

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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NO. 34.

—STRAITENED.—Our brethren in the West are much troubled because of a debt of \$7000 resting upon their foreign mission work. The accounts will close for the year in two months, and it is feared a large deficit will then cripple the action of the board. There have been \$11,029 raised up to Aug. 1st. They will need over \$20,000 probably, altogether, to close the year free from debt.

—DISASTROUS.—The Pan-Anglican Council just held in London voted in favor of "recognizing the ministry of the non-Episcopal, dis-enticing bodies." This has given great dissatisfaction to those who hold to the signment of apostolic succession, with all the rest of it. This now try to belittle this action of this great council as much as possible, declaring it to possess no authority, but to be a mere expression of opinion. Churchmen are also said to be a good deal chagrined that the Queen did not take any special notice of the council. In this she showed her good sense. Why should she take any more notice of the Episcopalian than of any other denomination?

—TUNE.—Bacon says, "He that defers his charity till he is dead, is (if a man weighs it rightly) rather liberal of another man's money than of his own." The man who gives his money to the Lord only when he can use it no longer himself, exercises no self-sacrifice. All that can be said of his action is that he prefers God to have it rather than some earthly friend he has left behind. This is good so far as it goes, and Christians should be encouraged to remember the Lord's work in their wills. At the same time, moral culture can only be gained as a man gives while he lives, and all should be pressed to give as the Lord has prospered them, continually, so that their inner lives may be most developed.

—CONGREGATIONALISTS OF THE UNITED STATES.—The *Congregational Year Book* for 1888 gives the following summaries. These additions, removals and gains, it should be remembered, cover a period extending in several of the states to two years, and in others to various fractional parts of more than one year:

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| Churches, whole number..... | 4,494 |
| " new..... | 245 |
| " gain in number..... | 127 |
| Members, whole number..... | 457,584 |
| added on confession..... | 41,156 |
| " " by letter..... | 26,185 |
| " " total [189 not divided]..... | 67,550 |
| " removed..... | 38,544 |
| " apparent increase..... | 28,886 |
| gain [total, confessions, letters, transfers]..... | 21,205 |
| " " decrease [due to inaccurate reports]..... | 7,681 |
| Baptisms, adult..... | 20,125 |
| " infant..... | 11,956 |

The smallness of the number of infant baptisms reported is noticeable, no more probably than one to four of the children born during the year. It is becoming common with Congregationalists who have lost faith in infant baptism to have their children sprinkled as a rite of dedication. The number reported above would be much lessened, were the infants thus dedicated left out.

—ANOTHER SIDE.—A Dr. Breaker, having occurred the Southern Baptist Convention very severely because, as he says: "The Convention utterly ignored the work of our sisters." The fact was stated, without note or comment, that our Baptist women had paid into the treasuries of our Boards during the past year nearly \$20,000, but nobody thanked them nor made them G. deposed, this was unjust, unkind, and outside."

A lady, in the *Central Baptist*, presents another side of the separate organization for the sisters which is very little thought of. She says:

His words read us out of the churches, and we decline emphatically to be read out either of the churches or of the Convention and to be organized into "a side show." The Convention did not "utterly ignore" us; instead it devoted itself faithfully to its business as a Missionary Society of our churches, and we women are just as much a part of the churches as are the brethren. The work of the churches is our work, the work of the Convention is our work. We are perfectly well satisfied with that Convention as the missionary society of the churches; and if we were not, we have no the conceit to imagine any societies run by us as women would do any better than that the Society run by the churches does.

—LIQUOR SELLERS DEFEATED.—Last winter, New Jersey passed a high license local option law. It is doubtful whether the high license feature of the law is worth anything, as all who wish liquor can get all they desire under high license. But the local option feature was a substantial gain to temperance legislation. Of course the liquor men contested the law. They had the governor and the Attorney general on their side, while an ex-governor was their counsel. They felt confident they could overthrow the law, and so did it, while appeals were taken to the highest court. The decision has been reached and the law sustained in every point, to the astonishment and chagrin of the liquor

men, who are in a tight place. It is also a matter for congratulation that the Scott Act as adopted in Portland, St. John, has also been sustained. Those who have been selling right along, in hope the law would be declared illegal, because of some informality, will now be liable to action. It is to be hoped that temperance men will take hold of the matter of enforcement vigorously, and show these men who seem to think they can evade the statutes of the land at every turn, that they cannot do so with impunity.

—A CHRISTIAN COLLEGE IN INDIA.—The Madras Christian College in Madras, India, is supported by the Free Church of Scotland. It is a very flourishing institution, having an attendance of over 600 students, made up chiefly of the higher caste Hindus. From papers kindly forwarded by Bro. Archibald, we learn particulars of a rebellion which took place the first of May. Word got abroad in the college that a Brahmin student was to be baptized in connection with the Free church in that city. Over 400 of the students refused to attend class, met and adopted a number of conditions upon which alone they would return to the college. Among these was one in effect, substantially, that no influence of any kind should be used to turn the students away from the native religion to Christianity. At last advice there was a deadlock between the faculty and the students.

On all this one thought must be suggested. The fact that this seems to be the first case in which a Brahmin student, or a student of any caste, perhaps, has become a Christian, is no strange, especially, when the large attendance and the long period the college has been in operation are considered. The question arises, does it pay for Christians to spend money, and force to educate the heathen in their own religion, rather than of it? We remember of hearing the remark from Bro. Churchill or Sandford, that they did not believe some of the other denominations were doing their work in proper order. They educated the heathen and hoped to convert them by culture and did not succeed. Baptist missionaries acted on a different principle. They preached to the heathen, and when they were converted they gathered the converts into schools, putting but little force into the work of educating the idolaters. The great success of Baptist missions is no doubt due to this.

The gospel, and not culture, is the power of God unto salvation; and the gospel can reach the uneducated heathen in the least sink of idolatry and ignorance. There is no need to educate to enable men to apprehend the simplicity of the gospel. We are glad our missionaries go out as preachers rather than as teachers; for in this they follow after the apostles and our Lord himself.

—THE POPE'S RESCRIPT.—If we mistake not, the Pope's rescript in relation to Ireland will have one effect little expected by himself and the Conservatives of England. The Irish leaders have come out with all plainness against the idea that the Pope is to control the politics as well as the religion of the Irish people. It also appears as if they have the Irish people pretty generally with them. It is evident that this will help relieve home rule for Ireland of one of its most alarming features to British Protestants—that Ireland will indirectly be given over to the domination of the Pope, to the destruction of the rights of the Protestant population. It will be rather provoking to the Tories if this rescript, upon which they have counted to help them very materially, should, in the end, aid the cause they hoped it would help destroy. In corroboration of the above, it is stated that "Peter's Pence" has so fallen off in Ireland since the Pope began to meddle in her political affairs, that he has been compelled to draw upon the accumulation of the annuity granted the Pope when he was deposed from the temporal rule of the Roman states, and, up to this time, scornfully rejected by Pius IX. and his successor, because its acceptance seemed to recognize the government granting it.

—A STRANGE SCOT.—There is a sect in Ontham, England, which calls itself the New and Latter House of Israel. Its members believe that they are the elect people, who are to be preserved from the grave and corruption, and when the gathering is complete they are to live for 1000 years with Christ upon earth, which is to be converted into heaven. This strange sect was founded by a private in the army, who assumed the name of James Jer hom Jersell. It illustrates the gullibility of many people, that many in Germany, the United States, Australia, and Great Britain, saw in this man a divine messenger, and money flocked into his coffers in a large stream. A great temple was begun on Ontham hill for the 144,000 of the Apocalypse as they were gathered in. Jersell died before the work was more than begun, and now his widow, who was supposed to be immortal, has died; but

this does not shake their incredulity. They profess to believe she has had a new birth in her death.

Pedo-Baptist Beliefs of the Baptists' Position.

BY HENRY FRANCIS ADAMS, YARMOUTH.

There is one passage in God's word, that so amount of twisting can make serve the theory of infant sprinkling; therefore rather than expose themselves to indefensible criticism, the great scholars and historians among the Pedo-baptists, have generally supported the Baptists in commenting on this passage. It is found in Romans 6, 3:4. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These two verses teach most beautifully and clearly the true "symbolism" of the ordinance of baptism. To help establish believers in "the faith once delivered to the saints," I herewith quote what some of the greatest scholars and thinkers of other communions say, in reference to this celebrated passage, in which the great apostle of the gentiles embodied his inspired idea as to the inward spiritual thought, of the outward visible emblem.

I. Methodists. John Wesley in his famous "Notes" on the New Testament says in commenting on Romans 6, 4. "Al- luding to the ancient manner of baptizing by immersion,—that as Christ was raised from the dead by the glory, (glorious power) of the Father, so we also by the same power, should rise again. And as he lives a new life in heaven, so we should walk in newness of life."

Dr. Adam Clarke, in his celebrated commentary, says on this passage: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water: which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life: the man is risen again, he is alive." Beason also admits the passage to refer to the ancient manner of baptizing by immersion.

2. Presbyterians. Rev. Thos. Chalmers, D. D., L.L.D., says on this passage: "The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life; and in the act of ascending to emerge into a second or new life."

The learned Schaff says on this passage, Rom 6:3: "The meaning of baptism in this passage is undoubtedly immerse, and it is whole force and beauty of the illustration, lies in the very allusion to the act of immersion and emergence."

Dr. James McKnight says on Rom. 6:4, "Christ's baptism was not the baptism of repentance, for he never committed any sin; but he submitted to be baptized, that he, to be buried under the water by John, and then raised up again."

3. Episcopalians. Conybeare and Howson say: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this watery burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism, though perhaps necessary in our northern climates, has rendered obscure to popular apprehension some very important passages of Scripture." See "Life of St. Paul."

Archdeacon Farrar, D. D., F. R. S., says in his famous, "Life of St. Paul": "The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. The dipping under the waters of baptism, is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ and the birth to a new life."

Christian is raised from the bath of regeneration, radiant with a new and supernatural life. His gaze is to be fixed henceforth on Christ, who, being raised from the dead, dieth no more."

Dean Goulburn of Norwich Cathedral, Eng. (who was elected from the Episcopal scholars, to deliver the "Bampton Lectures" one year, as was Canon Liddon, of St. Paul's Cathedral, 300 her year), says on page 18, "There can be no doubt that baptism when administered in the primitive and most correct form, is a divinely-constituted emblem of bodily resurrection. . . . Animation having been for one instant suspended beneath the water; a type this of the interruption of man's energies by death; the body is lifted up again into the air by way of expressing emblematically, the new birth of resurrection."

The Episcopalians are the last to deny that immersion was the apostolic mode of baptism, especially as their rubric commands their ministers in the "public baptism of infants," "to dip it in the water discreetly and warily."

I will now give you one extract from the pen of Dr. Paine, Professor of Ecclesiastical History in the Congregational Theological Seminary at Bangor, Maine, U.S. He teaches his students that immersion prevailed in all the apostolic churches. When charged by some of his Congregational brethren with Baptist sentiment, he gave them the following trenchant reply, in an article in the "Christian Worker," of Aug. 3rd, 1875. "As to the question of fact, the testimony is simple and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We do not claim even originally in teaching it in a Congregational Seminary; and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, medieval and modern historians alike, Catholics and Protestants, Lutherans and Calvinists, have no controversy; and the simple reason for this uniformity is, that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church, so conclusive, that so historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree. . . . but on this one, of the early practice of immersion, the most distinguished antiquarians,—such as Bingham, Agassi, Coleman, Smith; and historians,—such as Mosheim, Gieseler, Haase, Neander, Millman, Schaff, and Alzog (Catholic) hold a common language. . . . Any scholar who denies that immersion was the baptism of the Christian church for thirteen centuries, betrays utter ignorance or sectarian blindness."

Another Tribute to Acadia.

While other loyal sons of Acadia are hastening to pay their tribute of honor to our beloved Alma Mater, I feel that I must from this distant land send my mite of praise. On the 6th of June, 1885, I went out from her threshold to the work of life, and the fast flying years, instead of diminishing, have only increased my devotion and love to her.

To follow a course of study under her fostering care was among the earliest aspirations that followed my conversion. During my residence within her walls, besides obtaining the education which I sought, my views of life's true aims became higher and clearer, and the earnest purposes which I had entertained were deepened and established.

Among the advantages there enjoyed I may mention, four years under the strong, wholesome, personal influence, and sound, animating instructions of Dr. Cramp, and the noble men who were his colleagues; the mental drill required; education under the sanctifying influence of a positive earnest religion; the edifying ministry of the late, beloved Dr. O'Brien; Dr. Cramp's Sunday afternoon discourses to students, in the old Academy Hall; his inspiring survey of the Foreign Mission field in connection with the monthly missionary prayer-meeting; the "times of refreshing from the presence of the Lord" which so often visited the Academy and College; the life-long friendships there formed; the long walks and talks with earnest-minded fellow-students. There are the things which help to form character, and create worthy ideals, and provide a heritage for the heart for long succeeding years. And so, I love Acadia, and thank God that he ever led me there.

And the place itself! What comes could be better adapted to awaken and develop a love of the beautiful in nature! How often from the window of No. 16, or the balcony of the old College, or from the brow of the hill behind I have gazed on the scene of beauty till my whole being was

thrilled by it, the wide spread peaceful meadows, the placid Basin, the North Mountain terminating in Blomidon's majestic front, the distant fields beyond the Bay, the white sails moving here and there, the farms and orchards, the villages and homesteads, the matchless sunset, oh, the picture will never fade, till it is eclipsed by the glories of the coming kingdom!

Would that I could now span the ocean and overstep the continents, and join with those who this year shall do honor to and advance the interests of Acadia, and celebrate her fifty years! But the wishes of a loyal heart can go, though in person I am here. And I am here doing the work which Acadia fitted me to do.

Acadia College, founded in the prayers of holy men, signally blessed of God through all her history, victorious over manifold vicissitudes and difficulties, honored both at home and abroad for the soundness and thoroughness of the education which she gives, the spiritual birth-place of a great number of young men, the centre from which have issued many streams of light and blessing, and never more efficient and worthy of enthusiastic devotion that now, shall not—

"The love of all her sons encompass her, The love of all her daughters cherish her," and above all, the love of God make her a lasting and ever-increasing blessing!

And shall not the denomination whose peculiar glory she is, and which has shared most largely in her benefits, rally around her, and greatly increase her means and efficiency. W. B. BOGGS.

Barnabatan, India, July 7, '88.

Hearing.

1. Before hearing. With the Partisans, preparation for Sabbath began on Saturday. Everything was done that could be done before the Sabbath came, to diminish the amount of care and work upon the holy day. . . . In these particulars, the Partisans are worthy of our imitation today. How many of our average church members earnestly seek fitness for the services of the sanctuary? . . . What you get from a sermon, remember, depends upon what you take to it. Take to it a preoccupied heart, and you will get little even from a superior discourse; take to it a heart free from spiritual food, and you will take away something good even from a discourse that is inferior.

2. While hearing. The minds of many are out of the meeting-house, while their bodies are in it. They are thinking of what they have done the past week, or what they are going to do the present week. The preacher may be in part to blame for not keeping their minds off these things, but not altogether. . . . Do you really want your minister to do his best in speaking? Then, do you your best in hearing? Listless listeners make powerless preachers. . . . Hear for yourself. . . . When reproved from the pulpit, do not get displeased with the reprover, but with that in yourselves which calls for reproof. Nathan rebuked David, but David did not get angry with Nathan. He turned his thought toward his iniquity, and casting himself down in deep contrition, besought God to deliver him from blood-guiltiness. John the Baptist reproved Herod and Herodias, but instead of trying to put themselves right, as David had done when reproved, they compassed the death of the faithful man who had told them of their sin. When members of a congregation are pursuing wrong courses, their minister should fearlessly, while always lovingly, tell them of it. Hear for yourselves, and not for others, we have said. We also say, Hear for others, and not for yourselves. That is, hear to apply to fact to your own lives what is adapted to improve them, and not to apply the truth in thought to others' failings.

3. After hearing. Having made suitable preparation for hearing, and having given attention, what then? Will it do to admit worldly thoughts as soon as the sermon is over? Is it right to give invitations to picnics and parties, in the vestibule, or to talk business or politics about the door? Do we engage in foolish talking and jangling on the way home; or take up secular newspapers and fill our minds with trash after dinner? These questions need no answer. . . . Be careful how you criticize a sermon. . . . Especially in the presence of young people, should criticisms of sermons be guarded. . . . Think upon what you hear. Do not treat the sermon as though it were delivered simply to give entertainment for half an hour. Ponder its truths deeply and long. . . . Hear to act. Doing should follow hearing. . . . Rev. A. C. CHUTE, in *Standard*.

In Norway Baptists are being constantly fined and imprisoned for administering the ordinance of baptism; and an ex-member of Parliament has been heavily fined for celebrating the ordinance of the Lord's Supper in his own house.

Is Christianity a Spent Force?

Bishop Huntington of Central New York preached some time ago to the students of Cornell University on the text, "Ye are the light of the world." We append his closing touching paragraph: "You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalry of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? We cannot throw up the contest with any despairing excuse that our cause has lost its leader or its nerve. Tread where the night has lasted longest. On the Dark Continent, within less time than it takes you to complete your university course, three pillars of holy fire have opened pathways for the feet of the Lord into the deserts. As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth, as in Christ crucified and risen, brought her splendid learning as offering at his altar, and in South Africa, with the heroic love of a missionary to the natives, died in the confidence of a certain faith."

Far southward, a valiant crew of the cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of the Ethiopian idolaters with the burden of his salvation on his conscience, and now the kingdom of heaven is pressing in after him to receive two hundred million souls. Just before he died alone there, he wrote in his journal, "My Jesus, my King, my Life, my Lord, my God, my Father, and my God that before this year ends I may finish my task!" Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, give humble and hearty thanks to God for their greatest soldier dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

This, That, and The Other.

—Pay as you go, and don't go all your pay.

—We are in great danger of spoiling Christians by doing too much for them. Our pastoral nurses feed them when they ought to be feeding themselves. We wheel them about in ecclesiastical pram-wheeled when the ought to be strengthening their limbs by vigorous exercise. A great many Christians are fearfully overtired with services and sermons. They are perpetually devoting the first part of the wheat, and severing doing Christian work.—*Methodist Times (London)*.

—An improved method of oiling the water has been patented in Germany. A rocket, to which is attached a cylinder filled with oil, can be fired with accuracy from the ship, and when it explodes the oil is scattered just where it is wanted. By the explosion of five rockets at a distance of from 1200 to 15,000 feet from a ship, a space of 1500 to 2000 square feet of water was covered with oil, and the waves were at once smoothed.

—An old-fashioned recipe for a little home comfort: Take of it, in the first place, one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large medium of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and aesthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

—Dr. Cuyler shouldn't pun on sacred things. We hear all the way from England that, in his paper before the Centennial Assembly, he claimed that the Apostle Paul rooked the cradle of Presbyterism, which was inscribed: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But the good man knew, all the time, that the only relation of the "presbytery" which Paul was talking about, with that which he was talking about, was one of "one—the Boor's." He held the cradle, and the cradle tolled the bell.—*Congregationalist*.