

## A Warning Note, or Dis-Charge.

An illustrious English legislator said: "Let me make the songs of a nation and he who wills it may make its laws." Music is a grand vehicle of good or evil, truth or error. The devil understands this and has employed this art to poison the mind and ruin the souls of men. This is never so successfully accomplished as when error is concealed and cloaked, like Job's dagger, under the ripple and rhythm of pious doggerel. Satan comes to us now in the guise of an angel of music, like the sirens of fabled story, who, sitting near the shores of their island, charmed the passing mariner only to lure him to destruction.

We are careful as to who shall occupy our pulpits and what they teach. We insist on having the authorized version of the word of God used in our public services. We believe it important that the paper representing our views and defending our principles should visit our families. We are cautious in the selection of our Sabbath School Libraries. We are alert in the choice of the "Hymns" we employ in the same kind of work. We deem it wise to keep previous literature from our friends. We do all this, and yet foolishly open the flood gates of song to overwhelm us with its muddy waters of false teaching. Like the stag with the blind eye in the fable, we are watchful in all directions, except one; but on our blind and unguarded side this danger is approaching us.

About seventy-five per cent. of singers judge of the character of a song by the tune—that is, they judge the character of an individual by the vehicle he rides in. "O isn't that a splendid tune," say they, "That's a fine piece of music." They are lovers of melody, of harmony, of the march and cadence of sounds. This would be all right, perhaps, if all were of that way; but they are not. O yes, and that splendid piece of music—that fine tune, like a small-pox infected vessel, may carry disease wherever it goes. A very Satan with angel's wings; the evil one dressed in the livery of Heaven.

From the pulpit an error may be uttered, and either the preacher may make or thoughts correct it; or ere the week passes it may be forgotten by the hearer. A book may inculcate an untruth, and being read once laid aside, and the doctrine never called to remembrance again. A Sabbath school quarterly may misdirect the learner in quest of the mind of the Lord, and the attention demanded by the next lesson may remove all false impressions. Some zealous exhorter in the social service may advance sentiments other than orthodox, but the defensive attitude naturally assumed by the listener, prevents harm being done; but a book of sacred songs, bearing an attractive name, may be received as good and wholesome and above suspicion, while it bears upon almost every page the impress of heresy; teaching for the doctrine of the gospel the vagaries of men; and instead of soul strengthening truths, containing the dogmas of enthusiasts and fanatics.

In many of our congregations and churches some god brothers or devoted sisters, whose hearts are warmer than their heads are wise—who have a passion for music, and who hold the idea that men are to be swept into the kingdom of God on the billows of song—come across a book of songs somewhere, somehow, somebody's. Perhaps some Jehu of evangelistic zeal has furiously driven his voice-chariot through a few pieces, and rattled and raved over the choruses, or some David has struck off a few strains from his inimitable harp in a fascinating way, and he cries, "O that's the book for us. I have found it at last. Why, the angels have brushed their wings over it verily. Here are ripples from the rills of life indeed, yea breezes from Beulah Land. We must have it in our church, social meetings, and Sabbath school." So the book is bought, introduced, adopted, and sung out of. If the book is good, all right. If it teach the doctrines of the cross, blessed are the people that sing its songs. But, as is often the case, if bad, if corrupt, if it teaches falsehood, what then? What are the results? As poisonous air if breathed affects the health; as adulterated food vitiates the system; as death-producing drugs will kill if taken of repeatedly—so such a book of songs, rippled and conditioned with pleasing rhythmic movement though it may be, will produce moral disease; such a pill, coated as it is with the sweets of religious rousers, will cure the moral nature, if it does not destroy the soul.

Take up one of these books, as we have done come coming to us bearing a fascinating title, and giving promise of genuine poetry and wholesome truths, namely, "Songs of Joy and Gladness." Let us enquire of what this smiling and shouting angel has to sing to us. No. 11, 3rd verse, goes this way: "He'll never leave me, nor yet forsake me, While I live by faith, and do his blessed will." No. 25, entitled "Redeemed and Washed," second stanza, says, "Speak and let my heart be clean, Washed in the blood of the Lamb; Fully saved from inbred sin." No. 30, again, is seeking this second and instantaneous blessing; sings, "Let the tidal wave roll o'er me, 'Till my soul is lost in thee." No. 33 talks on this wise, a little stronger. The third stanza runs thus, "He speaks in his mercy, 'I will be to you as a Father, and he instantly parades it." No. 35 says, second stanza, "I'm saved from self and sin; I'm saved, I'm saved! O what a love who fall this joy to win." No. 39 tells us, "Yes, I'll stand up for Jesus, He has sweetly saved

my soul; Cleaned me from inbred corruption, Sanctified and made me whole." No. 55 asks the christian, "Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb?" No. 66 puts its author, who has after much struggle in climbing up to the hilltop of holiness, and makes him commiserate the sinners in the valley below, while he sings, "I can see far down the mountain, Where I wandered many years. The whole hymn is a sickening bit of sentimentalism and nauseous pae egryric. No. 71 tell us, "He will give a full salvation, If you only seek his face." This is of christians, mind you. No. 77 says, "A rest where all our soul's desire, Is fixed on things above, Where fear and sin and grief expire, Cast out by perfect love." The third verse pleads thus: "Now, Saviour, now, the power bestow, And let me come to thee." No. 85 tells us at the third stanza that "In the twinkling of an eye, Jesus' blood can sanctify! Trustingly my all I give, Perfect cleansing I receive." Now take No. 126, which talks this way, "O joyful sound of gospel grace, Christ shall in me appear, I even shall see his face, I shall be holy here." "The glorious crown of righteousness, To me reached out to view; Conquer through him I then shall see, And claim it as my due." No. 138 says, "I am so wondrously saved from sin, that, 'Jesus saves me and keeps me clean.' But No. 137 caps the climax as a specimen of hymn and music. The tune is "John Brown's body lies moulding in the grave," and here is one of the stanzas:

"For the glory of the Master Wesley taught beyond the sea, And preached the great salvation that delivers you and me; And a million voices shout, Redemption's full and free, Salvation's rolling on. Glory, glory hallelujah, &c., &c."

But we must stop here and simply call attention to the following numbers: 148, 161, 162, 170, 208, 216, 222, 242, 254, and some others. Not less than fifty hymns in this book teach more or less distinctly the error of instant and sinless perfection, or complete present sanctification. With the exception of a few grand hymns sandwiched in, just enough to give it currency anywhere, the whole book is made up of sacred ditties with glory hallelujah choruses, drivelling nonsense, the worst sort of doggerel and gush, sentimentality and maudlin pietistic falsehood.

Not much wonder at that either, for this book is compiled and published by two gentlemen who are amongst the most zealous promoters of the aforementioned doctrines. They hold the highest place amongst the leaders in the United States, and perhaps the Dominion, of the instantaneous sanctification movement, and "Songs of Joy and Gladness" is their Davidical harper to charm the devil out of old backsliders and "hard shells." Is this book they sing their sentiments, and seek by means of it to scatter broadcast their pernicious and periculous views. And this is the book that some Baptist churches are to adopt—the book that is insinuating itself into our social meetings and Sabbath schools. This is the pamphlet we are to feed our children upon! That we are to eat ourselves! No. In God's name, no! If so one else speaks, I shall lift up my voice. I shall cry: "Beware of the leper. Unclean! Unclean!"

If no other reason avails, we shall urge one: on the recommendation of a judicious and wise committee—a number of our best men whose action we approve of—we exclude from our fellowship and from the denomination a brother whose piety is unquestioned, because he held the dogma of instantaneous sanctification, or "sudden sinlessness," while some other brother, though he may not teach this error, yet pushes these books into the churches, books that do teach it, and so sets a thousand tongues to work preaching in song the doctrine he cannot or dare not deliver. Men may come and men may go—teach one thing to-day and contradict it to-morrow; but like the Brook in Tennyson's song, the book sings "I go on forever."

What hope is there for our children if this is allowed? Yes, what prospect for our churches, if we let down the standard of our faith in this way? No hope. A very poor prospect! We shall be rent with discord and torn with dissension. The seed so carefully sown will surely yield in future years a terrible harvest. Standing as we do to-day, like some lone rock, with the billows of error and fanaticism dashing about us, even threatening to destroy the foundation on which we rest, we need to watch, to keep vigilant guard over our trust; and it is not only our duty to keep our lamp filled and trimmed, but we must see to it that no corseur of the main, no night marauder of attractive address and smiling face climb the stairway of a dash out our light.

To live we must have truth preached, truth talked, truth read, and especially truth sung; our songs need purification, must be cleansed, winnowed. We must keep out of our churches these frogs of Egypt.

—Le Courier du Canada gives the following statistics with regard to the Roman Catholic church of Quebec: It says there are at this moment in this province 1,485,000 Roman Catholics, directed by one cardinal, two archbishops, one apostolic prefect and 1,546 priests and religious. They have 987 churches, 25 seminaries and colleges, 232 convents and 69 hospitals.

## Religious Intelligence.

## NEWS FROM THE CHURCHES.

ACKNOWLEDGMENT.—Evan Scott, Baptist church, \$3.00, per Rev. P. S. McGregor.

LOWER ECONOMY.—Baptism at Lower Economy, July 8. C. H. HAVENSTOCK.

PORT LORNE, ANN. CO., N. S.—Through the providence of God we have removed from Canterbury, N. B., to Port Lorne. We find ourselves surrounded with many kind friends who gave us a warm reception. The work will be hard, requiring much physical, mental and spiritual strength, but the Lord can do all things. Just a word respecting the field I leave at Canterbury. If the churches could be properly cropped together and united in a Christ-like love, they could soon become self-supporting. During my stay at Esli River a debt of a hundred and fifty dollars was paid off, besides making up my salary which came up well by the close of the year, exceeding expectations. We have a public thank the many friends who were interested in our welfare. I can never forget the friends at Benton, Car. Co., another part of the field, for I have never felt more happy anywhere than I have there. The church is young, only four years old, with forty-two members. We have a blessed time there, experiencing an outpouring of the Spirit, a time of refreshing, when eleven souls were gathered in. May the Lord bless the friends abundantly for their great kindness to us. We received from them seventy-five dollars over and above the salary promised, and I understand that the convention fund will not be forgotten. I hope that the MESSENGER AND VISITOR will find its way into the houses of more of the friends there, as it would be the means (through the blessing of God) of establishing them in the faith once delivered to the saints. We organized a church at Springfield, Car. Co., with nine members; this was the outcome of some special services held there. May the dear Lord send one of his servants who may be able to carry on this great work with great success in the prayer of JONAS WENZ.

AMHERST.—After a long time of waiting, visited the water yesterday, and baptised three sisters.

CANARD.—Two young persons were received at our last Conference at Canard, for baptism. They will be baptised (D. V.) on Sabbath the 15th.

BUTTERNUT RIDGE.—We enjoyed the services of to-day. Rev. B. N. Hughes our esteemed pastor preached in the morning, Rev. A. J. Hughes in the afternoon. In the evening a special induction service was held. Rev. George Seely preached from Hebrews 13:19. A very excellent and appropriate discourse was delivered, and Bro. Seely was unanimously requested by the church to furnish our denominational paper with a copy of the sermon. The Clerk then called upon the Rev. A. J. Hughes to deliver a short address to the church, which was a masterly effort. Bro. Colman W. Corey of Acadia college was then called upon to deliver a short address to the pastor. Bro. Corey spoke with his usual skill and ability, after which the Rev. George Seely was requested to extend to our pastor, Rev. B. N. Hughes and his wife the right hand of fellowship; at the close of the service the Lord's Supper was administered.

CAMPBELLTON.—A friend writes to know: "If the work here is done?" No; I have baptized 25 during the associational year, now ending; and we are otherwise in good condition. W. C. VINCENT.

NEW BRUNSWICK.—Two men, heads of families were baptized Sabbath morning, July 8th, and at the close of the morning service received the hand of fellowship. We hope to report others following the next.

MAHON BAY.—We had baptism last Sabbath and expect to visit the baptismal waters again the fourth Sabbath. After the 1st of August, correspondence please address me at Milton, Quebec, N. S. In leaving Mahon Bay, we leave a most faithful and loving people. Nothing but the plainest indications of Providence could induce me to leave this field. Salary has been paid promptly each week by the church. I have one of the best parsonages in the province, and is one of the best churches in the Dominion. The man who succeeds me will find a most desirable and hopeful field to labor in. D. W. CRANDALL.

ST. JOHN.—The Union Baptist ministerial conference met at Leinster street parlor on Monday, Bro. DeWolf, who was present from Hampton, reported a good interest on his field. Through poor health he has not been able to do as much as he wished. Bro. Gordon referred to the decision he soon had to make about the proffer of the financial management of the Seminary. Bro. B. F. Simpson preached at Leinster St. on Sabbath with great acceptance. Bro. Mellick stated that there was slow, but trusted, sure, progress at Brunsell St. Bro. King reported progress in the mission. The Sabbath schools at Marsh Bridge and Portland Bridges are prospering, and increasing in attendance. Bro. Ford is favorably impressed with the Carleton field, and hopes by hard work to have success in his labors. Bro. Gates reported a service at Brookville, four miles from the city, where there is a union hall. Bro. Stewart, who is looking well after his trip to England, reported considerable disturbance from the Salvation Army, who b at their runs, etc., at the church door, so that he cannot make himself heard a part of the time. The officers appointed were: Bro. Can, President; Bro. Mellick, Secretary. The subject of dancing at a social amusement was taken up. In the free conversation held, it was the unanimous opinion that this amusement is injurious to spiritual life and influence, as well as dangerous in its tendencies in other directions. Bro. Stewart is giving an account of his visit to the London missionary conference next session.

ANDOVER, Vt. Co., N. B.—On my arrival on this field in early June, I found the cause suffering through the want of pastoral care. But the church, like surrounding nature, is already beginning to clothe herself in her beautiful garments, and the voice of praise, thanksgiving and prayer is even now rendering sweet the sanctuary of the Most High. Present prayers are according to God and burning exhortations from the followers of Christ are beseeching the perishing to seek life. Already the attendance at the prayer-meeting is doubling. Last Sabbath evening our hearts were rejoiced by the testimony of a dear sister who had found peace. May it be the prelude to the enlightenment of scores. We hope that we shall soon be able to report some as having followed the

Saviour in his appointed way. I have found that the MESSENGER AND VISITOR is a great source of denominational information and spiritual comfort to this people. E. E. DALEY.

## PERSONAL.

Mr. C. W. CORY has just closed a year of service as pastor's assistant at Amherst. He has done good work, and made many friends. He has wisely chosen to take a thorough course at one of the theological seminaries.

## NOTICES.

The delegates to the Eastern N. B. Association held in Moncton on the 21st inst., on purchase of a first class ticket to destination over the L. C. R., Elgin Branch or Albert Railway, will procure a certificate from the Clerk of Association, which, on presentation to station agents, will be good for return ticket free.

## C. E. NORTHAUX,

Chairman of Com. of Arrangements. CONVENTION DELEGATES.—It is expected that the attendance at the coming Convention will be very large—much larger than the village of Wolfville can provide with homes. The Board of Governors has decided to open the boarding houses connected with the Institutions for the use of delegates, at a charge of 75 cents per day in case two persons occupy the same room. If any one wishes to have room to himself a larger charge will have to be made. Delegates who send in their names to a undersigned before the 10th of August, will have provision made for them. The committee will endeavor to meet the wishes of delegates as far as possible, by providing them with free entertainment in the village or with entertainment in one of the boarding houses as each may prefer. Delegates are requested to send in their names promptly and to specify the kind of conveyance by which they will come.

Wolfville, N. S., July 6.

## Marriages.

SABSON-OLIVER.—At the residence of the bride's father, Halifax, on the 28th of June, by the Rev. A. W. Jordan, Mr. Paul Sabson, of Antigua, W. I., to Miss Hannah, only daughter of Mr. Jeremiah Oliver, of Halifax, N. S.

HART-WILSON.—At Cambridge, Quebec, on June 26th, by the Rev. M. P. King, assisted by the Rev. A. B. McLeod, Mr. Samuel E. Hart, of Amherst, N. S., to Mrs. Deborah T. Wilson, of Cambridge.

DAYDEN-BURNS.—At the residence of the bride's father, Springfield, Kings Co., N. Y., July 5th, by Rev. A. E. Hayward, Mr. Leonard E. Dayden, of Springfield, N. S., and Miss Lily E. Burns, of Springfield.

BOWERS-THURMAN.—At the residence of Mr. Andrew West, Liverpool, 11th inst., by Rev. S. H. Cain, Mr. Robbie Bowers, of Liverpool, to Miss Ellen Theriot, of Port Maitland.

BAMFORD-STRONG.—At Baptist parsonage, Newmarket, N. B., on 2nd inst., by Rev. S. J. Archibald, Mr. Enoch A. Bamford, councillor, and Miss Janet J. Strong, both of Bluefield, North Co., N. B.

DOYLE-COOK.—At the residence of Stephen Swallow, Wentworth, Gum. Co., N. S., July 10th, by Rev. F. D. Davidson, Samuel Doyle, of Freeville, N. S., and Mrs. Emma Cook, of Moncton, N. B.

## Deaths.

PURDY.—At Amherst, July 5, Clarence, youngest son of Amos Purdy, aged 16.

EMERSON.—At Amherst, June 30, John Emerson, aged 85.

SAUNDERS.—At Sandy Cove on the 4th June last, Capt. L. J. Saunders, aged 55 years, leaving a wife, four sons and three daughters to mourn their loss. He was baptized by the pastor of the Digby Free church many years ago and received into the fellowship of the 2nd Baptist church at Little River. Brother Saunders was sick for over two years and suffered in much pain and weakness, which he bore with seeming patience and resignation to the will of God.

McADAMS.—At Springfield, Kings Co., N. B., June 29th, Mrs. Jane McAdams, aged 68 years. Her end was peace.

SMITH.—At McDonald's Point, Queens Co., June 30th, Charles Smith, eldest son of Caroline and the late Daniel Smith, in the 36th year of his age. Blessed are the dead which die in the Lord.

GARSON.—At Springfield, Kings Co., July 5th, Deacon Thomas Garson, aged 73 years. Bro. Garson experienced religious life in the year of 1859 and was baptized by the late James A. Smith, and became a member of the 2nd Springfield Baptist church. He was subsequently chosen deacon, which office he filled to the satisfaction and profit of the church until about 2 years ago, when he was stricken with paralysis. From that time until his death his sufferings were very great. He was sustained through them all by his firm Christian hope. His funeral was largely attended, showing the great esteem in which he was held. The funeral service was preached by the pastor (from Isaiah 26:19). In which the glorious doctrine of the resurrection was set forth. He leaves a wife, four sons and one daughter to mourn their loss.

COLWELL.—At Cambridge, Queens Co., on the 4th July, Susan S., beloved wife of George L. Colwell, Esq., and daughter of the late George Sill, aged 56 years; leaving her husband and daughter, with the whole circle of her acquaintances, to mourn the departure of one who in all the relations of life was faithful and well beloved. She was baptized in her eleventh year by Rev. W. E. Pennington. Her's was truly an exemplary christian life, abounding in the work of faith and labor of love. Resignation to the Divine will, triumphant faith and joyful hope, were the pleasing characteristics of her long and painful sickness. Asleep in Jesus.

(Intelligence please copy.)

SYMONDS.—It is with sadness of heart that we report the sudden death of Fred A. Symonds, of Annapolis Royal. Mr. Symonds had been ill for some time past, but his friends did not suppose his end was near. Last Wednesday evening he peacefully passed away. May we all be ready to go as he was! By his death our Baptist church loses a faithful member and a flower. For some time he has been Clerk of the church. When ailing, he was an active worker in the Sabbath school. He was deeply interested in all that pertained to the Lord's cause. Some four years ago Mr. Symonds came to Annapolis and began business as a druggist. He won for himself many friends by his activity as a citizen, and his eager zeal as a christian. May his wife and the bereaved friends be sustained by the Heavenly Father. W. V. A.

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