For the Visitor.

REASONS WHY

Baptists and Free Christian Baptist Should Unite as One Denomination.

No. 2.

In a former paper I showed the unity in sentiment of these two bodies regarding christian doctrine and practice,—their oneness with regard to the instrumentalities with which christian work is to be prosecuted, and their harmony of sentiment in regard to educational interests and the great Temperance Reform. Agreement on all these vital points should produce unity in all other respects.

For long centuries Baptists have been the true custodians of the ordinance of christian baptism as practised by Christ and his Apostles. Only for their invincible adherence to the instruction of the inspired law book, regarding the doctrine of believer's baptism as taught in the New Testament, this divine ordinance would have been lost to the church and to the world. The Papacy, with all its wondrous power, and Pedo-Baptists of every class have combined their forces in one protracted and mighty effort, to bury in eternal oblivion the idea of a personal belief as a prerequisite to baptism, and immersion as the only Scriptural mode. Those who all along the lines of the centuries have boldly contended for "the faith once delivered to the saints," in opposition to the Papal view, have had to endure the severest forms of persecution, and have sealed their testimony to their conscientious convictions by suffering the loss of all things, even life itself. The blood stains of unnumbered thousands slain in this mighty conflict between truth and error mark all the centuries of Ecclesiastical history. The blood of the martyred saints is still "crying with a loud voice, saying, how long, Oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth."

These days of bloody persecution, it is true, have come to an end; but still the conflict of the centuries on this subject proceeds. Such being the situation, those who are the custodians of the baptismal rite as instituted by divine authority should co-operate in its support and extension. Baptists and Free Christian Baptists, as we have shown in our former paper, are a unit on this question of baptism. It is this that gives them their distinctive character in church organization. They should therefore all be one grand phalanx, as in Grecian antiquity;—a square battalion, or body of soldiers formed in rank and file close and deep, with their shields joined and pikes crossing each other, so as to make a break next to impossible.

Baptists and Free Christian Baptists also inscribe upon their banner a church membership composed *only* of *baptized believers*. This is their distinguishing badge. Aside from these specific views they have really no just claim to a separation from other evangelical denominations. But as God, in his providence and grace, has set them for the defence and preservation of his ordinances, the responsibilities of their position should blend them together in bonds of christian fellowship. *Division is weakness:—Union is strength.*

I. E. Bill.

Aug. 18th 1884.

[*Religious Intelligencer* please copy.]

For the Visitor.

Notes from Jemseg.

Hoping that a few notes from this place will be acceptable to some of the readers of the Visitor, I send the following:

The outlook for the church here is encouraging; the Sabbath-school is progressing finely, and the regular services in the church are largely attended every Sabbath. Brother Wellington Camp, of Fairville, preached an excellent sermon here last Thursday evening, which was very much appreciated by all who heard it; we hope that lasting impressions were made upon many hearts.

We had the pleasure this (Monday) morning, of baptizing a young man of much promise, who was at the same time, received into the church; we trust it is the beginning of better days.

This place presents a busy appearance just now. Mowing machines and horse-rakes, are seen and heard on all the farms and broad intervals. Woodboats, schooners, and pleasure boats, are seen daily, sailing up and down, on both the Jemseg and main river. The splendid steamer May Queen, touches four times a week at the wharf here, affording every facility to the travelling public. Charles J. Colwell is building a large woodboat, which will be launched next spring. The Colwell Bros., sons of Charles B. Colwell, have purchased a portable steam saw mill, which is now running daily; it promises to be a great accomodation to the place.

This is also quite a summer resort for visitors; several from your city, as well as some from other places, have spent a large part of the summer here.

There are other items of interest, but I will reserve them for another time. Calvin Currie.

Aug. 18, 1884.

For the Visitor.

An Ecclesiastical Council.

An Ecclesiastical Council convened this day with the Germain Street Baptist Church, to consider the advisability of setting apart, to the work of the gospel ministry, Brother Ephriam H. Jones, appointed missionary to Japan, by the "American Foreign Missionary Board."

The meeting was called to order by Rev. Henry Cross.

Rev. E. Hickson was chosen Moderator.

Prayer was then offered by Rev. W. J. Stewart.

Rev. W. Camp was chosen clerk of the council.

Letters were then read from the following churches sending delegates:—

Brussel street—Rev. Dr. Hopper, Brethren C. C. Parker and S. Skinner.

Leinster street—Rev. J. F. Bartlett, Brethren John March and John F. Masters.

Fairville—Rev. W. Camp, Brethren C. P. Baker and F. McFarlane.

Hampton Village—Rev. W. F. Parker, Brethren Samuel E. Frost and A. A. Mabee.

Portland—Rev. W. J. Stewart, Brethren John Jones and A. S. Spragg.

Germain Street—Rev. Henry Cross, Brethren J. H. Harding and T. S. Simms.

Carleton—Rev. Jos. Cahill, Brethren J. Christopher and I. Sharp.

Resolved, That brethren H. Kirkpatrick, J. S. May, L. L. Sharp, and Rev. E. Hickson, be invited to seats in the council.

Resolved, That the candidate be called upon to give an account of his christian experience and call to the gospel ministry.

Bro. Jones then gave an account of his conversion, his early impressions in respect to missions, his views of christian doctrine and church government.

Resolved, That the examination close.

J. E. Hopper, D. D., moved the following resolution:—

That, after listening with great satisfaction to Bro. Jones' narration of his christian experience, call to the gospel ministry, and views of christian doctrine and practice, we cordially approve of the action of the church in calling him to ordination.

Seconded by Bro. John March. Carried unanimously.

Resolved, That we proceed to make arrangements for the ordination service this evening.

Resolved, That Rev. W. F. Parker preach the ordination sermon; Rev. H. Cross offer the ordaining prayer; Rev. Dr. Hopper give the charge to the candidate; Rev. W. J. Stewart give the right hand of fellowship; Rev. J. A. Cahill give an address to the congregation.

Further Resolved, That Bro. Hartley be requested to read the scriptures and offer the opening prayer.

Resolved, That the minutes be published in the Christian Visitor.

On motion the meeting adjourned until 7.30 p. m.

In the evening the above programme was carried out.

W. Camp.

Aug. 19th, 1884. Clerk.

A man may be so good, that he is good for nothing.

Correspondence.

To the Editors of the Visitor:—

When I read the first paragraph of T. M. M's letter on "Convention Matters," I decided that he had come to the rescue of the "Convention," and I hoped he would be able to reason out that the blame for the falling off in the contributions of our churches was not to be laid at its door. As I read on and on through his long rigmarole, I found that like other transgressors he was only on the track of his subject at the places where he crossed it. Bro. M. in his meanderings wanders away after Blackstone, against whom he seems to have some special spite. What that learned commentator had to do with the constitution of our Convention may be more evident to M. than to people generally. To connect him with it is an insult to his character, and I can assure M. that he has not even hinted at any such higher constitution in all his writings. He has given us the constitutions of absolute and limited monarchies, and of republics, but strange to say, he has not mentioned the constitution of the Baptist Convention of the Maritime Provinces. If he is cognizant of what transpires in this mundane sphere, he perhaps regrets that he lived too soon, and was unable to interest M. on the subject of constitutions.

I am as much in the dark as to the application of M.'s second and third paragraphs to the constitution of the Convention as I am as to what Blackstone has to do with the question asked in my letter. It may be all right to accuse the churches of "penuriousness," to say this "conduct is neither scriptural nor baptistic", that "they are acting Mexes-like," &c., &c., &c.

I claim that I understand the sections of the "constitution" referred to by M. in his fourth paragraph as well as he does, *i. e.*, "that ordained miuisters connected with the churches," are members of the Convention without election, consequently represent none of the bodies supposed to be included in the Convention, that the same is true of the members of the Faculty of Acadia College, and that the Convention is largely a *non*-representative body. I know as well as M. that any church member can purchase a life-seat in the Convention for $100. If that is not "Simony" Blackstone does not correctly define the sin of Simon Maqus.

I must thank M. for his "hopo" it so nicely represents our Convention as non-constituted, a long narrow ecclesiastical enclosure into which laymen are coaxed for the sake of their hides, and when they are in admonished, if they don't want to be lashed with the whip of abuse while they are being skinned, that they must remain perfectly quiet. My idea is that this "hopo" should be abolished and replaced by a representative body established on scriptural and baptistic principles, one composed of representatives elected by the churches and Associations, and having their confidence. We Baptists don't want "a trap." We want something that won't spring its "trap" on us as the Convention did last year during the dusk of its last half hour.

I must conclude by saying that in M.'s closing paragraph I just meet what each and every Baptist layman in the Maritime Provinces may expect if he dares to express his ideas—a tornado of cruel, bitter, and uncalled-for abuse. In the Convention and Associations we are told to "sit still and hold our tongues or we will have all kinds of wrong motives attributed to us," the consequence is the lay representatives in those bodies have been cowed into silence and a mere oligarchy left to mismanage the business.

As your space next week will be largely occupied with the doings of the Convention, I must not further trespass. Yours, &c.,

Dorchester, Aug. 21, C. E. K.

Sunday Schools desiring to replenish their libraries should send in their orders at once, as we are offering special discounts on our present stock. S. S. Cards from 3 cents per dozen upwards. Orders by mail promptly filled at Visitor Book Store.

Church News.

NEW BRUNSWICK.

Alma.

Last Sabbath we were highly favoured by the presence of our brethern, —Rev'ds. W. J. Swaffield and J. F. Avery. We had reason to rejoice and be glad. Three happy converts were "buried with Christ," "by baptism into death;" and, "like as He was raised up from the dead," rose from their liquid graves, "to walk in newness of life." Bro. Swaffield preached a powerful sermon from the words, "For ye are dead, and your life is hid with Christ in God."

The prospects, here, are encouraging. The church is greatly revived, and sinners are looking Zionward. Will christians remember us at the throne of grace?

Aug. 18th. J. W. F.

Notice.

The members of the 2nd Grand Lake Baptist church, intend to dedicate their new church at the Range, on the 1st day of September, 1884. Rev. Thomas Todd, is expected to preach the dedication sermon. All ministering brethren, are cordially invited to be present.

By order of the church,

S. Burke, Clerk.

Received for Acadia College.

INDEBTEDNESS FUND.

H. H. Chute Bear River	$500 00
Winkworth Chipman Kentville	35 00

CONVENTION FUND.

Per Rev. G. E. Day	80 00
" John March, F. C., N. B.	169 00

DONATIONS TO CURRENT EXPENSES.

C. B. Whidden, M.P.P., Antigonish	50 00
A Friend	105 29

ENDOWMENT FUND.

(Per Revs. J. A. Gordon and G. E. Day.)

Samuel Newson, Carleton Point, P. E. I.	15 00
Theodore Fay, (same place)	5 00

X. Z. Chipman, Treas.

Wolfville, 16th Aug., 1884.

Acknowledgments.

R Allan, 4; Mrs D Tingley, 2; J M Steeves, feb 85, 2; Dr McDonald, 2; J W Taylor, jan 85, 2; Mrs J Bentley, jan 85, 4; T Herrett, jan 83, 2; W S F Steeves, jan 85, 2; J Peck, may 85, 2; W D McVae, aug 85, 2; A McDonald, feb 85, 1; J G Hetherington, jan 85, 2; N B Cottle, jan 84, 2; E Briggs, aug 84, 4; W McG Thompson, may 85, 2; Mrs W Olive, aug 84, 2; J Gerow, jan 85, 1; J Robinson, sept 84, 2; B Fulton, aug 85, 2; J B Craig, may 83, 1; W E G Brown, jan 85, 5; Z Goudy, oct 84, 5; B P Patten, dec 83, 2; Geo Allan, july 84, 2.11; J S Baker, aug 84, 2.50; Mrs A Robbins, 67; F A Newth, nov 84, 2; W Houscomb, 2; H Bent 1; Mrs R McCully, jan 85, 2. W Tingley, 2; L Bent, feb 85, 2; J Powell, 2; Mrs W Robinson, 2; A B Hayes, jan 85, 2; W J Scovil, nov 83, .50, G H White, aug 83, 3: W W Pride, july 85, 2; T Calhoun, jan 85, 4; R Burden, 2; Mrs T Hicks, 2; W W Irvine, 2; Mrs C E Rolley, 1; John Jones, jan 85, 1; Joshua Rider, jan 84, 1; W H Brown, aug 84, 2; A T Camp, aug 84, 2; W L McDonald, M D, jan 86, 4; John H Raymond, sept 84, 2; H Y Corey, aug 85, 2; Dea N Floyd, jan 85, 2; Rev F S Todd, jan 85, 2.

St. John Baptist Church Directory.

Brussels St. Church.—Lord's Day Services, 11 a.m. and 7 p.m.; Rev. J. E. Hopper, D. D., Pastor; Prayer-meeting Monday and Wednesday evenings; Conference meeting Friday evening before first Sunday of each month. Strangers invited and provided with seats.

Carleton Church.—Lord's Day Services, 11 a. m. and 6.30 p. m.; Rev. Joseph Cahill, Pastor; Prayer-meeting Wednesday and Friday evenings at 7.30 p.m.. Young people's meeting on Tuesday evening at 7.30 p.m. Strangers welcomed and provided with seats.

Fairville Church.—Lord's Day Services, 11 a.m. and 7 p.m.; Rev. W. Camp, Pastor. Prayer-meeting Monday and Friday evenings. Conference meeting Friday before first Sunday of each month. Strangers cordially welcomed.

Germain St. Church.—Lord's Day Services, 11 a.m. and 7 p.m.; Rev. Henry Cross, Pastor; Prayer-meeting Monday and Friday evenings; Conference meeting Friday before first Sunday of each month. Strangers cordially welcomed

Leinster St. Church.—Lord's Day Services, 11 a.m. and 7 p. m.; Rev. J. F. Bartlett, Pastor; Prayer-meeting Monday and Friday evenings; Conference meeting Friday before first Sunday of each month. Strangers cordially welcomed.

Marsh Bridge.—Lord's Day Services, S. S. at 2 p.m.; Preaching at 7 p.m.; Rev. Jas. Spencer, Pastor; Prayer-meeting Friday evening. Strangers welcomed.

Portland Bridge Mission.—Sabbath Services; S. School at 2 p.m.; preaching at 7 p.m; Prayer-meeting on Thursday evening.

Portland.—Lord's Day Services. 11 a.m. and 7 p.m.; Rev. W. J. Stewart, Paster; Prayer-meeting Wednesday evening; Conference meeting Friday evening before first Sunday of each month. Strangers cordially welcomed.

Advice to Young Ladies for Wooing and Washing.

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Marriages.

[Notices for subscribers, or sent by a minister promoting the circulation of the Visitor are inserted free. For others, the fee is 25 cents. In sending notices of marriages, please do not say, "Also at the same time and place," or 'By the same," and the like. Make each notice complete, so that any single one can be quoted or that the order can be changed, without destroying the sense.]

Hanlon-Smith.—In this city, by the Rev. Dr. Macrae, Mr. Benjamin Hanlon, youngest son of the late Joseph and Sarah Hanlon, of Albert County, to Miss Celia S. Smith, youngest daughter of James W. Smith, Esq., of Smithtown, Kings County.

Davison-Grant.—At the residence of the bride's father, Indiantown, on the 20th inst., by the Rev. W. J. Stewat, George Davison, of Southampton, Cumberland, Co., N. S., to Alice Grant, of Indiantown, St. John, Co., N. B.

Tracy-Floyd.—On the 19th inst., at the residence of the officiating clergyman, by Rev. Dr. Bill, Mr. William Edward Tracy, to Miss Augusta Jane Floyd, all of St. Martins.

Jonah-Dawson.—At the residence of the bride's father, August 14th., by the Rev. E. Hopper, Alfred O. Jonah, of Petticodiac and Catharine A. Dawson, fourth daughter of Deacon Enoch Dawson, Hillsboro, Dawson Settlement, A. Co.

Fox-Fawcett.—At Woodstock, N. B., on the 19th inst., by Pastor G. N. Ballentine, Zara Fox and Viola Fawcett, both of Southampton, York, Co.

Clark-Drake.—At the residence of the officiating Minister, Woodstock, by Pastor G. N. Ballentine, Charles Clark and Effie Drake, both of Wakefield, Car. Co., N. B.

Deaths.

[Simple death notices, without obituary poetry, less than 10 lines in length, are inserted free. More than this are charged at cents a line.]

Sherwood.—At Hamond Vale, on the 15th inst., Maria A. Sherwood, aged 46 years. Her end was peace.

Porter.—At St. Martins, on the 9th inst., after a lingering illness, which she bore with Christian fortitude, Lizzie, beloved wife of Jas. F. Porter, aged 36 years, leaving a sorrowing husband and four children.

(*Telegraph* and Boston papers please copy.)

Langley.—At Salmon Creek, Chipman, Q. C., August 15th., Samuel Langley, aged 21 years.

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