

Messenger and Visitor.

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WEDNESDAY, SEPTEMBER 21, 1887.

THE GREAT GULF.

There has been a passage at arms between Bro. B. F. Eaton and the Presbyterian Witness. The former, in his address as the retiring president of the Convention, stated that our belief in regenerate church membership and in baptism being an immersion and for believers only and not for infants, "places a great gulf between us (Baptists) and other denominations."

Baptists believe as above stated. Presbyterians believe that infants not yet come to years of understanding, are scriptural subjects of baptism. That, surely, is a difference that warrants the use of my expression, "a great gulf."

He likewise suggests that there is common ground which should Pedobaptists take, would do away with the gulf.

You believe (as all great scholars do) that immersion is baptism. We believe the same. We can agree on this. We can not agree that anything else is baptism.

The Witness, in its remarks upon Bro. Eaton's letter, does not cite the chapter and verse for infant baptism. Speaking for Presbyterians, the writer says:

We believe that there ought to be no difficulty as to the quantity of water. A glass full represents the cleansing element of water, and the face represents the whole man. But if Baptists adhere to a form which they believe to be scriptural—we will not be so scrupulous as to insist that they should be so.

Friday evening was devoted to Missions. Three addresses were given on excellent topics connected with the great subject. Bro. C. C. Burgess spoke on the Greatness and Encouragements of the work; Bro. W. B. Bradshaw on our Responsibilities in Home Mission Work; and Bro. J. B. Hutchison on the Present Need of our Foreign Missions.

On Saturday morning the Association listened to the associational sermon by Bro. Murray, of Springhill, and to the singular letter prepared by Bro. M. B. Shaw, of Cow Bay. The former was from Gal. 3: 29, "I am crucified with Christ," and the latter was on Soul Winning,—both on most important themes.

as well to take the calf & month old and draw a drop of blood and use it. Why make a gulf out of the age of a heifer and the quantity of blood? Well, some of the old Israelites tried tampering with the exact commands of God, and our brother would not like, we are sure, to risk their fate. It would seem, however, that the stern way in which God sought to teach men that he knows best what they should do, and that he does not wish his creatures to insult his dignity and his wisdom by substituting their own improvements (1) for his institutions, had not enforced this obvious lesson upon all professed believers.

And Presbyterian churches are composed of truly Christian men, women and children; and our Presbyterian brethren do all they can to keep out the tares! O, brother Witness, what do you mean? The Westminster Confession, your great standard, says that the visible church "consists of all who profess the true religion, together with their children." Do you use Christian in the sense of believers in Christianity instead of believers on the Lord Jesus Christ to the saving of the soul? The Confession of Faith evidently conveys the first meaning; it is those merely who profess. But were it possible to allow the latter meaning, what about their children? Are the children of believers in a saved state? Do they grow up real Christians? Again we turn to the Confession: "They (our first parents) being the root of all mankind, the guilt of the sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to do evil, to proceed all actual transgressions." So then, this is the way our Presbyterian friends do all they can to keep out the tares. They receive into the church those whom they declare to possess "a corrupt nature," and are "utterly indisposed, disabled and opposite to all good and wholly inclined to evil," and keep them there, do they not, Bro. Witness? If this is doing the best to keep out the tares, what is doing the worst?

Now can the Witness see that there is a great gulf between the idea of a church composed only of actual believers and saved people, and that which regards it as composed of saved and lost? Yes, we will love our Presbyterian friends; there shall be no "great gulf" between us so far as our love and esteem are concerned; but to acknowledge this idea of a church to be scriptural and to act accordingly, we cannot.

It was decided not to publish the minutes, this year. The plan of last year for working up the general finances of the churches was continued. Bro. T. M. Munro was appointed to preach the sermon, next year, Bro. I. W. Porter in his alternate and Bro. C. C. Burgess to write the circular letter. After the usual votes of thanks, the Association adjourned to meet with the Canoe Baptist Church, on the second Saturday in Sept., at 10 a. m.

ORGANIZE.

If what was said in our last has any force, it must make plain the urgent need of systematic work in our churches. If any large proportion, even, of the membership is to be active in the Lord's work, there must be something definite expected of each one. As well might a master workman take his men to a lumber yard and tell them to build a ship, without allotting to each his work, as for us to expect the members of a church effectively to take up and perform the work a church ought to do, while there is no plan or system by which there is a distribution of labor.

The report on Denominational Literature was presented in the afternoon. It included very interesting references to the MSSKOVAN and VIETROU, and Book Room; and recommended great care in the selection of literature from other sources than the Baptist Publication Society. This report was discussed by a number of brethren, and, at a later session, it was resolved to, a. d. at the Book and Tract Society to appoint a collector, whose work it would be to distribute Baptist literature and look after the interests of the Sabbath-schools.

Dr. Saunders gave an address on the claims of the Annuity Fund, and answered several questions. Friday evening was devoted to Missions. Three addresses were given on excellent topics connected with the great subject. Bro. C. C. Burgess spoke on the Greatness and Encouragements of the work; Bro. W. B. Bradshaw on our Responsibilities in Home Mission Work; and Bro. J. B. Hutchison on the Present Need of our Foreign Missions.

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It takes hold of the work with confidence and with patience, he will gradually develop a power in his church which will surprise himself; but he will need great patience.

Then too, it is of great importance that the departments of work report once a quarter, at least, to a general meeting of the church. This will help stimulate and preserve the unity of the whole work.

The season for the beginning of a new campaign for our Lord, has come. Shall our churches send only straggling, disordered units into the conflict with sin? Pastors, will you not at least send for copies of the plan prepared, sufficient to put one into the hands of each of your members? Will you not give this whole matter the most earnest heed? It is of greater moment than the preparation of many good sermons, important as that is. Remember that preaching may result in hardening Christians, unless you help them to put in force the good impulses aroused. Neither let it be forgotten that Christian activity is more needed to-day than mere preaching to lay hold of men and lead them to Christ.

The report on Temperance recommended the churches and pastors to give attention to temperance work, by holding temperance meetings, preaching sermons on the subject and by impressing on the children in the Sabbath-school the principles of total abstinence. The report on Sabbath-schools spoke encouragingly of the work of the past year, as seen in the large number of scholars who have united with the churches. Much more, however, would have been done, had all the members of the churches interested themselves in the schools, and helped to keep the young men and women from graduating out of them. It recommended care in the selection of a pure literature. Both these reports were discussed and many good things said.

Saturday evening was devoted to routine business and the discussion of the report on Education. It referred to the good work done at Acadia, the fine prospects for attendance and the need of making the Jubilee Year an epoch in the history of the college, by the achievement of the \$50,000 aimed at. It also expressed pleasure at the effort of the Baptists of New Brunswick, to erect buildings and establish a first class school; and that our brethren in Ontario have adopted the policy to have a University of their own.

Addressed were delivered by Prof. Kierstead, Bro. I. W. Porter and Dr. Saunders. It was decided not to publish the minutes, this year. The plan of last year for working up the general finances of the churches was continued. Bro. T. M. Munro was appointed to preach the sermon, next year, Bro. I. W. Porter in his alternate and Bro. C. C. Burgess to write the circular letter.

The English people present at the collision between the police and the Irish at Mitchellstown, give an entirely different version of the affair from that of the police, upon whose statement the government seem to have relied. Labouchere, who was present, terms the latter a tissue of lies. The evidence makes it more and more plain that the police acted very indiscreetly, to say the least.

The French are much elated over the mobilization of one of their army corps. It has shown them that their army is prepared for any emergency, and that the railway system is so efficient as to enable them to mass their forces very rapidly. Some of their leading men do not shun to say that they are now prepared for the revenge which is smouldering in the deepest heart of the nation against Germany.

It is reported that the Duke of Devonshire, Harrington's father, has been converted to Gladstone's view, and is using his influence to get the latter to return to the Liberal party. At a Boot Act convention held in Toronto, it was considered that there was no principle at stake in the two political parties of the Dominion of sufficient consequence to render their existence either necessary or important, and the opinion was embodied in a resolution that this is a favorable time to organize a new party, with prohibition as the chief plank in its platform.

Parliament was prorogued on the 16th. The Queen in her speech, refers to the success of the Afghan commission and to the treaty with China in reference to the relations between her and Barms. The pacification of Upper Burma is proceeding satisfactorily. Mention was also made of the failure of the convention with Turkey over the Egyptian question, and the necessity of the British forces remaining in Egypt. The Colonial conference is mentioned with "singular satisfaction." Hope is expressed that the Irish difficulty is in process of solution, and that revival of trade is about to set in; but the outlook for agriculture continues dark. The Fishery commission is settled.

It is rumored that Mr. Chamberlain does not share the Canadian view of the questions in dispute between us and the United States.

Convention Suggestions.

- 1. Is business done in as orderly a manner as it should be? Many of the speakers were inaudible—the voting nearly always so. Even the movers and seconders of motions frequently failed to make themselves heard—sometimes simply because they neglected to rise to their feet when speaking. 2. Might not the president announce in a clear voice the name of each speaker, as he takes the floor? This would be a help to strangers, and would render it unnecessary for those seated near the platform to disclose their seats by attempting to ascertain who speaks far back in the church.

3. Is the practice of referring so much business to committees an unmixed good? These committees withdraw from the session many of the ablest members of Convention. This might be tolerated were the carefully prepared reports which they bring in accepted without debate. But frequently as much, or more, time is spent over these reports in full Convention, than was expended upon them by the committees. The Convention thus suffers a double loss—the absence of some of its ablest men from important debates, and a waste of time in discussing their reports when brought in.

4. Is sufficient honor shown our president? It might look well for two of the senior members of Convention to elect the new president to his place, and for the retiring president to welcome him with a few appropriate words.

5. Should not the new president be elected and conducted to the chair before the retiring president's address? At the Charlottetown Convention the chair was vacant during the whole time occupied by this address.

6. Is discourtesy excusable under any circumstances in our Convention? Ministers and laymen should vie with each other in exhibiting more of the meekness of Jesus, and the manners of gentlemen.

7. Are delegates, lay or clerical, justified in alighting the business of their Master? Convention ought to remain in session for at least four days. The time has come for our churches to awake to the serious loss our denominational work sustains through undue haste in the transaction of Convention business.

8. Do we pray enough at Convention? Prayer is a grand lubricant.

9. Is public denominational wrangling seemly? It might be well to have an occasional session with closed doors; or to admit the public to such displays of Baptist pugilistic talent, at so much a head.

OUR PASTOR.

Extracts from Bro. Hutchison's Address at Charlottetown.

Brothers and Sisters: Read, Mark, Digest.

1. There are on your mission field today 5 Telugu churches with a combined membership of 118, well organized, having their deacons, clerks and treasurers, handling their own funds, and transacting their own business.

2. In these churches systematic giving is inculcated and practiced, in the shape of weekly and monthly offerings, thus enabling the churches to assume the care and repair of their places of worship, to care for the poor amongst them, and to bear many incidental expenses connected with their existence and work which were before borne by their nursing mother—the mission.

3. These churches have united in the organization of an annual association composed of missionaries, who attend in their own right, and regularly appoint delegates from the churches.

4. This association recognizes the relation which the churches composing it bear to the evangelization of the heathen, and the truth that they must, in time, assume the burden now borne by the mission.

5. But, apart from these evident successes, there are other and stronger presumptive evidences that a great christian future awaits our mission and the Hindus who are still without its pale. I believe this because (1st) Disinterested missionary effort has ever been crowned with success. Instance what country, what people, you may—the triumphs of the everlasting gospel have been uniformly certain and tremendous. Shall our efforts fail? Hath God only in our case forgotten to be gracious?

Another powerful evidence, to my mind, that a break is shortly to occur in the ranks of Hindu heathenism, and a simultaneous ingathering take place into our mission churches, is afforded by what I will call (2) The undercurrent of missionary success. This is something that you here can neither see nor feel. We who are upon the field see it, feel it, are uplifted and borne on by it.

But the future of our mission depends, more largely still, upon (3) The great law of missionary success. Indian missions are growing at the rate of 8 per cent. per annum. The number of converts doubles itself about every 12 years. Now this is not the law to which I just referred, but the operation of it. The law is most aptly expressed in the words of Paul: "Not many wise nor of noble birth, but many mighty, no many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." This is the great law of missionary success.

8. What we want at the present moment is a grand rally. Rally about the Board, W. J. STEWART.

—It was a great New England deacon who said the other night in prayer-meeting, "We thank thee, Lord, for this spark of grace; and we ask thee to water it." And it was a New England person who announced to his congregation on a recent Sunday, "You will be sorry to hear that the little church at Jansville is once more tarrying upon the verge—a sheep without a shepherd."

Minutes of Ordaining Council.

Pursuant to a call from the Canoe Baptist church, a council met in the Baptist church at Little River, Can. Co., September 9th, at 9 o'clock, for the purpose of considering the advisability of setting apart by ordination Bro. H. B. Smith, pastor elect of Canoso, to the work of the gospel ministry.

The following delegates were present: Canoso, J. B. Creed and D. F. Cook; Spring Hill, Rev. Joseph Murray, Wm. Schurman and F. L. Peers; Antigonish, Rev. W. B. Bradshaw; Halifax 1st, Rev. E. M. Saunders; Truro, Rev. J. E. Goucher, Wm. Cummings (Clo.); Little River, Rev. T. M. Munro, Dea. Levi Johnston, J. L. Purdy; Onslow, Rev. C. H. Martell; New Glasgow, Rev. A. T. Dykeman; Port Hawkesbury, Rev. L. B. Gates.

The following brethren were invited to a seat: Revs. G. F. Miles, Prof. Keirstead, C. C. Burgess, D. McKeen, J. R. Hutchinson, I. B. Skinner, F. D. Davidson, I. W. Porter, W. C. Goucher, and Brethren Sierra, Corey, Wilson and Eaton (lites.).

On motion, Rev. W. B. Bradshaw was chosen president and Rev. A. T. Dykeman, clerk.

The clerk, pro tem, of Canoso church being called upon, read the minutes of a meeting held in the Canoso Baptist church on the evening of Sept. 3rd, which showed that Bro. H. B. Smith was laboring with them as pastor, that his support was guaranteed, that a unanimous vote was passed at said meeting that he be ordained if council so advised, and further, that as Canoso was an isolated locality, they thought it advisable for council to meet at Little River, a more central place. On motion, made by Dr. Saunders, meeting of council adjourned to meet on Saturday morning, at 8:30 o'clock.

Saturday morning, an adjourned meeting of council met in Little River Baptist church, at 8:30, Rev. W. B. Bradshaw in the chair. Meeting opened with prayer by Prof. Keirstead. Minutes of previous meeting read and approved.

Bro. Smith was then called upon to give an account of his conversion, call to the ministry, and views of christian doctrine, which he did in a very plain and satisfactory manner.

This recital brought out the following facts, viz.: that he was converted when quite young and united with the Brookfield, Q. Co. Baptist church, from which church he subsequently obtained a license to preach. After questioning by the council, it was, on motion by Dr. Saunders, Resolved, That the council, being entirely satisfied with the relation of christian experience, call to the ministry, and views of christian doctrine of Bro. H. B. Smith, proceed to the service of ordination according to the request of the Canoso church.

On motion of Rev. C. H. Martell, it was resolved that Sabbath afternoon be set apart for the ordination service.

The following appointments were then made: Sermon, by Rev. W. B. Bradshaw; Ordaining Prayer, by Rev. G. F. Miles; Hand of Fellowship, by Rev. Joseph Murray; Charge to Candidates, by Dr. Saunders; Charge to Church through delegates, by Rev. C. H. Martell.

On motion by Rev. C. C. Burgess it was resolved that the secretary have the minutes of council printed in the MESSENGER AND VISITOR.

On motion, adjourned with prayer by Rev. L. B. Gates.

A large congregation assembled in the Baptist meeting house at 3 o'clock on Sabbath afternoon, when the above programme was carried out.

This ordaining council was not connected in any way with the Association, although held during the same time and in the same place. A. T. DYKEMAN, Clerk.

A Parting Word from Misspah.

It is always hard to say good-bye; but in these latter days, distances are so wonderfully shortened, and thoughts in burning words leap and flash over mountains and pierce the wildest, depest seas. It does not seem as if friends could be separated as once they were. What a first Misspah was left behind, it stood as a love memorial of joined hands and promises, in a spot not likely to be again the meeting place of parting friends. To us Misspah cottage has many fond ties and associations, and to vacate the study and the home nest of so many years is not an easy task even to contemplate. But the soldiers of Christ are commissioned to go, and in the path of duty incommensures must not deter. It is pleasing to feel through the MESSENGER AND VISITOR we can keep alive old associations, and in loving touch with many friends throughout the provinces, as well as with the editorial desk, or better, yourself.

So our last I have crowded the sea. One of the most impressive scenes was when dear Mr. C. H. Spurgeon, painfully advanced, leaning on the top of his staff, too lame to walk, and with his bright face shaded with pain, he looked up and greeted the writer, with the loving thoughtful words, "A very, are you better? You look better." It was nine years since, in the same spot, he saw me worn and weakened by sickness, and it seemed specially sweet to be so long remembered. It was my turn to pity the suffering one, and then not a few were drawn forth as in the after service in the great tabernacle I sat and listened to the preacher who evidently in prayer gained thought, and poured forth the glorious gospel in fresh words and with so much spirit's power, that my heart was moved to a portion of the precious gift,

and felt more preciousness of speaking in New York Lord go with more abundant past."

We shall occasionally the Visiron respect undertaking to the Lord's name or undertake the work.

The work is not of our own what we see opportunities, and angling of success, and rejoices for the prospect and much loved bachelings is fe have ever been delight to prop as Mr. Huntin, and labor am to have a centig influence on.

Sometimes, have arisen, attention, attra busy, pushing edly n. aken i hold men? of God we will the best we c after all, rath Tabernacle to church, and it to make it an ing of old frien

It is pleasin York pastorat ions' Temple, streets, just off is such that w opportunity to constantly rool and shall end holy endeavor the wandering may find in th ask the prayer Jesus that spe be granted for privileges and

We plan to Buds and Bl future as in th We plan to tal on the 27th of be sent for a Cottage until

Meanime, times past the continuance of the faith for C

Mission The Lord h ances for us th and our hear Let those who work among t A soul has be the devil. Ho Him, was bap dragged back vortex of Bra's Sataa and his used every a were obliged to

We seem during the light matter assaults of the over for this Bless the Lor

Now you young man years of age in his compound last six months teacher in people have closely leet He himself, follow Christ our Wednesd when he felt and his heart know that of course of a secretly, of hi be united with letter.

More Hove I have a long time, of being a chr beg that you church of Ch functions, on July, I also knid enough from the death of the mission o be there.

Here was addition to request. We become a dic master of rec and administ without har heathen mo considered. also a wrr the town as made that curians.