

Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOL. LVI.

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A statue to Phillips Brooks is to be erected in Boston, though its precise location has not yet been decided upon. The task of designing and making the statue has been committed to Augustus St. Gaudens, of New York. The Springfield *Republican* says that this choice of an artist is a guarantee of a noble result.

The Boston *Watchman* says that Mr. Gladstone's point—made in a recent speech in the House of Commons—that no incorporated union, effected and maintained by force, has ever prospered, is not borne out by the facts of American history. But the *Watchman* misses Mr. Gladstone's point in the same way that Sir Michael Hicks Beach did. Mr. Gladstone spoke of an incorporated union, and the United States, as he explained, is not an incorporated but a federal union.

A GENTLEMAN of national reputation in New York City, says the *Christian Union*, "whose public and private duties are such that most men would grant him, without his asking, exemption from church work, called the other day on the pastor of one of the most active working churches in the city. 'I cannot afford,' he said, 'to give my whole energy to my professional employment. I must have some church work to do; and I have come to your church because it is a working church, and to you because I want a share in your work.' If all churches were such churches and all nominal Christians were such Christians they would revolutionize the world."

Our esteemed brother McIntyre cannot, we think, expect us to take him long seriously when he intimates that his long delay in dealing with the objections to a separate Convention has been in deference to a protest on the part of the MESSENGER AND VISITOR, since we promptly published his first article and stated that another was expected from his pen. The fact is that not a line which has been sent us for publication, advocating a separate Convention, has been refused a place in our columns, and our brother had no reason to suppose that they were not as freely open to him at any time since the publication of his former article as they are to-day.

It is not wise to get into a panicky state of mind about the Asiatic cholera, which may not come to us at all during the approaching summer. But in view of all the facts and possibilities of the case, it would be in the highest degree unwise for our coast cities to neglect to provide the best defenses available against the terrible disease. Effective quarantine regulations and cleanliness are demanded in the interest of public safety, and the time for taking precautions and exercising vigilance should not be delayed until the enemy has effected a landing on our shores. Nor should it be supposed that the danger is only to the seaport towns. If the disease once gets a footing on this side the ocean, it may be easily carried on swift trains hundreds of miles inland in the space of a few hours, and no one could predict where an outbreak might occur. It is therefore important that all our towns take immediate steps to put themselves in the best sanitary conditions, and if happily cholera does not appear, the expense involved will not be wasted, since a town ought not to be satisfied with anything short of the best attainable sanitary condition at any time.

We regret that our esteemed Bro. Knapp still feels obliged to believe that his church has been deeply wronged by both the association to which it belongs and the Convention. Committees of the association at two different sessions have considered the matter. It was also submitted to a committee of the Convention, and none of these committees have been able to see the matter as Bro. Knapp does. Under the circumstances we must admit the heroic perseverance with which he holds his ground. In spite of all that Bro. Knapp says and implies to the contrary, we quite refuse to believe that he really thinks the association or the Convention or their committees or any member of them were actuated by any less worthy motive than to lend their aid in removing a difficulty, and thus promote the best interests of the Dorchester church. Perhaps it is our overbearing egotism which prompts this conclusion, as the editor was unfortunately a member of one of those offending committees. But if it is only a case of invincible stupidity on the part of the Convention, association and committees, Bro. Knapp ought sometime to be able to forgive us all, and not keep casting the thing up at us forever. If the Convention, association, committees and all cannot take the view of the case, why so much the worse for them of course, but surely the brother should have a little charity for well-meaning incompetence.

Why Have a Convention for New Brunswick?

I have carefully read Bro. Hughes' letter in the MESSENGER AND VISITOR of the 5th instant, and while I agree with him that there is great and ever increasing dissatisfaction with the Baptist Convention of the Maritime Provinces as now constituted, I cannot see that matters would be improved by having two conventions.

Bro. Hughes' first reason for having another Convention is, the Convention "has become too large and unwieldy." I admit that the Convention as now constituted is too large and unwieldy, but would having another Convention remedy that? A Convention for New Brunswick constituted on a similar basis, I think would be almost as large and quite as unwieldy. Under a similar constitution the delegates to a New Brunswick Convention might number 800, and if numbers were a sufficient reason for dividing the Convention it would be equally as good a reason for having as many Conventions as we now have associations. The proper remedy is to cut down the number of delegates to a manageable number, and instead of having the representation placed as now on a cash basis, have them representatives of the churches. Bro. Hughes admits the correctness of this conclusion when he says that "when the associations became too large to be entertained they were divided." Bro. Hughes' second reason is "a large amount of expense would be avoided by the delegates not having to go from one province to another." A glance at the map of the Maritime Provinces will show that there is not much in that reason. A number of the largest churches in New Brunswick are nearer the principal centres in Nova Scotia than the principal centres in New Brunswick. The third reason is, there are "too many interests requiring attention." I admit that our Convention has too many interests in the fire, and that the fire has at times too much heat and sometimes too much smoke. Would a New Brunswick Convention in this differ from the present Convention? The new Convention would have all the interests requiring attention the Convention now has. Acadia College and foreign missions would be as much interests of the new as of the old Convention.

I admit that very often the closing scenes of our Convention "is confusion worse confounded," but I cannot see that a New Brunswick Convention would be free from this unless you could banish from it each member, lay and clerical, with a little axe of his own to grind and determined that no other delegate should have the use of the grindstone.

Bro. Hughes voices the opinion of a large number of Maritime Baptists when he says that "dissatisfaction" with the present state of things "exists in the churches," but it does not seem to me that this dissatisfaction is confined to New Brunswick. I will venture to say that the church to which I belong has been most unfairly treated by the Convention, and that a church less solid on Baptist principles would have been driven from the denomination. It is true that that church was treated just as wrongfully by the association to which it belongs, and that its treatment by that association is largely to be attributed to allowing invited brethren from Nova Scotia to take charge of its business, or rather the business connected with that church. The mistakes of an association or Convention should be irremediable before they form a reason for divisions. It is true that there are grave complaints about the management of the Home Missionary Board. The Dorchester church to-day is and has for some time been suffering from the undue interference of that Board with its affairs. A home missionary has been sent to two of the preaching stations of the church, notwithstanding the church has had a regular pastor. This home missionary thrust upon the church has done more mischief (I do not mean the missionary, but the position he occupies) than can be amended for many years. All this, as well as the rest of the "dissatisfaction" that exists with the working of the denomination, has not arisen from having one Convention, but from allowing that Convention to be dominated over by an oligarchy.

I agree with Bro. Hughes that as now constituted the Convention is "too large and unwieldy," has too much business crowded into "the time it is in session," and that there is widespread "dissatisfaction" with the present state of things. I yet think that a division is unnecessary, if these difficulties can be removed without forming another Convention. Before considering the forming of a

New Brunswick Convention we should attempt to reform the Baptist Convention of the Maritime Provinces by cutting down the number of delegates, removing the reproach that the only Protestant denomination in the Maritime Provinces that makes representation to its highest assembly a cash article is the Baptist, reforming the system of electing officers so that they will be the choice of the delegates and not as now the nominees of a committee appointed by a retiring president, and the system of doing business by taking up each part and giving it full and proper consideration at the right time.

What the Baptists of the Maritime Provinces want is more unity; the removal of the conflicting elements that are now doing us so much evil. Let us all remember that there is only one bond of union among Baptists, and that is love evidenced by the entire absence of all desire to lord it over another in our churches, associations and Conventions. Instead of working to carry out some pet object of individuals let us work together for the good of all, ever remembering that divisions are contrary to the true interest of Christianity.

CHAS. E. KNAPP,
Dorchester, N. B., April 10.

Division—Not Disunion.

The primal fact in the Independent or Baptist system is, that the local church is the unit, and all other organizations than the local church are secondary and subsidiary. Such a church is a Divinely organized body, whose head, the Lord Jesus Christ, is present and presiding at every one of its meetings. Its constitution and law is the New Testament. Its teacher and comforter is the Holy Ghost. In its origin such a church is, in theory, a company of believers on the Lord Jesus Christ meeting together; and, without reference to any other body of people or any book but the New Testament, take that Book, and according to the pattern found in the Acts of the Apostles, organize themselves into a church of Christ. The life of such a church is a "walking in the commandments and ordinances of the Lord."

There are over forty thousand of these churches now in existence throughout the world. Many wonder at their harmony of doctrine and practice. There is nothing wonderful about it. Each church being formed and continuing to live after the same original, unchanging pattern, their harmony is as inevitable as is the axiomatic truth, that things which are equal to the same thing are equal to one another. In this affiliation of each church to Christ, the living Head, is found the principle of true Christian union. Union is easily attainable in this way. It can never be attained in any other way.

The notion that our Convention is the highest expression of union among Baptists in the Maritime Provinces, and that to divide it is to break that union, reveals a strange forgetfulness of Baptist principles. It may reveal indifference, or even hostility to those principles. If the Convention were divided, or if it were abolished, the union among our churches would remain unimpaired. The Convention is a body whose relation to all the churches in the Maritime Provinces is much the same as that of an ordinary committee to the individual church which appointed it to perform some definite work. It has no other function. It is in no sense an ecclesiastical body. An assumption on its part of ecclesiastical power would be a usurpation which the churches that had not given up their independence would resist to the uttermost.

It has now become necessary to form a Convention of the New Brunswick churches to care for our seminary and for the annuity fund, also to resume control of our home mission work. This much we are bound to do at any rate, and certainly we do not have to ask liberty of any one to get together and attend to our own business. We have thought it proper to propose that, for the weighty reasons set forth in our circular, the present Convention be divided giving to each Convention control of its local affairs, and to the two Conventions joint control of foreign missions and the college. If we were proposing to drop any of the interests now fostered by the Convention there would be reason for opposition, but since we intend in our new departure to do more for each and all of them than ever before, why should there be opposition? The only objection worth considering is the difficulty that may be met in carrying on the joint control, and much is made of it in imagination. Joint control is no new thing. During many years our Eastern and Western N. B. Associations had joint and always harmonious control of

the Frederick Seminary and of our home missions.

Should the methods and spirit of the opposition to a New Brunswick Convention render it impossible to arrange for and carry on the joint control of the college and foreign missions, as without some change on their part seems probable, then I would be willing, for my part, to let the Nova Scotia Convention have sole control of both of them, leaving us to attend in peace to our own affairs. Even in that case I believe that we would do more for both of those objects than we do at present. No difference of opinion about conventions or Boards can weaken our love for our missionaries and their work, or lessen our contributions for their support. As for Acadia, a college we must have; and for decades, and perhaps for centuries, no other Baptist college will be needed in the Maritime Provinces than our own Acadia.

A. B. MACDONALD,
Cambridge, N. B.

Important Testimony.

Your leader in MESSENGER AND VISITOR of April 5 brings to my mind an incident which occurred some months since. One morning I found myself riding in a car on the I. C. R. with a minister of another denomination, and the conversation turning upon the subject of baptism the brother had the frankness to tell me that our practice in this regard was a species of "fetishism." Now as "fetishism" is one of the lowest and grossest forms of all the "isms," the point which the good brother was trying to make is quite plain to see; and when I simply ventured to remark in reply—for he was D. D. of some years' standing, and pastor of a city church in the bargain—when I ventured to reply that the ripest scholar-ship of the day was with us, including that of his own communion, he rather indignantly denied the truthfulness of my statement, and proceeded to inform me that not one scholar—"absolutely not one"—favored the Baptist view in the matter. By this time the train slowed up at my station, and I could only say that I thought at some time I should be able to convince him that he was wrong, and if you will be kind enough to send me an extra copy of the MESSENGER AND VISITOR—I can't spare my own—I will send it, duly marked, to my travelling companion.

To this end will you reprint in your columns certain admissions and teachings which may not be nearly as familiar to many of our Pedobaptist brethren, including some of the D. D.'s, as they are to Baptist readers, for somehow those admissions do not usually find a place in the literature so freely circulated, in certain quarters, by those who do not see "eye to eye" with us on the question at-issue.

For some obvious reasons, allow me to give extracts from the writings of some Presbyterians who ought to be considered as having had some little "learning," at least enough to save them from the charge of "fetishism."

John Calvin, e. g., was the founder of that form of church government called Presbyterianism, and writing in reply to that infamous persecutor of Anabaptists and others, Francis I., he says (Institutes Lib. IV., Cap. 15, Sec. 19): "The very word, however (baptism), signifies to immerse and is certain that immersion was observed by the ancient church." Calvin, though a doughty defender of Pedobaptism, also says in commentary on Acts 8:38: "They descended into the water." Here we see what was the rite of baptism among the ancients, for they immersed the whole body; now the custom is that the minister only sprinkles the body or head." Also on John 8:23 Calvin says: "From these words it may be inferred that baptism was administered by Christ and John by plunging the whole body under water." These will do for John Calvin's admissions and teachings; now for some others.

James MacKnight, an eminent Scotch divine, "that great Presbyterian," and author of many fine works, was so candid as to say in his commentary on Romans 6:4: "Buried together with Him by baptism." Christ's baptism was not the baptism of repentance, for He never committed any sin, but He submitted to be baptized—that is, to be buried under the water by John and to be raised out of it again, as an emblem of his future death and resurrection." This scholar writes as truthfully on Romans 6:4, as any Baptist could write, and be a Presbyterian.

Prof. George Campbell, another honest Presbyterian, and president of Marischal College, in his notes on Matt. 3:11, says: "The word baptizo, in sacred and in classical authors, signifies to dip, to plunge, to immerse. . . It is always construed suitable to this meaning." I could give further extracts from Campbell in which he roundly denounces those who deny certain well known facts, but will let these suffice for the present, as these good witnesses have testified that we Baptists are right because we have the Holy Scriptures with us. A BAPTIST MINISTER.

Baby's croup is cured by Hackmore's.

W. B. M. U.

NOTE FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR APRIL:
"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

A Word to Women.

In a strange book of "Dreams" I read the following: "I thought I stood in heaven before God's throne, and God asked me what I had come for. I said I had come to arraign my brother, Man. God said, 'What has he done?' I said, 'He has taken my sister, Woman, and has stricken her and thrust her out into the streets. She lies there prostrate. His hands are red with blood. I am here to arraign him, that the kingdom be taken from him, because he is not worthy, and given unto me. My hands are pure.'" I showed them.

God said, "Thy hands are pure; lift up thy robe."

I raised it; my feet were red, blood-red, as if I had trodden on wine.

God said, "How is this?"

I said, "Dear Lord, the streets on earth are full of mire. If I should walk straight on in them my outer robe might be bespotted; you see how white it is! Therefore I pick my way."

God said, "On what?"

I was silent, and let my robe fall. I wrapped my mantle about my head. I went out softly. I was afraid that the angels would see me.

Once more I stood at the gate of heaven; I and another. We held fast by one another; we were very tired. We looked up at the great white gates; the angels opened them, and we went in. The mud was on our garments. We walked across the marble floor and up to the great thrones. Then the angels divided us. Her they sat upon the top step, but me, upon the bottom; for they said, "Last time this woman came here she left red foot marks on the floor; we had to wash them out with our tears. Let her not go up."

Then she, with whom I came, looked back and stretched out her hand to me, and I went and stood beside her. And the angels, they, the shining ones who never sinned and never suffered, walked by us, to sit on, and up and down; I think we should have felt a little lonely there if it had not been for one another, the angels were so bright.

God asked me what I had come for, and I drew my sister forward a little that He might see her.

God said, "How is it you are here together to-day?"

I said, "She was upon the ground in the street, and they passed over her. I lay down by her, and she put her arms around my neck, and so I lifted her, and we two arose together."

God said, "Whom are you now come to accuse before Me?"

I said, "We are come to accuse no man." And God bent, and said, "My children, what is it ye seek?"

I said, "We have come to see that Thou shouldst speak to Man, our brother, and give us a message for him that he might understand, and that he might—"

God said, "Go, take the message down to him!"

I said, "But what is the message?"

God said, "Upon your hearts it is written; take it down to him."

Is there any meaning in the dream for you, my sister? You know that the evils of our own land are multiplied, magnified, intensified in the Christless lands beyond the sea. Did you know that there is need of woman's help in lifting up degraded womanhood to the light of God's truth?

You may not know all the desperate need, but surely you have heard Christ's command, and if you will send to the mission rooms, Tremont Temple, we will give you the facts, terrible facts, concerning the women and children in our foreign mission fields.

Is your home poorer this year by one article given up for the sake of your sister's soul?

Is your heart richer by one sacrifice made for your Saviour? Perhaps you have given "your dollar." Does it seem the right proportion as you compare it with your other expenditures? Some have given generously, but we are still far from the amount needed to complete our share of the million.

Where are the wealthy women of our Baptist churches? Where are three-fourths of the women of our churches who never do anything at all for this work?

Do not lay the burden on your brother. He has his work, and God lays the burden of fallen womanhood and suffering children on you. Will you not take the message of the dream?

To-morrow we shall lie down to rest, with only a few fading flowers in the hands so full of life's treasures to-day, with eyes forever closed to earth, eternally opened to heaven. How shall we meet our Father, the Father of these hopeless women, these millions of little children, soul-starved through our neglect?

If you cannot go, send your gift before April 15, when our books close, and with them closes this year's opportunity. Do this for humanity's sake; do it for your own soul's sake; do it for Jesus's sake.—Lucy W. Waterbury.

Women of the Aid Societies in the Maritime Provinces, do not these earnest words of our sister across the border come with equal force to us? Are we walking on toward heaven over the fallen, sin-stricken souls of our helpless, hopeless sisters? Are we doing our utmost to uplift them; are we giving until we feel the pressure of the self-denial? How will it be with us when we come up before the great white throne? Shall we hear the words: "Well done, good and faithful servant," and "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me?" The "crown of life" is a precious gift, sisters, and it is promised to all who believe in Christ; but ah, how glorious to have it glistening with jewels gathered from the deep, dark mines of heathendom.

"Jewel patterns for a crown,
Know ye not that many a gem
Now in darkness trampled down
Might adorn a diadem?
Souls for whom the Saviour died,
Souls unwrapped in sinful night;
Go and seek them far and wide,
They will glitter in His sight."

PASSING EVENTS.

THE Galilee Teetotum is the name of a workman's club and boarding house recently established in New York under the inspiration of Rev. Dr. Satterlee, of Calvary Episcopal church. It is situated on East 23rd street, near First avenue, and the institution is attracting a good deal of attention on the part of Christian philanthropists as a contribution toward an answer to the question: What can be done to elevate the general condition of certain classes of the working people of the city? Dr. Satterlee's plan aims to exalt the democratic principle and to cultivate manhood and self-respect among the members of the club by placing its management in their own hands. The finances are looked after by one of Dr. Satterlee's representatives, but the rules and regulations are made by the members of the club. The expenses of the institution are met by the money received for the use of a number of sleeping rooms in connection with the building and a membership fee of one dollar per year, so that the clubmen have a sense of independence, though of course the use of the building is in reality a matter of charity. The club house has a restaurant or coffee house on its first floor with an attractive entrance, where harmless beverages and good wholesome food are furnished to members at cost; but not a drop of spirits, wine or beer is sold. Dr. Satterlee being no believer in Dr. Rainsford's "church saloon" scheme. The highest priced dish on the list costs ten cents, and a cup of hot coffee and a roll can be procured for two cents. A free reading room and library are provided, and there are also a boys' club room, a gymnasium, a printing office, a mission chapel and an entertainment hall in which a variety of games may be played, but no gambling is permitted. On one evening in the week the members are permitted to bring their wives and daughters. The experiment is being watched with much interest. From the description given it is evident that the class of persons sought to be reached and helped by the Galilee Teetotum belong to the lower order of wage earners. The effort is to increase their self-respect and save them from the vicious conditions by which they are surrounded. The *Christian Register*, to which we are indebted for the account here given of the Teetotum plan, says that it is "believed by many thoughtful minds to be of real educative value; for it must stimulate the self-respect of the club member and give him an honest pride in a scheme carried forward by himself and sustained for his own benefit, with the least possible outside help or interference."

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—Hood's cure.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.