Messeuger and Visitor.

WEDNESDAY, SEPTEMBER 8, 1886.

THE LOUIS OF IT

A certain D. D. among our Methodist involves in Great Eritain has been pagazing a new view as to the standing of baptized logart. He argues that infants should be regarded as born in a state of salvation, and should receive baptism as a sign of this, and as a promise and pledge of accepting salvation, to the future. He takes the argument for infant baptism derived from the covenant of circumcision, and urges that a circumcision was a sign of their inheritgament for infract tapation derived from the coverance of circumcision, and urges that as circumcision was a sign of their inheriting all the promises unalle to Abraham, so dispution is a sign to show that the infant receiving it inherits all the promises in the coveranct of grace. The symbol, in each case, refers to what is already possessed by right of natural birth. From this it is argued that hapitated infants are in the church, not "in some sort," as it is expressed in some of the articles of Pedobaptist faith, but as really as those who have united by personal profession of faith. They are not to be treated as they grow up, as those who are lost, and in used of salvation but are to be taught that they are saved, and be presend to become active Christian workers.

ers.
ere are some on this side of the Atlanho are being pressed by the evil logic
ant baptism to adopt a similar view.
esen that baptism, in the New Testatic who are being pressed by the evil logic of sufant baptism to adopt a similar view. It is seen that baptism, in the New Testament, is the symbol of a work already done in the soul. In the case of adults, all recognize this to be its meaning. How to make infant baptism equare with the New Testament descriptions of baptism, and serve the same purpose as a dult baptism, has been the moduble problem for Pedepatism, This has been followed by another, scarcely less perplexing. It is what to do with the infants, when baptized. They have been consigned, by the most, to

haptists. This has been followed by another, scarcely less perplexing. It is what to do with the infract, when baptized. They have been concluded, by the most, to a kind of shadowy timbur stynatism by the indefinite, mean anything you please declaration that they are members "in some sort. The view of this Rev. D. D. would make baptism serve at least, a similar purpose in case of infant and adult, and it cuts the Gordian, knot of the difficulty about the relation of baptized infants to the church. Still, although the argument for this view is very strong as a logical outstone of of the practice of infant paptienn, as we might expect in the legitimate outcome of a false practice, it is in the most violent conflict with the whole tensor of New Testament teaching. All are there represented as in need of regeneration. There is no hint of any being born into the world in a state which makes a change of nature unnecessary. In all the labors of the apostles, they assumed that all were unnaved. In this view, we see another illustration of the danger of or unceriptural practices. Let them once become established, and the most vital doctrines of the Bible are in danger of he is out-destroying heir has lost its hold on the evangelical denomination. With the rejection of this error, that of infant haptism has been associated with baptismal argumention, from the begianing. Chiefly through the steady pressure of Baptist views, this soul-destroying heir has lost its hold. Now there is danger lest this care form of error, to match with the old that har done such incalculable injury, will be greased. It is scarcely less persicuous than that of aprismal regeneration. To make all believe throughest in a saved, state, as they were torm into the world, and that they have their place among the saced as they grow to years of understanding, will be to plungs people into perlition unaware.

ing, will be to plunge people into permise antiware.

There is a limitation to the range of a view of this kind. If can be held only by Armenians. To those who believe there is no falling from grace, the belief that all were born in a regenerate state, would be to declare there is no such thing as adult regeneration. Armenians, however, be-lieving that a man may lose the God-given nature any number of times, and be regen-erated over and over again, can suppose all to se born into the world in a regenerate attac, and still there be adult regeneration.

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The Roman Catholics of Yarmouth are about to build a chapel. They want money on the price of th sinte, and still there be adult regeneration.

At the Methodiss Conference recently held in London, a report of a committee on the "sistion of telliptized children to the church was received and considered. According to an English exchange: "Baggestions were mede in this report for securing to anch children more pastoral care and soli instruction in their duties and privileges as professed disciples of Christ." It was accounts oded that a list of their names should? presented to the March quarterly meetings, this they should be placed under religious instruction when arriving at the age of size. Sauday-schools or ministers classes, and that a special colemnity should be attached to the occasion of their receives.

hat the report should be sent to the district committees, and then submitted to the Conference in 1887."

In all 1, is it appears as if it were admitted that all baptized children were recognized as ewed, and required only to be taught their duties and privileges "as professed lisciples of Christ." It will be a sad say should this doctrine prevail. It would reduce Christian effort, largely, to the culture of a mentility which has not the prine essential of an underlaying nature in which is implasted the spirit of holiness. Assuming the existence of that which it should be the chief aim of Christians to secure in the hearts of others, all Christian effort must be misdirected and on false principles. From this we conclude that Baptists will always have a mission in line with their past record. There are principles involved in our position more important than the form of a rise. We still need to uphold the truth that salvation is dependent upon a description.

It has long been the custom of our churches to give the great bulk of their nontributions to our denominational objects a few weeks—many of them but a few days—before Convention. Then nothing

It has long been the custom of our churches to give the great bulk of their contributions to our denominational objects a few weeks—many of them but a tew days—before Convention. Then nothing is done until twelve months are passed.

This practice is bad, every way. The Boards are left without means for the most of the year, and in a state of uncertainty which makes it very hard to pursue a vigorous policy with any degree of comfort or assurance. It is bad for our churches. They have our great enterprises prominently before them but once in the year. Our work is not kept in their thought. If it is, and they do not give anything to relieve the crying need during the intervening twelve months, it is all the worse. The constant pressure of appeal which meets with no response, always hardens, as the habit is formed, of practical indifference when indifference is without excuse. Interest is developed by aiding an object; if we aid as intrequently as but once in a year, the interest must be proportionally small. If our people could be induced to keep giving monthly, or better still, weekly, fall the year round, our great enterprises would be kept constantly before their minds, and it would not be long before they would gain such a deep place in their sympathies that contributions would grow larger, as giving became a habit, and finall's a joy. It is only when the giving becomes spontaneous, in this way, that it can have the most elevating effect upon the nature. When it is done grudgingly, it does not make a man much better.

We are glad that Dr. Day proposes to press the work of collecting for the Cou-

spring prominently before them but once
lifethe year. Our work in out keptin the service of the

But this is not inducement enough rould appear. For all true Catholics, bllowing is added:

"A geacous return for your Charity."
Three Hundred Masses will be said for every possible intention of all who purchase a single ticket. Each ticket, 25 cents or one shilling, a Book, 25 or £1. Remember your departed friends, relations, or benefactors who sleep the cold sleep of death. Here is a means of assisting them."

The cytic of Intrains has been been seen for the cold steep of the cold sleep of the

Here is a means of assisting them. The evils of lotteries have become so pronounced that the government has put them down with a strong hand. Yet here we have the infallible ()-shrind giving to this gambling which is under the ban of civil law, all the sanction of its endorsement. In priest-ridden Quebee, Roman Catholic lotteries may be winked at; but we hope that the public sentiment of Protestant N. S., may speak in such a way as to prevent the repetition of an attempt like this. We are not lawyer snough to know whether the law allows, in the case of a church, what it forbids is case of an individual; but if it does the law should lay hold upon this matter. Why should the young be led to suppose this kind of gambling allowable?

As ic the second part of this precious ticket, Father McCarthy evidently thinks he is living in the fifteenth or the early part of the sixteenth century. The evils of lotteries have become so pro

WHAT THEY SAY ABOUT CONVENTION.

During the session of our Convention at St John, a remark which was repeatedly rule ! y intelligent outsiders was this: "The ministers and delegates are the finest looking and most intelligent body of men that ever visited St. John."

An intelligent minister of another demonination who watched the proceedings and noted the work done in the year, thus expressed himself: "There is enough of power and pluck in that Convention, if their churches will back them up, to run a contingst."

This country consistes in the three of all the country of prices Alexanders, after having been kidnapped and basted out of the country by Tries Alexanders, after having been kidnapped and basted out of the country by Tries Alexanders, after having been kidnapped and basted out of the country by Tries Alexanders, after having been kidnapped and basted out of the country of the country by Tries Alexanders, after having been kidnapped and basted out of the country of th return to Bulgaria, and hints, uarsay, we what he may do. The latest accounts are that Alexander proposes to resign, and leave the country.

These Scalkan provinces are the powder mine of Europe. If Russia seizes them, as at present she seems disposed to do, she will possess the last barrier between her and Constantispolle, and the control of the Black Sea. It will overthrow the state quo agreed upon at the Berlin Conference, and may set all Europe by the ears. It appears as if Russia, Germany, and Austria have had an understanding for some time past. It is doubtful, however, whether either Germany or Austria, especially the latter, could look upon Russia's accession to the control of the Balkans with equaminity. It is probable that Austria is waiting for England to fight her battles, as she has done in the past. With England governed by a party that has ever plumed itself on its strong foreign policy, it may be possible she may have a hand in the flay, if there is to be one; but the fact that the government is so weak in real Jingo support, may make it pause before committing itself to war, should the flame burst out in the Balkans. All eyes are turned to Bismarck. If he says to Russia she must not proceed further, she will accasely dare do otherwise than halt. But to do this he would have to risk an alliance between France and Russia. An early meeting of the Reichstag has been summoned, which some suppose is ominous. If Prince Alexander finally concludes to remain as ruler of Bulgaria, he will have Servia and Turky as allies if need be, and the moral support of England. Much depends upon the next few days.

Questions.

Report of W. B. M. Union.

B. And we have a balance of \$T15.19.
This shows what our women can do by persevering and united effort. We are only in the early morning of our usefulness, just awaking to hear the Master calling us to sorth with the cry "O earth, earth, earth. Hear the word of the Lord," and with rejoicing feel that we can have a part in causing he whole earth to rejoice in that word of life!

Miss Wright's health has been fully restored and she is pursuing her work. Day by day she willis among those poor sisters of ours, and points them to the loving Saviour. She has many tokens of encouragement, yet she has not seen that great turning unto the Lord which she has

searth that we love to call our mission—
Mrs. Churchill will also return this autumn
without having rested since she same home.
Feeling the pressure of the work upon her
and seeing the necessity of the women in
this land entering more fully into it, she
has travelled from place to place talking
upon the theme of which her soul was so
all aglow, and has done a great work.
She has organized 14 aid cocleties and
assisted in organizing eight mission bands,
this besides stirring up numbers to test
that they must do more in giving the gopel to the heathen.

She now asks for an educated, consecrated young lady to go with her to Bobbill to
help her in taking up and carrying on the
work there. May the God of wisdom make
the selection and give her her request.
Scripture portions, on easts and other subjects, have been faithfuly disposed of on the
various fields. The amount designated for
a tent is unexpended, but will be added
the coming year to a further sum which is
required for the purchase of a set of tents
asked for by the missionary at that station.

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required for the purchase of a set of tents asked for by the missionary at that station.

And now, while it may seem out of place to some that we report concerning our male missionaries, yet it must be remembered that \$770 are raised by only women toward their salaries this year, and we feel that it is our privilege to speak of our four heroes, Mr., Churchill and Mr. Saniford at home and Mr. Hutchinson and Mr. Archibald on the field, and we would lift our hearts in thankfulness to Almighty God that while other Boards have to mourn that their workers have falled, the lives of our missionaries have been precious in his sight Signed on behalf of the board,

M. E. Manon,

Cor. Rec.

the future. T. F. FOTHERINGHAM,

Oer. Sec. N. B. S. S. A.

St. John, Sept. 3rd, 1886.

In the Managardan AND VISITOR of 25th ults, near the end of the list of monies collected by Bev. D. G. McDonald, the sum of \$4.00 architect to me, should be credited to the Sydney Baptist Church, it having

Septem

Meligions

he careleding one person on her the hand of fe

her the hand of fe Our prayer is that be led to decide fo Sept. 3, 1886. BHACKTLLE, N. mp. vacation in Blue been endeavoring the name of Jeens to the found the Christ desirous of service exception of a nut of the church worship are being of each other, and pleted next summ had a tes meetin they realized the are engaged in this gof much praise they are engaged in they are putting for the property of the property

KEMPT.—The L work here. On tized three, and more. We also r the Free Baptist n experience and ba The Lord be prais us. Aug. 31.

gregation as gregation assemble on Friday evening a "home welcome Hinson, who had bringing with him was very pleasar speaking being in Mr. C. E. Northruthe members of Mr. C. E. Northrithe members of humorous and a sented Mrs. Hinso cate, which was recipiant, and respectively the many who humiversal in their three is no doubt The meetings are deep spiritual inteclured. One yo Sunday, the 5th, parently desirous aumed his labors increased power, henced to receive the sentence of the rough is rest

Ambov.a, Vio.

SANDO. A. Vio. peared in Massas earnest prayer th the needed balas plete this work f Sept. 4, Sacsville, N. visited the baptis eister followed C all around us are additional labor.

Trites, jr. DeWitt, (\$11.16; "Alms of Christ

good und