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and in 1845 the church raised Ten pounds for Foreign Missions.

REV. D. W. C DIMOCK'S PASTORATE. In 1842 Rev. D. W. C. Dimock, a man coming from godly ancestry, be gan preaching the gospel at Onslow, and one year after accepted the pastorate of the church. By this time the section of the church at Debert River became greatly increased, and it was necessary that a conference meeting and the Lord's Supper be attended monthly, and in 1843 William McKinlay, John McCully, of Debert River, and Ebenezer Blackmore, of Onslow, were or-

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TOR,

In a former part of this Historical Sketch we gave a short account of the struggle carried on in the church between the open and close communionists, and how the church was greatly weakened by a final separation of some good and influential men. It may be proper to record here the voice of the church after an experience of over forty years as a close communion church. Robert Nelson, who was a member of the Methodist Society, and who had been baptized by immersion, came to a conference meeting and desired to join in communion with the church, but still retain his connection with the Methodist body. The church appointed the pastor, Ebenezer Blackmore, James Linton, and J. C. Stevens as a committee to report, and the report was unanimously accepted by the church :

1. Your committee consider every approximation towards a scriptural union with other Christians a great desideratum, and which should be sought with fervent prayer, and hailed with great joy, and further believe it to be our happiness to cultivate Christian fellowship with all who love our Lord Jesus Christ of every name, whether baptized or unbaptized; and

2. That the most effectual way to promote this will be, not to violate any rule of Scripture or order, or by any compromise of conscientious views of the truth; being fully of the opinion that however pleasant such union may appear for the present, it cannot be lasting, or eventually beneficial if built upon any other foundation than that of gospel order.

3. It is, therefore, of vital importance for every church to have a strict regard to gospel order in its movements, and never feel itself justified or contented to adopt any rule which has a tendency to disorder, or which involves an inconsistency; and

4. The reception of those into the communion of the church who hold sentiments so different from us as to lead them (conscientiously we suppose) to connect themselves as members with another denomination which entertain views quite opposite in one respect to those held by the church and denomination to which we are connected, would be in this church a disorderly step, which we fear would ultimately lead to serious disunion; and

5. Yet such an act does involve an inconsistency in two respects: (1) We think for a person who believes the immersion of a believer to be the only scriptural baptism and still remains a member of a church practising quite contrary to that, believing the former, yet, so far as the influence of membership goes, supporting the latter, does involve a great inconsistency. (2) Your committee cannot dispose itself of the conviction that the reception of such a church, would be, in a more public way, adopting all the inconsistency of the

6. Your committee fear that by such an act the church would be involving itself in difficulty much harder to remedy than to prevent, and in all sincerity as the honest conviction of their judgment and an earnest desire for the support of the truth which is consistent in all its parts, present it as their opinion that it would be disorderly and inconsistent to receive into the communion of the church persons belonging to a Pedobaptist church, and recommend that the church practise in the terms of

communion as heretofore. September 16, 1848, Elder Dimock resigned his charge of the church to accept a call to St. John, and the following note is made on the record "This was the usual conference at Onsiow, and a season of deep interest. The pastoral relation which has existed for seven years in unbroken harmony was this day by mutual consent dissolved, the pastor having considered it from St. John, N. B. O may the great guide his flock, and send them a man after God's own heart." The church was visited by Rev. John Knox, P.E.I., Rev. Charles Tupper, Rev. Mr. Winterbottom, and Rev. Obed Chute, and sussions, to return to the spot.

to enter the Foreign Missionary field, in July of that year Rev. Levi Marshall was engaged permanently to preach at Onslow, Debert, and Truro. In less than two years Elder Dimock returned, and labored as pastor of the church until 1858, the field extending from Upper Economy to Tatamagouche Mountain, and from Debert River to Upper Stewiacke, including about twenty preaching stations.

> In 1844 a society was formed in connection with the church, called the Onslow and Truro Baptist Church Society, and the officers were elected from the members of the congregation and | Acts iv. 12. church together. It assisted in the financial affairs of the church, in the social and intellectual life of the congregation, but after a few years it did its work and passed away quietly. The Association met for the first time at Onslow in 1811 and once in every ten years during this period of the church's history.

The following brethren visited the church and preached for a longer or shorter period: Revds. Joseph Dimock, Theodore Harding, Edward Manning, Thomas Ansley, Handley Chipman, William Borden, George Richardson, R. E. Burpee, A. V. Dimock, S. Bancroft, E. A. Crawley, John Chase, John Knox, Charles Tupper, John Mason, Obed Chute, and Mr. Winterbottom. The following brethren held the office of deacon: Thomas Lynds, John Lynds, Joshua Higgins, David Cutten, David Page, James Linton, Wm McKinlay, John McCully, John Carter, Ebenezer Blackmore, David Blair, Robert Nelson, and Thomas Soley. Nathaniel Marsters and John King served as Church Clerks.

In 1810 the church reports 36 members, and in 1851 170 members are reported; nine had been dismissed to form the Earltown church, now called New Annan church, and 35 dismissed to form a separate church at Debert River, and in 1858, 41 members were dismissed to organize themselves in a Baptist church at Truro.

Chinese Traits.

Mr. E. V. Smalley's paper in the February Century, on "Features of the New North-west," is an interesting conclusion to his noteworthy series on the North-western region. He discusses various social and political subjects, and, speaking of the Chinese population, says in part:

There is a mistaken notion in the East that the Chinese are always humble and submissive, and much put upon and abused by the whites of the Pacific coast, There was a time when the hoodlums of San Francisco maltreated the Asiatic immigrants shamefully, but that time pears to be as secure in his rights of person and property as anybody. Instead of being deferential and timid he is often pushing and insolent. He does not give way in the street. He hustles you as rudely as an English navvy. A body of Chinese laborers marching down a narrow street will crowd ladies into the gutter. The Chinese merchants. doctors, and others belonging to the better classes, are as polite as Frenchmen, but the masses of the Chinese population on the Pacific coast are rude and brutal. The chief thing in their favor is their habit of personal cleanliness. The railroad laborers, who are the poorest and most ignorant class, wash themselves from head to foot at the end of each day's work. All classes are frequent customers of the barber. who gives minute attention to their heads, faces, ears, and necks. Among the common laborers there is

comrades. If a man is likely to become person into the communion of the a burden, the other members of his gang want to get rid of him as soon as possible. It is commonly believed by the white bosses on the railways that the Chinese doctors put sick men out of the way by poison when they think they cannot be speedily cured. A case was told me in Oregon of a Coolie railway laborer who had an arm broken. It was set by the company's doctor, and was doing well, but the man's comrades insisted on bringing a Chinese doctor to attend him. The doctor came from distant camp, and gave the patient a dose. In an hour the poor fellow was dead. In such cases there is no investigation; nobody cares that there is one Chinaman less. The death of a carthorse is of much more consequence. One great difficulty the employers of Chinese labor have to contend with is the superstition of these queer people. Their religious worship consists chiefly in propitiating the malevolent spirits of the dead. If a Chinese domestic fancies there is a ghost in the house he departs at once, and leaves an inscription behind to warn his successors. It often happens that a family will be unable to keep a servant longer than a single day. Man giving any reason for his abrupt departure. At last the warning sign is found in the kitchen or the servant's his duty to accept a call presented him more trouble. Not long ago two Chinamen were killed in Oregon by the premature explosion of a blast on a new shepherd of the sheep defend, feed, and railway line. One of their fellow workmen declared that just before the explosion he saw two devils come to the them talking. Thereupon the whole gang of forty men dropped work, and could not be induced, by threats or per-

The Christian Messenger

Bible Lessons for 1883. FIRST QUARTER.

Lesson VI.-FEBRUARY 11, 1883.

NONE OTHER NAME. Acts iv. 1-14.

COMMIT TO MEMORY: Verses 10-13.

GOLDEN TEXT .- " Neither is there alvation in any other: for there is none other name under heaven given among men whereby we must be saved."-

DAILY HOME READINGS. M. The Lesson, Acts iv. 1-14.

T. Rulers Consulting, Acts iv. 15-17. W. Promises to Christ's Witnesses.

Matt. x. 16-28. T. The Only Saviour, Rom. iii. 21-31. F. Not Ashamed of Jesus,

2 Tim., ch. i. Comfort for the Persecuted, Rev. ii. 8-11.

S. End of Opposers,

THE HOLY SPIRIT'S WORK IN IN SPIRING CHRIST'S WITNESSES

Rev. xix. 9-21.

LESSON OUTLINE. - I. Arrest of Peter and John, Vs. 1-4. II. Boldness of Peter and John, Vs. 5-12. III. Effect on the Rulers, Vs. 13, 14.

and evidence generally have on very wicked men?

Vs. 1-4.--What enraged the rulers What lie had they circulated? What did the rulers do? Where did the two apostles pass the night? What was the result of Peter's preaching? What was now the size of the church?

Vs. 5-12.-What did the rulers ask? What did Peter declare concerning the miracle? With what sin did he charge the rulers? What did Peter testify concerning Jesus? Concerning human

Vs. 13, 14.-What astonished the rulers? Why? What did they do? (Vs. 15) What did they say among themselves? (Vs. 16). What did they conclude to do? (Vs. 17.) What posi tion did these men hold? Why was their responsibility and guilt specially great? What promise of Christ was ful filled on this occasion?

Scripture Searchings. - What does Paul teach concerning the impossibility of being saved except by Christ? What warnings in the Epistle to the Hebrews against neglect?

Notes. - I. The Apostles Arrested, (Vs. 1-4).

Vs. 1, 2.-As they spake. Though only Peter's address is given, John was doubtless speaking to another portion of the multitude. While thus preachhas gone by. Now the Chinaman ap- ing to the people, they were set upon by the priests, and the captain of the temple, and the Sadducees. These priests were the officiating ones of the day. Moreover, they belonged to the class that bitterly bated Christ, and had instigated his death. A corrupt priest hood lead the way. Grieved. In New Version, sore troubled. Two things disturbed them: 1. That these men should, without official authority, teach the people. 2. That they preached through (in) Jesus the resurrection from the dead. While the general doctrine of the resurrection was offensive to the Sadducees, it was specially so to have Jesus presented as an example of the resurrection, and to have it asserted that the healing of the lame man was a proof of his resurrection. Their little sympathy for sick and injured pride also rebelled that one who was crucified, should be proclaimed as the

Vs. 3, 4. - Laid hands on them. Roughly, and with violence. Put them in hold, (ward). For safe keeping for the morrow, as it was now eventide-too late for a judicial examination. Howbeit. An important turn in the narrative. For though the apostles were imprisoned, "the Word of God was not bound." The seed so faithfully sown, speedily sprang up, and many of them which heard the word believed. It is generally supposed that the five thousand includes previous converts. The number of the whole church was now, or came to be, five thousand.

II. The Apostles Examined, (Vs. 5-12)

Vs. 5, 6. - Rulers, elders, scribes. The three classes that composed the Sanhedrim, or Jewish Council of Seventy. The first class consisted of the heads of the priestly courses, and eminent men after man will come and go without of the priestly order; the second, of laymen of age, wisdom, and ability; and the third, of the Jewish rabbis and language, and convincing power. interpreters of the law. These were presided over by the high priest, here

Vs. 7 .- Set them in the midst. The founded them as much as the eloquence two apostles and the healed man, (vs. 14,) who testified his affection for them opposite bank of the river and heard by clinging to them in adversity. Here was a formidable array for the two the Lord's service. Every disciple who fishermen to face; but they saw in it seeks it, may be in the line of apostolic

highest authorities of the nation. By Help for Parents, or for the what power, etc. A question of deep cunning, not of ignorance. Would Peter and John fear to tell the same story they had already told to the people? Then they would go out shorn of their influence. But if they declared Jesus here, they laid themselves open to the fatal charge of blasphemy.

Vs. 8-10.-Then Peter. Spokesman as usual. No longer the weak, timid disciple, frightened at the question of a maid, (Matt. xxvii. 69), but filled with the Holy Ghost. According to Christ's promise, (i. 5). Thus was he raised above all human fear; and "a mouth and wisdom" were given him which all his "adversaries could not gainsay nor resist," (Luke xxi. 15). Ye rulers of the people, etc. A specimen of courteous address. Boldness is not rudeness. See Paul's language in xxii. 1; xxiii. 1. Good deed. There is a masterly argument in the adjective. Why should he be called to an account for a good deed? And good deeds are not done through the agency of evil spirits. By what mean's he is made whole, (saved). There is a skilful emphasis of the fact that the man was saved; not injured, nor made the victim of a pretended miracle. Be it known unto you all, and to al the people of Israel. He courts the widest publicity. This thing was not done in a corner. The truth of Christ challenges the most rigid scrutiny. By the name of Jesus of Nazareth. He does not hesitate to mention the name Questions .- What effect does truth | they scorn. Whom ye crucified. With a holy boldness the prisoner accuses hi judges; and justly, for it was this Council that had condemned Jesus But God had reversed their wicked ver dict, and raised him from the dead. And it was by him, the risen Saviour, that healing came to this man.

> Vs. 11, 12.—This (he) is the stone. See Psalm cxviii. 22, and Matt. xxi. 42, builders of God's temple on earth, do wonderful works. Some did not should have been the first to have seen | believe that any one could possibly live that Christ was the true corner-stone. But that which they had not done, God had accomplished in spite of their neglect and opposition. Head of the corner. Not the cope stone, but the foundation corner-stone. See 1 Cor. iii. 11; Eph. ii. 20-22; 1 Pet. ii. 6, 7. The Sandedrim rejected the rock, and built upon the sand. Neither is there (the) salvation in any other. The article before salvation is important, because specifying the special salvation for which the Jews were looking,-a salvation to be brought about through the promised Messiah. In vain would they look elsewhere for either temporal or spiritual deliverance. None other name. Name standing for person. Christ is the one only Saviour of men. Among men. Not simply among the Jews. His salvation is for the human race. Whereby we must be saved. The preacher says we. There was not one salvation for Peter, and another for the slavers of Christ. All alike must be saved in the same way-through faith in the risen Lord.

III. The Council Confounded, (Vs.

Boldness. The product, not of their nature, but of the Holy Spirit. Unlearned and ignorant men. Untaught in the Rabbinical literature, which the Council esteemed of first importance; also men of the people; of an obscure social position. They had learned these facts by inquiry about them. Marveled. At their self-possession, intelligence, and gentleness, and mixed with boldness. Took knowledge of them. Re cognized them. These were unmistakable marks that they had been with Jesus, and had been his associates and followers. They could say nothing. As ingenious for evil as malice and hatred are, even they were confounded by the good deed, and lofty, spiritual bearing of the apostles. Thus does good over come evil.

SUGGESTED LESSONS.

Error strives to keep the people in the dark. Christianity, like these apostles, teaches the people; and its Author says: "Go, preach my gospel to every

Error meets truth with violence. Chains and imprisonment are its favorite arguments.

The Holy Spirit is a grander teacher than colleges and seminaries. The speech of Peter, under his direction, is a model of compact logic, felicitous

The healed lame man spoke not s word before the Council; but his standing on his feet in their presence, conof Peter. If we cannot talk for Christ. we can live for him.

There is no excuse for timidity in an opportunity to preach Christ to the succession in holy boldness.

Teacher of the Primary Class.

LESSON THOUGHT: - Christ lives and

TRUTHS TO BE TAUGHT :- 1. Jesus, the only Saviour for all. 2. The nature of salvation through Jesus. 3. The duty of witnessing for Jesus.

I seem to stand in the temple at Jerusalem. It is about three o'clock in the afterhoon. One of the great doors of the temple is called "the Beautiful Gate." Near by this door, on a rug, is lying a poor, crippled beggar, who has been laid there to attract pity from passers-by, and to get the pennies that some might give him. Two men come near. Their names are-? (Peter and John). One of them speaks, in reply to the beggar's question, and takes him by the hand, and-? (Lifts him up.) Peter's words were-? ("In the name of Jesus Christ of Nazareth, rise up and walk") Now, the lame man is doing three things-" walking, leaping, and praising God." He is so grateful that he holds fast to Peter and John, while the people run together to see the wonderful sight of a man who had been lame from his birth, now suddenly made perfectly well. Then Peter talks to the people, telling them the things we learned in our lesson for last Sunday. Now, others come and join the crowd. There are priests and officers, who take Peter and John away. and put them, into a prison for the night. What evil had they done? (None). What good act had they done? (Healed the lame man). Yes, the man had lived for forty years without help, and by a word was suddenly made well. What name did Peter use in healing the man? (Jesus). This was the trouble then. The priests and others did not like Jesus. When they had killed him, they thought no more would be heard where Christ quotes the same passage, of him; but now these men were telling with the same application. Set at the people that Jesus was raised from nought of you builders. These official the dead, was alive, and had power to

-Abridged from the Baptist Teacher.

came Christians.

after their death in this world. They

hated the truth, and did not want any

one to preach about Jesus or the re-

surrection of the dead. But many

people believed the apostles; so that

there were about five thousand who be-

Bouths' Peparkment.

Original and Selected: Scripture Enigma.

No. 209.

Find in the initials of the following precious truth respecting our Lord:

1. The evangelical prophet.

2. Who said he was a gatherer of Sycamore fruit (with figs.)? 3. The prophet who told the birth-

place of Christ. 4. One of the words in the writing on

5. One who wrote of the union o

Judah and Israel.

6. The priest of Bethel who accused Amos of conspiracy.

7. The God of the Avites.

8. The false prophet who taught the Midianites how to entice the children of Israel to trespass against God. 9. A famous city in Gilead.

10. One of the masters of the temple

11. A tree in Palestine which blossoms in January.

12. A king of Sodom.

13. Son of Kenaz.

14. Who trembled before Paul? 15. Timothy's grandmother.

16. Joseph's grandfather.

17. Who did Paul call most noble. 18. John the Baptist's mother.

CURIOUS QUESTIONS. No. 11. Incomplete Poetry.

No action, whether foul or -----Is ever done but it leaves -A record, written by fingers ----As a blessing or a curse, and ---In the greater weakness or greater -Of the acts which follow it, till at -The wrongs of ages are -And the justice of God made ---!

No. 12. Form three word squares :

1. Whence the wise men came.

2. A broad space. 3. An impressed fastening.

4. A story.

1. A conjunction.

2. A soft metal.

3. Stone in small particles. 4. The difference.

1. Horse's food. 2. The air.

3. A little passion. 4. Secure.

No. 13. Supply the vowels to the following couplet:

"Fil mny flwr s brn t blsh nsn, nd wat ta swtnas n th dart r."

Find answers to the above-write them down-and see how they agree with the HALLETT & Co., Portland, Maine. answers to be given next week.

Answer to Scripture Enigma.

No. 208. P eninah. T roas, T imothy. R ehoboam, O g. H iram, Y okefellow. M iriam, P aul, G ideon, E zra,

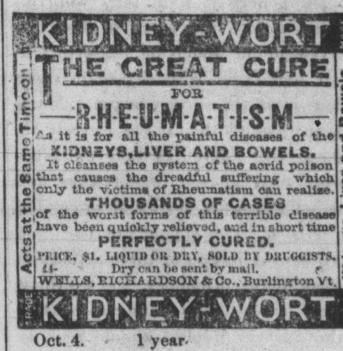
ANSWERS TO CURIOUS QUESTIONS. No. 9. A historical person, Roger

PREPARE TO MEET THY GOD.

T irzah,

Williams. No. 10. Part, trap, rapt.

E lisha.





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For all those Painful Complaints and Weaknesses so common to our best female population. Medicine for Woman. Invented by a Woman. Prepared by a Woman.

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Physicians Use It and Prescribe It Freely. It removes faintness, flatulency, destroys all craving That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex

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No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box. Sold by all Druggists. Th

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Through the liberality of GEORGE Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Sessions of this College, 1883, 1884 and 1885.

FIVE JUNIOR EXIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years. FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years. In 1884 & 1885;

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual

value of \$150, tenable for two years. The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

Full information may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

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