Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, NOVEMBER 9, 1887.

VACATION NOTES.

Our last Lord's day in Boston, we started out undecided whither to go. We thought it might serve a purpose to take a little taste of unorthodox preaching. As we passed along we came to the church of the Disciples (Unitarian), where James Freeman Clark was to speak. He has fame as a writer. His influence has been on the side of every humanitarian movement. His attitude in the great anti-slavery movement was most pronounced. We went inside the door and then turned back. We felt, estimable as he was as a man and renowned in various ways, that, denying the divinity of our Lord, and discussing the labor question, as he was announced to do, the service would not uplift the soul and help it in its struggles. So we hastened over to Clarendon Baptist church, where

DR. GORDON

is ever pouring forth the grand old gospel. And right glad we were to be there. The house was filled in every part, bearing witness to the fact that a man, even in Boston, need not turn from the gospel to discuss the contents of the last paper, or the nature of the last issue, to attract hearers. The text was from Ezekiel 16: 49-51. His divisions were: God dealing with men as they had dealt with him; God dealing with men as he had dealt with them; men dealing with themselves as God had dealt with them. We remarked almost a contrast between the sermon that followed and the one by Dr. Mozom on the previous Sabbath, and already referred to in the MESSENGER AND VISITOR. This was God doing for and in men; that was, largely, man doing for himself. The one was Christocentric, the other homocentric.

Dr. Gordon's sermon was given without a note, and abounded in striking expressions. The spiritual life was like a clock which would run down unless wound up every day. If God did not fulfil his covenant to save every believer, he would be perjured in the eyes of the universe. His covenant was not in type, but was stereotyped in the mould of his own changeless attributes. There was no such thing as the perseverance of the saints. The saints would persevere only in unfaithfulness and waywardness. What he believed in was the perseverance of Christ. Ours was not a pawn shop salvation, to be ours one day and the next in pawn to the devil, to remain his until it had been bought back by a fresh application of the blood of Christ. There was no such a thing as a fresh application of his blood. By one offering Christ has for ever perfected those who are sanctified. Christ must do all for us. Depending upon our own resolution was like grasping with our right hand a rope held in our left. It was but grasping with the right hand of despair the left hand of helplessness. Faneuil was one of the greatest saints of which he knew, and he had prayed: "Saviour, take my heart, I cannot give it thee; keep my heart for thyself, I cannot keep it for thee."

It was a great pleasure to listen as Dr. Gordon, in the power of a deep and rich Christian experience, touched with a free and masterly hand the hidden springs of the inner life. With the congregation he has, he must be a great conservative power in free-thinking Boston. We could not but wish that all evangelical ministers would but maintain a calm, unshaken confidence in the power of a plainly preached gospel to put to flight the army of issues which threaten the land. To battle with them from the pulpit is waste of precious opportunity. Men's hearts are still open to the gospel's divinely adapted appeal to them, and when they are reached, men's heads will give them little trouble.

Just here would it be presumption for us to make a remark? Looking over the reports of sermons in the Boston Monday papers, a sense of regret has been stirred that so much attention is given to the discussion of all manner of questions very remotely connected with the soul and its relation to God and the hereafter. We do not mean by this that ministers are not to be wide-awake and in sympathy with all that has to do with human life in its manifold interests and relations. At the same time it must not be forgotten that the matters of paramount importance are of the soul and not of the body, of eternity and not of time, relate to God and the kingdom of heaven, not to man and the politics of the state. Themes relating to these latter should, therefore, be kept in the strictest subordination to those relating to the former.

We have already referred to

DR. FULTON'S

work. We heard him in the afternoon in Music Hall. There is nothing of the conciliatory about him. It is war to the knife. His is no mincing style. He does not draw the veil over iniquity by using the emasculate verbiage of polite speech. He was frequently interrupted with stormy applause. It is doubtful if his methods will win Romanists to Christ. A few may be startled to enquire, are these things so which he declares. The most of Romanists that hear him will be aroused to wrath. His mission, as we have before said, is a political rather than a religious one—to arouse the American people to their danger from the steady growth of the power of the Romish hierarchy in the government of the country. Many make light of the danger and the movement of the Pauline propaganda and its apostle; but there are many others just as wise, and perhaps more observing and far-sighted, who see that a movement of this kind is needful, whether Dr. Fulton is its best leader or not.

TWO THINGS

were noticeable in the services of our churches in Boston. One was the growing prevalence of the responsive reading of the scriptures and the people joining with the pastor in the Lord's Prayer. The other was the greater use being made of music to reach the masses. At the Tabernacle (Bowdoin Square) there is a service of song every Sabbath, and a sacred concert each Saturday night. The audience room is filled at this last entertainment. In this way hundreds are kept from the vortex of temptation which is in a fierce whirl all around them in this part of the city on this evening especially, and their hearts are stirred by the gospel as it is set to the sweetest music. At Tremont Temple there is a social sing each Sabbath afternoon at three, led by the choir and the organ. Harvard street church has taken on new life, largely through the use of music. We attended at four o'clock the last Sabbath we were in Boston. There were probably one thousand present. The music was led by a small band. Moody and Sankey hymns were sung. There was reading of the scriptures, prayer, and exhortation, interspersed with the singing. The most reverent attention was given by the very mixed audience, and all joined in singing as far as they were able. At Ruggles street there is a quartette famous throughout New England. Besides these there are singers of note scattered through the congregation to assist the people to join in the singing. These singers are to lead the people to do their own singing, not to do it for them. In all these places people come for the music, are brought within reach of the gospel, and are saved.

It is a question whether we may not profit by following the example of our American brethren to some extent. To some extent, we say; for there is danger lest things be carried too far by becoming the rage. It would surely honor the word of God more if all the people should reverently stand, bible in hand, and read responsively with the pastor. There is no doubt that the power of music could be made a much greater aid in the work of the church than it is at present.

SUNDRIES.

The Salvation Army has a very limited mission in Boston. They have but one "barracks" in the city, and at this the people do not attend in large numbers. We understand that they are surely dwindling, as the novelty of their methods has worn off.

The Free Will Baptists have one church in Boston. They worshipped at one time on Beacon street. At the time the body, under the leadership of Dr. Ball, of Baptist Union notoriety, took the logical step of opening the church, as well as its most sacred ordinance, to the unbaptized, their pastor united with our body, and the church became very weak. When the Shawmut avenue and the First Baptist church united, the F. W. Baptist church purchased the old Shawmut Avenue Baptist House of worship. Since then the *Morning Star* has been removed from Dover, New Hampshire, to Boston, and this has still further aided this church. Still, the most who are Baptist in sentiment go to our churches. Open communionism does not seem to attract from other denominations.

We spent some time in the rotunda on Tremont street viewing the famed cyclorama, the Battle of Gettysburg. The painting is 200 feet long, and 50 high. It is the work of a French artist, who spent two years upon it. The onlooker, on emerging from a dark passage, finds himself in the centre of a broad and beautiful landscape. The sunshine of a glorious autumn day is falling upon forest, verdant meadow lands and golden grain, some reaped and some all ready for the sickle. But over all the outspread landscape the smoke of battle is hovering. Here cannon are belching forth their streaks of flame. There lines of infantry from behind fences or stone walls and in the open field, are pouring volleys into each other's bosoms. In another, officers are leading on opposing forces to the charge, or they are thrusting at each other with gleaming bayonets. Artillerymen are whipping up their horses, as they strive to bring up the cannon through the rutty roads to the front. Men and horses are falling, and others lie bleeding on the blood-stained sward. Here an exploding shell is scattering death and dismay. There the surgeons are amputating shattered limbs and attending to those who are being carried on stretchers. It is all so natural, so life-like, that it seems strange that the roar and crash and clash and form about of battle are not heard. The spectators gaze and gaze silently, or speak with hushed voices. One cannot but feel what a desecration the fierce, demoniac, terrible scene in the centre is to the quiet and beauty of that landscape, with its scattered homesteads, under the variegated glory of the autumnal tinting and the mellow sunshine. We believe the great painting must act as an educator.

Our provincial ministers continue to leave us for the United States. Bro. J. H. Hughes leaves Arcadia, Nova Scotia, for a church in one of the towns near Boston. Another church near Boston is pressing Bro. Hunt to leave St. Stephen. The people are wealthy, and salary will be no object. It is well that our brother is too true to yield to the pecuniary consideration. He is seeking divine guidance. Whichever way the decision is, we are sure Bro. H. will do just what he believes the Master would have him do.

THE OUTLOOK.

All of us who attended our Convention at Charlottetown felt that last year was not marked by any special progress. Many came away with a sense of depression. The ordinary receipts for denominational work showed little if any advance. The gains to the churches had been small. There had been no special displays of power on the Foreign Mission field. Many of our home churches reported no increase. Weak churches had grown weaker. Home mission work had been pushed vigorously, but the number of baptisms had not been above the average. The most encouraging features were the response to the appeal to wipe out the home mission debt and the fine year's work at our educational institutions. It is to be hoped that many returned home for deep searchings of heart, and with a purpose to be more consecrated in the service of the dear Master.

Since then, there are not a few who have been watching for the signs of improvement all along the line, for which their hearts are longing. Nearly three months have passed. Brethren who have been away for much needed rest, have returned. We are beginning the campaign of the new year. What is the outlook?

We believe there are signs of the coming of more abundant blessing. Acadia College has exceeded the record of any past year in the number of matriculants. Forty-six, with others to come in, is a class which no college in the Maritime provinces has ever before had to boast. We have not received the numbers attending the associate institutions, but believe them very respectable. The brightest minds of our young maidens gathered for the culture which is to fit them for leadership of various kinds, make a strong appeal to our sympathies. How ardent should be our longing and our prayers that they may here receive life from Christ and have that deep consecration to his work which will ennoble their lives, by making them unselfish and of highest blessing to men. Let us not fail to remember the hard wrought instructors, that they may not only help the minds under their charge but also aid in stamping upon their hearts the image of the Lord Jesus.

It is also encouraging that so many churches are sending for the plans for systematic work prepared by the committee of the Convention. The mere distribution of these plans will give to church members a broader idea of what our Lord desires a church to be and to do, and will arouse a desire to approach nearer the ideal state of things. With persistent pressing, on the part of our pastors, great advance may be expected and a kind of progress which will be continuous and abiding, because backed by abiding activity and the higher character and spiritual force this develops.

There is a reasonable ground for hope in the plan of organizing the districts in the various associations for the work of collecting funds for the Convention Scheme and to look after the destitute churches within their borders. We are glad to notice that all the Associations of Nova Scotia, the P. E. I. Association and the Southern New Brunswick, have taken the plan up. Some of the districts are pressing the work. It remains for the Eastern and Western Associations of New Brunswick to follow the example of the others and for all the districts to push on their two-fold work. There is the brightest promise in this work. The pastors and leading laymen of the churches must take hold of the work of raising the money for our denominational objects, if any great success is to be achieved. This plan leaves it in their hands. By mutual consultation they can lay the best plans, and by co-operation they can carry them out, most effectively. These know best the circumstances of the various fields; they are well known and in a position to wield the greatest influence. They are many and can reach all. The method is unobjectionable to all and will remove all excuse for declining to give. In the dear Lord's name, press this work on, brethren.

Then the other part of the work of this plan, how important it is! In all the districts of the province there are strong churches in touching distance of weak fields. It is impossible to reach all these fields through the Home Mission Board. If these stronger churches will but reach out helping hands to these fields, how much might be done. If they would but lend their pastors for a season to hold evangelistic services among the destitute people; if the strong laymen would but go forth two by two, say, and keep up prayer and social meetings, who can tell what might be accomplished, were this persevered in year after year? Brethren in the Lord, do not stand aloof from this heaven-sent work. On many fields, to all appearances, the very existence of the cause is depending on this kind of work. Meet together, plan, lay out the work, be aggressive—all for the Master's sake.

Finally, we cannot but believe there is the sound of abundance of rain. Mercy drops are already falling in many places. These, we have faith to believe, are but the earnest of what God waits to give. Special effort seems to be crowned with results. Do not wait for the new year to begin the earnest work of this year. At no time does greater blessing follow effort than in the autumn. Let churches and pastors take on new zeal, and work and pray with something like the earnestness which should be theirs who work for souls perishing and a Saviour that died.

We are troubled over one matter, however,—the Jubilee effort for $50,000 for Acadia. Do not let this fail, brethren. It must be raised, if at all, as it seems, from the rank and file of our body. No wealthy Mr. McMaster is at hand to help. Take it up, brethren. The time is short.

THE WHEEL.

The municipal elections have just been held throughout England. They are decided, usually, along the great political party lines. It is significant that 78 Liberals have been returned to 67 Tories and Unionists.

Considerable excitement has been caused in London by an attempt to blow up the Carlton club. The basement part was pretty well wrecked. The police have been expecting a renewal of dynamite outrages. This may be the beginning. Whether from the source of Irish agitators or not, a few outrages would now be a God-send to the government.

There have been exciting scenes in connection with the appeal of O'Brien against the sentence of imprisonment for three months. On his way to the place of trial he was greeted by great crowds. When the appeal was set aside, Mr. O'Brien wanted permission to speak to his friends; this was refused, and a struggle with the police ensued. The Recorder declared the action of the police in arresting O'Brien before the warrant was made out, illegal; but the magistrate ordered them to proceed, and he would risk the consequences. On O'Brien's removal from Cork jail to a prison near Dublin, the people were much excited. The prison authorities propose to treat him as an ordinary criminal, and he will resist.

In view of all this and much more, it seems almost like grim irony for Salisbury to write that he hopes Ireland will be pacified by the assembling of Parliament, and that an era of prosperity will begin.

If the London *Telegraph* is to be relied on, the British House of Lords is not a body of which the nation need feel proud. It states that only 115 out of 550 members are qualified to act as legislators. The rest are mentally or morally unfit for such duties. It is no wonder then that the people are seriously considering whether the laws enacted by the representatives of the people should have to have the sanction of this body to become law.

A return just published shows what disendowment would mean to the Established church in England. Her glebe lands cover an area of 550,548 acres, and yield an annual revenue of $4,500,000. It is no wonder churchmen are prepared to fight disestablishment to the death, fearing that disestablishment will be followed by disendowment.

Russia seems to be on the down grade to financial ruin. One of the great Moscow banks recently put up at auction 460 estates for which it was impossible to pay interest on mortgages. The terrible exaction of taxation to keep up the immense military armament is draining the empire. It is also reported that there is great military activity on the western frontier. If Russia had more means to support her schemes of aggrandisement, Europe would be in greater danger of war than it is.

The French are still exercised over the scandal connected with the sale of decorations by some of the generals. One of the guilty parties has committed suicide. It is thought it may result in the overthrow of the government.

The effort made to secure a reprieve for the condemned Chicago anarchists has failed, although Ben. Butler undertook their case. It shows the extent to which an unintelligent sentiment will go, that they have much sympathy from a good many people of whom better things might be expected.

There are still rumors that the Paris syndicate is negotiating for the Intercolonial Railway. Mr. Kempe, the representative of the syndicate, is at Ottawa. He hasten what more information is to the mineral resources of the Maritime Provinces.

The C. P. R. is certainly doing a flourishing business. It reports net profits for the eight months from January to September of $2,949,272. This, however, is less than the profits of last year by $430,150. Still, the company should be satisfied, and not wish any more millions from the Dominion revenue.

The British government have had a cabinet meeting. It was resolved to continue steadily on in their course of enforcing coercion. They have gone too far to recede. The result of the inter-provincial conference between the premiers of the different sections of the Dominion has not been made known. It is said the conference was harmonious and that important conclusions were reached. These will be made public in a short time.

The movement for commercial union seems to be gathering force. The Chamber of Commerce of New York, representing perhaps half the trade of the United States, has determined to investigate the question. Sir Richard Cartwright is the apostle of the movement in Canada. Chamberlain says it is not to be thought of, as it would mean discrimination against Great Britain in favor of the United States, which would mean virtual separation from the mother country. His declaration, however, has not had much effect except it may be to stimulate the movement. The Canadian government are opposed to it. They perceive clearly the difficulties in the way. With our crushing debt upon us, there is just so much revenue to be raised. The great volume of our trade is with Great Britain and the United States. If the duties are taken off imports from the latter country, the deficiency of revenue could be made up in no other way, apparently, than by increasing the duties on goods from England. Even this would not yield a revenue where there is sharp competition for our trade between the two countries. It would but give all the trade over to the United States. The only alternative would seem to be direct taxation for purposes of Dominion revenue. While this is the most equable way to raise a revenue, it is doubtful whether it could be adopted. Still, there may be some other way, which we are not politicians enough to see. If commercial union could be effected, it would be a great boon to our farmers and fishermen.

The Proposed Union.

NO. II.

In our first letter, we quoted the words of representative Pedobaptists, showing that they uniformly exclude from communion at the Lord's Table, all who have not received what they consider baptism.

Allow me here to give the words of Robert Hall, the leader of open communion Baptists in England. He says, "Let it be admitted that baptism is, under all circumstances, a necessary condition of church fellowship, and it is impossible for the Baptists to act otherwise," *i. e.*, than to restrict communion at the Lord's Table to their own churches. "The recollection of this may suffice to rebut the ridicule and silence the clamor of those who so loudly condemn the Baptists for a proceeding, which were they"—Pedobaptists—"but to change their opinion on the subject of baptism, their own principles would compel them to adopt." "They both"—Baptists and Pedobaptists—"concur in a common principle; namely, that baptism is prerequisite to the Lord's Supper, from which the practice of restricted communion, deemed so offensive, is the necessary result."

Thus we see, that Pedobaptists freely admit that if we are justified in holding that immersion is the only scriptural baptism, we are undoubtedly right in excluding from the Lord's Table, all who have not been immersed. We see, also, that the foremost men among open communion Baptists, acknowledge that if baptism is a scriptural prerequisite to communion, Baptists are compelled to exclude all who have not been immersed. Very well. Baptists do hold and teach that the immersion of a believer in water is the only scriptural baptism—and we have the pleasure of knowing that many of the most reputed scholars among Pedobaptists agree with us in this contention. We do hold and teach in common with all Pedobaptist bodies, that baptism is prerequisite to communion at the Lord's Table; and hence it follows beyond question, that Baptists cannot unite with any body of christians who deny either of the above positions, without doing violence to their own convictions of the teaching of God's word.

But we shall discuss this point more fully in another connection.

Coming now to the action of the Convention in Charlottetown in adopting the "Basis of Union," permit me to say, Brother Editor, that your report of that action was necessarily too brief to convey a correct impression to your readers. You state that the Basis was adopted with but three dissenting votes. That is true, so far as I know, but, nevertheless, gives a wrong impression. There were many who were in favor of union but not in favor of the Basis of Union as it now stands. They, of course, could not vote against union, neither could they vote for the Basis, and so did not vote at all; but a very large number were opposed to the Basis, nevertheless.

The amendment to strike out the middle clause of the article on "Final Perseverance," was lost by a very small majority indeed; about forty-four voting in favor of it, and about fifty against it. This clearly indicates anything but harmonious action of the body in adopting the Basis.

Besides this, there were some of the most careful thinkers among us, brethren beloved and honored, who were not prepared to adopt a doctrinal statement of their views, which entirely ignored the previous doctrine of God's sovereign grace to sinners—and has stood out of it ever since.

Many of us have not gotten far enough along yet to feel that we can drop this time-honored and unquestionably scriptural teaching from our creed, and are not confident that nothing can be gained to us or to our successors by so doing.

Baptists, nor to the cause of truth and righteousness, by ignoring the plain teaching of God's word, for the sake of union with those who do not understand that word as we do.

There is another fact to be taken into account, if we would fairly estimate the importance of the action of Convention on this matter. There are always those, in a body like the Baptist Convention, who, when they see that any question is popular and likely to carry in any case, do not feel like declaring themselves on what they see is the losing side. Whether or not this is the best course to pursue, we do not pretend to say. We only say that it is generally true, and was true of the action of the Convention in adopting the Basis of Union. I am prepared to say that there were not a few opposed to the Basis whose voices were not heard, and whose votes were not cast. They saw from the first that the adoption of the Basis was a foregone conclusion, and so refrained from speaking or voting. We are neither approving nor disapproving of their course, but we hold that this fact should not be overlooked in estimating the feeling of the body in reference to this proposed union.

We can very easily understand how the vote of Convention to adopt the report of the committee as a whole, was, seemingly, so nearly unanimous. The case was a very complicated one. The delegates were all in favor of the principle of union. To have voted against the report as a whole, would have been to vote against the principle, which, of course, very few were prepared to do.

Again, there is much in the Basis of Union to which no one could take exception, and in voting upon it as a whole, those who were decidedly opposed to some portions of it, could not discriminate. They were obliged either to vote against what they approved, or else vote in favor of what they disapproved, and so the only course open to them was to keep silent. Hence, we hold that the only vote on the Basis which fairly represented the views of the body, was the one taken on the article on "Final Perseverance," which showed an almost equal diversion.

It is clear to every one that the thirty or forty who voted against that article, are not in favor of union on the basis submitted; and it seems to me that it would be exceedingly unwise to press the matter, in view of this lack of harmony among ourselves. It must be borne in mind, that this Basis of Union, if it should be finally adopted and the union consummated, goes forth to the world as the formulated statement of the doctrinal beliefs of the Baptists of these Provinces. But, according to the vote of the late Convention, it does not fairly represent the views of much more than half of that body. And we have no doubt but that when the Basis comes before the churches, where there will be less of the sentimental element than was manifested at the Convention, it will find fewer sympathizers than it did there.

We do not wish, by any means, to be understood as opposing the principle of union. No one will doubt, that union, if it could be brought about without inconsistency on the part of either body, is desirable. But this, we believe, is impossible, and in our next letter shall endeavor to give our reasons for so believing.

E. J. GRANT.

Dartmouth, Sept. 19, '87.

Notes by the Way.

Since the Convention I have spent a good deal of time in touring. The churches in St. John I found at work endeavoring to make their contributions for denominational purposes larger than those of last year. Some of them have started well. In the matter of general business, St. John seems to be improving. The building and equipment of the street railway, and operating it, have made quite a stir. Ten cars are on the line, and about one hundred horses are used. The amount of travel is so great that the business must be paying well. Motors are substituted that this railway will share the fate of its predecessor. It seems a pity, however, that the company will not consent to let horses and men rest on the Lord's day.

The Central Railway Company, it is said, have bought the St. Martins road, and they will build a branch from Barnesville to Norton. Then they will extend the road from Chipman to Cork, on the Miramichi. There the company have an immense quantity of land, producing some of the finest cedars in the Dominion. They intend to manufacture this wood into shingles, and carry them to St. Martins by train for shipment to the United States. Such is the report.

At Mangerville I found the church yet without a pastor. It seems very unfortunate that this is the case, for quite a revival of religion is being enjoyed in the upper section of the parish, under the labors of Deacon David Hawkins, of Fredericton, and others. Rev. Mr. Manzer has been there, and labored some time. The church, that I was in Mangerville, bro. Frank Kelley, A. M., preached in the morning his fourth sermon. It was a really good effort, and highly creditable to one who had so lately entered upon the work of the Christian ministry. It is a matter of deep regret to many that our brother's health is so very poor.

In passing I learned that Rev. Mr. McIntyre had accepted a call to the Upper Gaspereau church, and it is thought that he will join fellowship with the Free Baptist church in the same place.

The Carleton church, St. John, has en-