

Messenger and Visitor,

Published weekly, in advance, on Wednesdays...

Messenger and Visitor.

WEDNESDAY, FEBRUARY 18, 1886.

THE CONVENTION FUNDS.

We have sought to induce our people to make special contributions to our Foreign Mission treasury.

Let us not forget the fact which Bro. Cohoon brought before us in our issue of Jan. 7.

What we need is that every church, and every man and woman take the great interests of our denomination to heart.

What is needed is no extraordinary sum. An average of one dollar per member would more than double our ordinary receipts.

But a brother who has tested the feelings of his own church, and some other churches, said to us to-day: "The people will give, if the needs of our work are laid before them."

After referring to the argument from circumcision and the "hebraic logic solution of Bishop Mercerin" —that all infants are subjects of baptism, because they are born regenerate—the Review concludes with the suggestion of a way to dispose of this difficult question.

But we fear that the Christian at Work, cannot settle this question thus. It is virtually admitted that baptism is for adults and not for infants.

THE "CHRISTIAN AT WORK" AND DR. VAN DYKE.

Dr. Van Dyke has an article on infant baptism in the January number of the Presbyterian Review.

infants as well as adults, so argues Dr. Van Dyke, must the latter be also, and they are therefore to be baptized. Now it is the opinion of the most-thoughtful revelation is progressive, and that we have the clearest light in the New Testament.

But it is a poor rule that will not work both ways. Let us reverse Dr. Van Dyke's process, and, taking his premise that the Old Testament covenant, church, and circumcision, are identical with the New Testament church, covenant, and baptism, and what results do we reach?

But we took up our pen, not so much to criticize Dr. Van Dyke's argument ourselves, as to refer to the way in which the Christian at Work, a Pado-baptist paper, disposes of it.

After referring to the argument from circumcision and the "hebraic logic solution of Bishop Mercerin" —that all infants are subjects of baptism, because they are born regenerate—the Review concludes with the suggestion of a way to dispose of this difficult question.

But we fear that the Christian at Work, cannot settle this question thus. It is virtually admitted that baptism is for adults and not for infants.

Dr. Van Dyke has an article on infant baptism in the January number of the Presbyterian Review. He goes over the old well-known arguments, making them as forcible as a trained intellect can. He assumes the identity of what he calls the Old and New Testament church, the old and new covenant, and circumcision and baptism; as the former were for

Neither will it do to bind infant baptism on to the baptism of the New Testament and then, in order to get rid of the former, tear the latter out of its place.

EVANGELICAL CHURCHMEN.

In the last Contemporary Review, R. E. Bartlett discusses the causes of the decline of the evangelical party in the Church of England.

In proof of the fact of this decline he refers to the circulation of the papers representing the High and the Low church parties respectively. Thirty years ago the circulation of both was about equal, now that of the Revised, the organ of the Low Church party is but a fraction of that of the Guardian, which represents the High.

Mr. Bartlett thinks that one reason for this decline may be "the individual and separate character of evangelical religion, which trusts rather to purely spiritual, than to material forces, and which seems to find its natural sphere of action rather in the congregation than in a wider organization."

Now we doubt very much whether this is any reason, except as the spirituality of the evangelical party has declined. The strength of a body in the sense in which our Lord would use the term, is not in organization, but in a life from God, stirred by emotions from above.

The second reason urged for this decline is no doubt a valid one. It is this: "The (the evangelicals) have suffered themselves to be frightened by the cry of 'low churchmen,' or 'bad churchmen,' and have kept their evangelical principles in the background, and brought their churchmanship somewhat ostentatiously to the front."

"To show the attitude of the predecessors of the present evangelical party in the Church of England, we refer to Henry Venn, who habitually preached in Nonconformist chapels, to Newton who used to attend at Baptist preaching, and fraternized with Baptists at their associations, to Thomas Scott, the commentator, who, on great public occasions, spoke lovingly of his Nonconformist brethren, and to Toplady, who used to preach for Independents and Methodists."

In contrast to this, he refers to Dr. Ryle, the leading evangelical churchman of to-day, who denounced a suggestion to let Nonconformists have the use of parish churches, when it would not interfere with church worship, as "liberalism run mad" and was ready to "stand shoulder to shoulder" with High Churchmen in refusing to Nonconformists the right of burial in parish burying grounds.

The truth seems to be that Low Churchmen are trying to hold to the traditions of the Church of England, and yet enforce evangelical views of the way of salvation. They will not give up the Prayer Book with all its teaching of baptismal regeneration, and priestcraft, although they wish men to depend for present salvation on faith alone.

Summary Correspondence.

Dear Messenger,

So you've changed hands, have you? I can hardly realize it. Although I am by no means old, I have been a reader of your columns for a quarter of a century, and whatever I am, I owe it, in part at least, to your influence.

The Mission tent is pitched under two large mango trees near Callavari, a good sized village about four miles from Bobbili. It is Thursday evening. At day break on Monday morning, Mrs. Archibald, a christian servant, and four of our christian women, returned to Bobbili, after being on the field nineteen days.

By the time that we arrived at the above mentioned village, the people were quite well astir. The street through which we walked was unusually narrow and crowded with men and women and cattle.

India, Dec. 18th, 1884. P. S. Dec. 26th. Came to Bimlipatam on the 23rd. We were eighteen hours on the way. Spent more than four hours of this time in Vizianagaram at the home of Rev. G. McFarlane, of the L. M. Society.

On our way home had a good time in a small village. In both of these we sold scripture portions. Reached the tent again before mid-day. Found that a coolie had come from Bobbili, with the English mail bringing the welcome news of the safe arrival of the lady missionaries in London, and of the prospect for their early departure therefrom.

After dinner, on looking out, saw about forty coolie men and women coming here on their way to the fields. Soon the tent was crowded, and I began by asking one man his name and why he had come? All interpreted the latter question as a request for their coming, and you ought to have seen them run...

laughed right heartily at this unlooked for turn in affairs, and, having assured them that their coming was pleasing to me, all returned and enjoyed the fruit which I gave them, and appeared to understand what I said regarding God's great gift for their salvation.

This conversation over, I read from your columns the account of the farewell meeting at Halifax, and much other interesting news. Then came a Komati, or merchant, with a number of questions about the new religion. He appeared to be a sincere inquirer after the truth, but frankly confessed to lying continually in trying to sell his goods, and said that, unless he did so, his business would not prosper.

About four o'clock we started for a village more than a mile away. On arriving we went first to the outcrops of whom there were only five or six families. Sat down on a bedstead in front of one of their houses and asked them a number of questions about their idol worship, and showed them as simply, and as kindly as we could, the folly and sin of it all, and that they ought now to put away all this and entrust the keeping of their souls to Jesus who had died to save them.

Having gone into the centre of the village, a large crowd gathered about us, and listened unusually well to our message. The account of the sufferings of Christ on our behalf appeared to move them, I cannot but believe that God had, in some measure at least, prepared their hearts to receive the truth.

The assurance that, with the blessing of God upon the feeble efforts of his servants, there will be established in these villages, before many years shall have passed, christian churches, is a great stimulus to present endeavour. If our people in the Maritime Provinces only realized what a glorious ingathering of precious souls is sure to attend faithful and inefficient work here, they would pray for us more earnestly, and would spare us the pain of hearing of an empty treasury.

It was after dark when we returned to the tent. Have taken tea and had our usual Telugu worship. We plan to be in Bobbili by to-morrow evening (Friday), and to go on with Christians to Bimlipatam early next week, to see the cornerstones of Brother Sanford's school house chapel laid on Christmas day.

Yours sincerely, I. C. ARCHIBALD. India, Dec. 18th, 1884. P. S. Dec. 26th. Came to Bimlipatam on the 23rd. We were eighteen hours on the way. Spent more than four hours of this time in Vizianagaram at the home of Rev. G. McFarlane, of the L. M. Society.

Home Missions. BOARD MEETING.—The regular monthly meeting was held the 9th inst. RECEIPTS.—Treasurer reported the receipts of the month to be \$262.00 viz. N. S. Con. Funds \$200.00, Wolfville S. School \$150.00, Interest \$12.00.

MISSION REPORTS were received from Shaw, Coy, Coldwell, Edwards, Richards, J. E. Heskney, E. N. Archibald, Marrie, W. J. Bleakney, Haverstock, Normandy, Anderson, and general missionary Wallace.

(1.) GRANTS.—The grant of \$100.00 per year to the Margaree and Mahon churches Cape Breton was continued to July 31st, 1885. Rev. C. Haverstock, pastor.

(2.) To the Gosport church Guysboro Co. N. S. \$40.00 for one year from Oct. 1st, 1884. Bro. C. E. Baker, pastor. NOTE.—Rev. W. H. Richan is enjoying a general revival at Argyle Sound, a part of his mission field.—Rev. J. Miles who is expected in the Caspian from England next week has

been advised to visit Great Village and Acadia Missions, Col. Co., N. S.—The weak churches of York county are now all conveniently grouped. Missionaries are required for the Queensbury and Canterbury groups. It is hoped that Rev. J. H. Fillmore will settle on one of them.—The York and Sanbury Q. M. have rendered the Board valuable aid in grouping and otherwise caring for these weak churches. The assistance of other quarterly meetings is invited.—Rev. I. Wallace, general missionary is now at River John. Revival influences are already apparent there.

REMEMBER the Board needs \$18,000.00 for the work of the year. Receipts to date of last meeting, Feb. 9th, only amount to \$965.06.

A COMOX, Cor. Sec'y. Hebron, N. S., Feb. 11, 1885.

Our Missionary Appeal.

Since our last report the following sums have come in from the friends of our Mission: We are a long way yet from having the five thousand dollars made up which are now needed by the Foreign Mission Board.

Previously acknowledged. J. E. Fillmore, 2 00 A. Friend, Yarmouth, 1 00 Geo. W. Hoban, Barton, 2 00 Mrs. C. Spurdas, Fredericton, 5 00 J. W. Spurdas, 5 00 Collection, Douglas, 1 00 W. J. STEWART.

A Good Suggestion.

For years I have been anxious that some way might be devised whereby the "Messenger" or "Visitor" might reach every household in the Maritime Provinces where Baptist sentiment does, or ought to prevail. While commendable efforts are made to have the Gospel preached to the scattered and weak churches, there does not seem to be that effort there should be to place the organs of the denomination, as visitors and teachers, in the hands of the needy and indigent. Two dollars a year will send the MESSENGER AND VISITOR to instruct, train, and edify, the family in some scattered dwelling, and to cheer the hearts of the aged christians who seldom hear the word proclaimed.

For the small sum of two dollars, fifty-two weekly missionary visits will be made, and a lasting benefit conferred upon the household receiving the paper. Who can declare the time when that benefit or influence will cease to extend?

It may be asked how is this to be accomplished? Could there not be a Home Missionary column for this purpose? Could there not be a meeting of each church at least once a year, at which meeting this matter could receive particular attention, and agents be appointed to see that every house that ought to have the paper was supplied? A little persuasion with a little aid will often accomplish the object. Thus not only will the denomination be enlarged and strengthened, but the cause of Temperance and morality receive an extended impetus, thus affecting the future of our country in a manner that will greatly tend to put down evil.

I. J. S. Temperance—Seckville.

The Mass Temperance Meeting last evening (Feb. 4.) opened in the form in the basement of the Wesleyan church. After singing a hymn, and prayer by Dr. Stewart, the chairman, Rev. D. G. MacDonald, said had the previously announced meeting been held it would have taken a different course from the one to-night. The meeting then would have been asked to decide whether advisable to appeal from decisions of our judges, but the alliance had taken the matter in hand and appealed. Funds however are needed to carry on the work.

The Rev. E. C. Corey being called on offered the following resolution which passed unanimously: Resolved, That our devout acknowledgments are due to the Divine Being for the encouraging success which has crowned the efforts made during the past year to introduce and enforce the Temperance Act of 1875.

He said just as we acknowledge God and enter upon any work with faith in him and with his love filling our hearts, we expect to realize great moral victories. The Rev. Dr. Pékard, in second