ordination. No Baptist ever supposed that ministers have a right to set a man over a church in opposition to the wishes of the body. But this does not touch the point, calling a man to ordination is not ordination.

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man, as you all know, but I belong to no...

I had the pleasure of visiting Spurgeon...

On Holborn Viaduct, in the very centre...

A strange time, truly, for divine service...

But, leaving London, with all her life...

the poet, pastor, preacher. Opposite the...

In the Province of San Paulo, Brazil, a...

It was a sad day for Christianity," remarked...

Thus, to the rugged, warm-hearted Scotchman...

And with unflinching lip and heart...

No wider is the gate, no broader is the way...

Still faithful to our God, and to our Captain true...

—The Westminster Review, the infidel quarterly...

—Mr. Spurgeon says, "Ministerial success is traceable almost entirely to an intense zeal..."

—The Baptists last year contributed only one-tenth of the money expended on missions...

—According to the San Francisco Argonaut, "cigarettes are useful, because they kill off worthless boys..."

—Captain Burton, the great English traveller, speaks all modern tongues...

—Soudanavia cannot for the moment be called the paradise of pressmen...

—A lady was once lamenting the ill-luck which attended her affairs...

—The reputation which Monte Carlo has earned as the greatest "gambling hell" of the world...

—Get your children to take an interest in your plans for doing good...

—Rev. J. P. Chous, who became pastor of Bloomsbury Chapel...

—The fading darkness of a starry night comes slowly on...

—How like the day when light celestial shall shine our darkness away...

—Do you ever tell what the Lord has done for your soul? How does the world know you are a Christian?

—John Calvin. "It was a sad day for Christianity," remarked a New York business man...

—Little Grace Bay, C. B.—Bro. Joseph Kempton was the first Baptist minister that publicly told the story of salvation here...

—The members of the church came up to the help of the Lord...

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—Bro. Thos. Stuckhouse was remembered by his people at North East...

—Bro. J. W. Higgins, of Young's Cove, writes: "The many friends of my field of labor paid me a donation visit on New Year's night..."

—Bro. J. G. Harvey was made happy New Year's evening by a gathering of friends on his field, who presented him and Mrs. Harvey with cash and useful articles...

—Bro. A. Cogswell had his heart cheered by the kindly remembrance of his people on the 30th ult.

—Bro. Skinner, of River Hebert, received a donation of \$80 recently.

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The Caligraph is Rapidly Displacing the Pen. By its use more than 50 per cent. in time and labor is saved...

We annex one of the many Testimonials we have received: St. Stephen, N. B., Jan. 19th, 1885.

Tippet, Burditt & Co., GENERAL AGENTS, SAINT JOHN, N. B.

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Brown & Webb's Ground Spices ARE THE BEST!

The Best Spices are Brown & Webb's.

Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks.

BROWN & WEBB Wholesale Drug and Spice Merchants, HALIFAX, N. S.

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1886.

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AN EXCELLENT BLOOD PURIFIER.

It acts directly on the Stomach, Liver and Skin, removing all impurities...

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THE HOME

Smooth, the trails of her silken hair, On her cheek grow with tender care.

A shadowy gleam of light-light lies Around the lid of her slumberous eyes, And her lips are closed as in fond delay

Put by her work and her empty chair; Fold up the garments she needs to wear; Let down the curtain and close the door.

O blessed sleep! that will not break For tears, nor prayers, nor love's sweet sake; O perfect rest! that knows no pain,

That only the pain through dying reach! God understand, and his ways are right; Bid his loved a long good-night.

Weep for the days that will come no more, For sunshine from the past and glow, For a smiling lip, for the minister's grace

What knows this O wife, whether thou shalt ever see thy husband?

A lady of rare Christian attainments will long be remembered for her earnest, tireless faith for her noble husband, which seldom wavered, though serious obstacles edged her way to the desired end.

One day the waiting congregation were startled and rejoiced by seeing Mr. B. enter with his wife, his face and manner plainly indicating that he was a seeker after truth.

Another friend had prayed for her unbelieving husband for many years. As yet the answer did not come and her heart was bowed down.

Every heart was melted and many eyes moistened. A dear old father in Israel led in prayer, and another earnest brother took up the pleading prayer.

After service, as they left the vestibule, Mr. H. said: "Who was the gentleman who was crying for 'Him'?"

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