

infidels, or I might say of Christians will not save them. Those only shall find admission within the gates of pearl who have been washed in the blood of the Lamb.

Some suppose that many shall be saved who have never heard of Christ, nor been favored with any revelation from heaven. We must be careful lest we put our own fancies in opposition to the Word. Our beliefs are of no account, where we need a divine testimony. The Old Testament saints, had, as we suppose, imperfect views of the Messiah; but they trusted God, they believed His Word, their "faith was reckoned for righteousness." We do not know how many, whose names do not appear on the sacred page, having some measure of light, used its help in their search for more. We fondly hope that to many, who, like the Centurion "prayed to God always" the words of the apostle may apply, "In every nation he who fear-eth God and worketh righteousness is acceptable to Him. The Centurion was a believer in God, the Jehovah of the Jews, but he must, nevertheless, hear words "whereby he should be saved."

We are told that Socrates, Plato, Marcus Aurelius and recent Hindu reformers, and others of their class, are saved. We are informed that the universal Christ was their teacher, and that they were thus led into the way of salvation. But what revelation have these that they can speak with so much assurance? Have they received divine intimations respecting the future destiny of their favorites. Have they indeed learned that there are other ways into the kingdom of heaven than through faith in the Lord Jesus. On points beyond the possibility of our knowledge we must be careful how we dogmatize. Christ has said that he is a robber who climbs up some other way. He is no less a robber who would thrust others into the kingdom of heaven by a way that the Lord has not appointed.

Marcus Aurelius said many beautiful things respecting duty and morals, but he rejected the gospel. He enjoyed the heaven-bought opportunity of learning the way of salvation, but he turned a deaf ear to the call, and persecuted Christians. Was the Roman Emperor taught by the Christ, when he invoked the aid of the sword for the extermination of the followers of the Nazarene? The eloquent sentences of Chunder Sen, respecting the Lord Jesus, do not prove that he was a true disciple. He sought to be a reformer; but a true servant of the Lord does not attempt to reform heathenism but to uproot it. One may admire the hero of Arnold's "Light of Asia," and extol the character of Jesus, and yet never become the disciple of either.

Rommahun Roy has been quoted as one worthy a place in the calendar of saints, and yet he declared himself a Buddhist. Was he taught of the Christ, who, with the gospel message in his ear, falls back into the embrace of a system that teaches its adherents to reject the gracious offer of heaven with scorn and contempt?

Mozoomdar, who recently visited America, is another whom some would regard as worthy of christian fellowship; yet he declared his divinity to be "an oriental Christ a Lord Jesus, who is not a suffering and dying Saviour, suffering for sinners eternally lost without his atoning blood." He who repels the atonement, who does not believe in Christ crucified, dying for our sins, "bearing our sins in his own body on the tree," is nevertheless a christian! "We preach Christ crucified," said the great apostle; and again "God forbid that I should glory save in the cross of our Lord Jesus Christ." But what shall be said of him who rejects the crucified Saviour, "dying for our sins"? Hath he not counted the blood of the Covenant wherewith he was sanctified an unholy thing? Hath he not trodden under foot the Son of God? John, in vision saw the multitude whom no man could number before the throne who had "washed their robes and made them white in the blood of the Lamb."

We have not to pronounce upon the future destiny of man. Our belief on this subject, is of no account. Our

own knowledge must be conjectural and very vague, but we must accept the revelation that God has given us, the revelation that assures us of salvation only to those who believe on the Lord Jesus. M. P. F.

For the Visitor.

Free and Easy.

NO. V.

My Dear Brother Lamb:

Do you maintain those habits of neatness which characterized you in our student days? I remember how vexed you were when some of the men used to appear in class with unshaved chin, red looking boots, and dirty linen. You always were well dressed, and clean shaved. Your gown, as far as I remember, always was upon your shoulders. Don't you remember how vexed you were when — and — stalked in to their recitations with their old greas-spotted clothes?

Well, I have noticed that some grow careless as they advance to mid-life, while others retain their dressiness. Do you know, I like them the better for it. They maintain their self respect, and whenever a man does that, others respect him. It is one of the sorriest sights to see a man growing more shabby in his outward appearance, and it is a mistake not to brush up. "Dress does not make the man." True, but when he is made he always looks better dressed up.

Intellectually it is a thousand times greater mistake. Benjamin Disraeli laughs at those who suppose that they are keeping up their Greek by reading the New Testament in that language. I know of students who don't even do that. I know preachers who scarcely ever consult the original, and who at the end of twenty years can hardly construe a text. I know a Doctor, at the head of a famous theological school, who could scarcely pass his examination to graduate, but who worked straight along after leaving college, distancing in the long run the brilliant scholars of his class, who were content with what was written in their sheepskins. I have in my eye men who have not enjoyed a college training, who are ahead of old graduates.

When a man arrives at that state where he can idle away his hours in the homes or in the shops of his parishoners, without a chafing of spirit, without sighing and groaning over the loss of time, he is pretty well advanced in the process of intellectual decay.

Formerly you would writhe and suffer when compelled to spend an evening in gossip and small talk. I have sometimes watched you when laughing, chatting, and apparently having a pleasant time, and I could tell by a certain twisting of the muscles of your face, that you were really on tender hooks. I trust that the lack of intellectual stimulus has not caused you to lay aside your lofty ideal. For my part I try to brush up every day. I dress as well as I can, but I try to secure a mental and spiritual rehabilitation during the first hours of the morning. I read Greek, and hang over the passage until I have mastered it; and this separate from any preparation for the public. I look out for my own pabulum first.

"A charge to keep I have," "A never-dying soul to save," I go through my soul gymnastics for the sake of Peter Lyon himself. Now, my dear brother, I believe you to sympathize with me, and that you do not leave your Hebrew untouched, or your Greek Testament unperused for a month at a time. I cannot bring myself to think of the once promising student, the hope of his class, as descending to the level of those who have no new books—who never strike a new vein of thought, and who are content to reach their hand into the drawer and bring out things old, not "new," but dry, flat, unprofitable, dead as last summer's leaves. No, my boy, continue to be dressy. Brush up!

As ever, P. LYON.
Pleasant Parsonage, Dec. 5, '85.

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Correspondence.

Baptist Union.

To the Editor of the Visitor:—

In referring to your article of last week, it is probably unnecessary to apply myself to the question, is a union of the Baptists desirable? The general, I believe almost universal answer, is affirmative. But, since different reasons appeal most strongly to different minds, I may be permitted to mention two or three that seem to me forcible. Union would give us strength in many a country district where either or both are now represented by struggling churches; would give us strength to cultivate home fields where we are not separately able now to maintain a footing; would give us strength in the carrying forward of all christian enterprises, and would give us greater denominational power and prestige. The tendency of the times is towards christian union, and the suggestion is made that, as this tendency develops, a point will be reached where pressure will be brought against Baptists to make them yield their distinctive, tenets in the interests of this union, and the charge of narrowness and bigotry will be fastened upon them if they refuse. Now, the points that separate us from others do not divide us from each other. Our similar interpretations and practice of the ordinance that gives us our name is the logical and real basis of our difference from others, and we are essentially one in the deductions and doctrines that follow immersion upon a profession of faith. Here we take one stand; and shall we not give each to the other encouragement and strength to maintain the convictions that we cannot conscientiously yield? While we stand apart from each other, that attitude may be taken as proof that our standing apart from each other is the result of a narrow and uncharitable disposition. Let us unite where we can do so without sacrifice of principle, and thus stand together more firmly at the point where conscience says, you can yield no further.

If this union is to be effected, it must be fair and unreserved. None of us must feel that there are questions that we are bound always to keep carefully out of sight, or there will be restraint and constant dread lest some of them will unexpectedly up, and bring confusion. I agree with you that all reasonable questions should be brought forward and examined. If they can be satisfactorily disposed of, well; if not, and they are of sufficient importance to threaten to render union hollow and nominal, then let us accept the alternative. I am free to say that I see no questions that I regard in the latter light. I would cordially endorse such a basis of union as you suggest.

Here are one or two queries,—say matters of detail—that occur to me. In places where weak Baptist and F. C. Baptist churches unite, and one pastor is to be called, is it fairly reasonable to expect some clashing in choice between one of Baptist and one of F. C. Baptist antecedents? Then, this matter being adjusted, might there be difficulty in determining which custom should be followed as to invitation to the sacrament? I do not regard these as grave difficulties, yet it may be as well to bring them up beforehand. BAPTIST.

Baptist Union.

To the Editor of the Visitor:—

You invite friendly criticism, endorsement, or modification of the basis outlined by you in the last Visitor, upon which it is thought possible for the F. C. Baptists and the Baptists of this province to unite.

I, for one, feel that the spirit of the times in which we live forbids that style of criticism which simply aims at pulling down or tearing to pieces, without showing a more excellent way than the one objected to. I believe that the union of the bodies is not only desirable, but possible, and that upon an honourable and Scriptural basis. But, God forbid that the table of the Lord's supper, freighted as it is with the memorials of that death which was designed to bring "Peace on earth"—should be the scene of conflict between brethren

who should dwell together in unity. Our F. C. brethren believe in a baptized membership: so do we. They have no "Thus saith the Lord," for extending an open invitation to the Lord's supper; nor have we for limiting it to those of the same faith and order. In extending an open invitation our F. C. brethren are simply exercising that soul liberty which is as much theirs as ours, and we in our close invitation are but doing the same. Both are seeking to enjoy that liberty of opinion which is the common property of intelligent individuals. Now in order to bring about this union, it is not necessary to demand that the F. C. Baptists adopt our form of invitation, nor we theirs, for there is nothing vital in this matter.

Again—The F. C. Baptists believe in the grand old doctrine of Divine Sovereignty: so do we. We believe and delight to proclaim, that, "Who-soever will may take the water of life freely:" so do they. Their Lord is our Lord, their faith our faith, their baptism our baptism.

Who then can forbid the banns? or object to the union of these two bodies in the work of Christian education, Christian missions, and the preaching of that gospel, which shall ultimately unite all believers in one common Lord. May God speed the day when this union shall be brought about. WALTER J. SWAFFIELD.

Harvey, Albert Co., Dec. 4, 1884.

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Church News.

NEW BRUNSWICK.

Leinster St.

Rev. J. H. Hughes preached for Leinster St. last Sunday.

German St.

In the absence of Rev. H. Cross, who is visiting in New York, Rev. J. F. Bartlett supplied the pulpit.

Brussels St.

One was received by letter last Sunday. The Ladies' Benevolent Society will give a novel entertainment next Thursday evening, called a "Milk Maid's Supper."

Fairville.

Last Sunday the pastor baptized one convert. Since our last report we have received six by letter. We are anxiously looking for a revival in our midst. Brethren pray for us. W. C.

Jacksonville.

As a result of the special services being held at Jacksonville by Revs. Nobles and Corey, the former, on Sabbath last, baptized four candidates.

Charlotte Co.

Rev. A. H. Hayward has accepted an appointment from the Baptist Home Mission Board, and will labor for some time in Charlotte County, for which place he left last Friday.

Norton.

The prayer and conference meetings are growing in interest. The Sunday meetings are well attended. The Sunday evening prayer meeting is often a season of the Spirit's power. The Sunday School has been closed for the winter, owing to the place of holding being unsuitable. The ladies propose holding a series of socials for the aid of the church.

Rothsay.

The Baptist church at Rothsay, in connection with the Baptist church at Smith Town, purpose holding an ecclesiastical council at the first named church, on Tuesday evening, Dec. 16, to consider the advisability of ordaining and setting apart to the gospel ministry, Bro. Elias K. Ganong. T. W. KEIRSTEAD.

Hampton Station.

The brethren here are toiling on, praying and hoping that God may convert souls. The Sunday School is interesting, the prayer meetings good, and the Sunday services well attended. The ladies are preparing for a sale and supper in the near future, for the benefit of the church.

St. Martins.

Mercy drops are falling. The pastor, Dr. Bill, gave the hand of fellowship last Sunday evening to six candidates. Four received by baptism from the Sunday School, one by experience and one by restoration. We are praying for the abundant shower. May the answer speedily come.

Hampton Village.

The interior of the church has been painted: the ceiling a sky blue, the walls a gray, the pews a dark drab. The windows have been retained. There is a movement on foot to build a vestry, which is very much needed for their social meetings and Sunday School. There will be a bell to call the people together before the spring smiles upon us. The religious service, both social and preaching, are well attended; some of the prayer meetings are deeply solemn.

NOVA SCOTIA.

Oxford.

Rev. E. C. Corey reports a revived interest in this church. One has been received for baptism and one by letter.

Mount Hamley.

I have been here a short time with the Rev. E. H. Sweet, pastor, holding special services; and the good Lord has greatly blessed our labors. Thirty-six have been baptized and others are waiting. The interest is widening, we go to Gate's Mountain next, expecting the same blessing. Yours truly, J. W. S. YOUNG.

Kingston.

Rev. F. Beattie has resigned the pastoral charge of the Lower Aylesford church. Our brother has been an earnest worker for the Master and possesses good pulpit ability. He ought not long to remain without a pastorate.

Acknowledgments.

W. Rees, Oct. 84, \$2; Rev. C. B. Lewis, May 85, 2; Mrs. John Wisely, Oct. 85, 2; W. H. Smith, Dec. 84, 2.25; Alex. Elder, 2.25; C. H. Fairweather, 2; Mrs. Henry Calhoun, Dec. 85, 2; John Ganong, July 85, 2; Thos. F. Thorne, Jan. 86, 2; Chas. Good, May 85, 2; Rev. J. E. Blakney, May 84, 3; Wm. Kitchen, May 84, 2.

"ROYAL ROAD TO HAPPINESS," a splendid book for your boys. At Visitor Book Store.

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.]

ALWARD-COREY.—At the residence of the bride's father, on the 23rd inst., by Rev. J. J. Skinner, Mr. Albert M. Alward and Miss Annie E. Corey, daughter of Dea. John Corey, all of Brunswick, Queens Co.

FAUNES-DOW.—In the Baptist church, Harvey, Nov. 26th, by the Rev. W. J. Swaffield, Alma V. Faunes, of Harvey, and Miss Dorcas P. Dow, of the same place.

REID-DICKSON.—At the residence of the groom's father, Dec. 2nd, by the Rev. W. J. Swaffield, Willard H. Reid, of Harvey, and Miss Mary L. Dickson, of Boston, U. S. A.

CONNER-MARSHALL.—In the Baptist church, North Kingston, N. S., Dec. 1st, by Rev. F. Beattie, assisted by Rev. James Taylor, Mr. Halburton A. Conner, of Clark, Dakota, U. S., formerly of Alma, Albert Co., and Miss Cora E. Marshall, second daughter of Mr. John Marshall, North Kingston.

ASHFORD-RUSSELL.—On the 6th inst., by Rev. J. E. Hopper, D. D., Alfred E. Ashford and Mary Russell, both of this city.

FAWCETT-SHARP.—On Nov. 27th, at the residence of the bride's father, by Rev. E. C. Corey, Herbert H. Fawcett, Esq., and Miss Laura F. Sharp, daughter of John Sharp, Esq., all of Sackville.

HYATT-FILLMORE.—At Amherst, Nov. 26th, by Rev. E. C. Corey, Mr. John R. Hyatt, of Sackville, and Miss Lavina Fillmore, of the same place.

Deaths.

[Simple death notices, without obituary poetry, less than 10 lines in length, are inserted free. More than this are charged at 5 cents a line.]

STEWART.—In the City of Portland, on the 7th inst., of diphtheria, Helen Frost, aged 3 years and 8 months, only daughter of Rev. W. J. and Lillie S. Stewart.

MASTERS.—A. Norton, Dec. 2, Willie M. child of W. S. and Annie B. Masters, aged 5 months. [Christian Messenger please copy.]

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WM. SMITH,
Deputy Minister of Marine.
Department of Marine,
Ottawa, 20th November, 1884.

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