

Messenger and Visitor.

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WEDNESDAY, FEBRUARY 18, 1886.

THE CONVENTION FUND.

We have sought to induce our people to make special contributions to our Foreign Mission treasury. We feel it is not the best thing possible to do; but hope it is the best thing practicable, under the circumstances. If, however, these special donations are but so much taken from the general fund from which all our great denominational enterprises draw their support, we shall be sorry that any such course was recommended.

Let us not forget the fact which Mrs. Coburn brought before us in our issue of Jan. 7. There are at least 57 fields in the Maritime Provinces which we ought to occupy and hold. If this is to be done, it must be through help rendered by our H. M. Board, and this Board is wholly dependent upon its proportion of the Convention Fund for the means to prevent our Baptist interest from decaying, if not dying out, in all these fields. To allow our H. M. Missions to suffer, means to shiver up the sinews of our strength for all aggressive work at home and abroad. Not to mention smaller interests, our beloved college is partly dependant for its current expenses upon this same Convention Fund.

What we need is that every church, and every man and woman take the great interests of our denomination to heart. Can any refuse to take the question of how much they should give to God in prayer? If this were done, and all should give as in God's sight, inspired with the thought that it is for Christ's sake, and to save men from eternal misery, we have no doubt but that enough to meet the needs of all our Boards would come into the Convention Fund, and there would be no occasion for a special appeal, from any.

What is needed is no extraordinary sum. An average of one dollar per member would more than double our ordinary receipts. When we think of how an income such as this would enable our various Boards to extend their work upon which the good of our country, the honor of Christ, and the eternal interests of thousands of souls are depending, we wonder how it can be that those who are saved from perdition by the dear Redeemer giving himself to shame and death for them, can deny themselves the privilege of doing this much for him, at least.

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." Brother pastors, if this be true, here is a great privilege for you. Take this matter in hand. Lead on your people. Remember that for every \$10 or \$50 you induce them to give a soul is saved, to work for other souls, and to set in operation a growing influence, which shall go on increasing to the judgment day—nay—to all eternity. You may be sure that the MESSANGER AND VISITOR will do its best to help you, and to help the brethren and sisters of the churches, to meet the claims of the crucified, and the perishing.

In conclusion, do not fail to swell up the Convention Funds. Thus H. M. Missions, Foreign Missions, Education, and all other denominational objects will be helped. Don't fail in your privilege to give to all through this Fund. If you can do more than this, then give a donation to the Foreign Mission treasury. And may God help us all to do what he wishes.

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. He goes over the old well-known argument, 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

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 that revelation is progressive, and that we have the clearest light in the New Testament. For this reason we have an objection against going back to the limbo and imperfection of the Old Testament to prove a New Testament doctrine. The fact that any belief can only be held as belonging to the New Testament by being imported into it from the Old, is a pretty positive proof that it has no right there. Through a similar method of using the Old Testament to over-ride the New, pastors have been made priests, the right of the state to govern the religion of the subject defended, and compulsion in matters of conscience, and persecution, enforced. So also in the case before us; if infants are to be baptized because all the infants of the Israelites were circumcised, it must be on the ground that the Jewish nation was the Old Testament church. Argued from this, and we have the church and the world made one at once; for the gospel is confined to no kindred or tribe, as all admit. Thus the individuality, if we may so say, of the new dispensation, and the spirituality of the church, are both swept away.

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? We can only instance one fact. The New Testament church is evidently composed of those who are regenerate—of saints—of the sanctified—the salt of the earth. Therefore, the Jewish nation must have possessed all these excellencies, ergo the sacred writers must have given us a false account, for they declare this nation to have been the most stiff-necked and evil of all the nations. Ergo the Bible is not inspired, and so we are left without light from heaven to blind gropings. No! Dr. Van Dyke's premise will not hold.

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. This able periodical thinks that little is done to remove the difficulty which arises from the fact that the one baptism of the New Testament means one thing in the case of the infant, and another, in case of the adult. The Christian at Work also thinks that the argument from the Covenant is defective, because there is need of much juggling to make the covenant which was national to Israel, the covenant of the visible church and not to destroy the individuality of salvation through the personal faith of each one.

After referring to the argument from circumcision and the "heretical logical solution of Bishop Mercier"—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. It is to make infant baptism a rite by which to dedicate children to the Lord, and nothing more.

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. It must also be conceded that baptism is a command of our Lord. This is a strange course to propose. It is to use baptism for a purpose of which the Scripture says nothing, and in so doing, virtually cease to obey our Lord in the baptism of any; for, of course, while this service of consecration is not baptism, those who submit to it are not to be baptized afterward, when they believe. Is this the way to treat our Lord's command? Put it to a use which is admitted he did not intend, and then make this take the place of what, it is conceded, he did most explicitly enjoin. Thus to treat what our Saviour has instituted, shows deference, neither to his will, nor his wisdom. No, this is not the settlement of this question. The only solution is to cast it aside altogether, as a stone, which does not belong to the completed fabric of divine truth. It will not do to attempt to adapt the structure of truth to this practice which is not of God. The results of this have been and are still most disastrous.

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. The only way is to recognize the fact that one is of God and the other not, and cast the disturbing intruder out.

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 *Recorder*, the organ of the Low Church party is but a fraction of that of the *Guardian*, which represents the High. The income of the evangelical societies has not increased in proportion to that of the High Church, while this latter party virtually rule the Convocation.

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. If these remain in the evangelical party, we do not believe the seeds of weakness and decay can be evident. The Dissenters (so called), with less organization than the evangelical party in the Church of England, are not declining, but outstripping all competitors.

The second reason urged for this decline is no doubt a valid one. It is this: "The (evangelical) 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." The real grievance lies in the sacerdotalism and water to which the younger men of the party are too much addicted, and in the moral cowardice which induces the representatives of Venn, and Newton, and Scott to seek allies, not in the evangelical Non-conformists, with whom on all essential points they are at one, but in the high churchmen, from whom on many essential points they differ.

"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. Thus they cling to two irreconcilable positions. The High Church party, however, accept the doctrines of the Prayer Book, have the advantage of consistency on their side. If the Evangelicals would but throw aside all the Romish trappings inherited from Henry VIII, and take the Bible instead of the Prayer Book for their authority, they could shake the whole fabric of formality and salvation through mechanics, and ecclesiasticism, which was built up on Romish foundations, long ago. Till this is done, there is little hope we fear for this party, either in England or Canada.

Memorandum 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. Your weekly visits have always been welcome, and especially so during these two years of life in India. I expect the very next thing we will hear will be that you are married. If Providence so wills it, may the happy event soon take place, and your usefulness be multiplied as many fold thereby as I am assured that mine has been. I have neither talent nor tact for match making, but if I could speak a quiet word in your ear this evening, it would be in favor of the Christian Visitor. It is a live paper, and you have long needed each other's help. I am rather pleased to think as I write here in the tent alone this evening that the wooing may be going on. May it prove a case of true affinity, and may the union result in enabling you both united to do a vastly greater work for our people in the Maritime Provinces, and for the world, than you would be able to do separately.

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.

Those of us who are left, two preachers, a colporteur and myself, have missed them very much, but having gone resolutely to work, we have survived the sense of loss quite as well as could be expected. It fact this has been one of the most hopeful days which I have spent in India. Shall I speak somewhat regarding it? My slumbers were broken in upon this morning before it was light, by the village man who brings supplies for travellers crying out:—"Please, sir, hand me your milk pitcher," only he did not say it in English. Being rather fond of milk, I responded at once to his request. In due time had taken breakfast and, in company with the helpers, was on the way to Chiptarda, a village of perhaps eighteen hundred inhabitants, about two miles distant. Found some difficulty in passing through the street of the village near us because of the great numbers of sheep which were still lying in front of the houses of the herdsmen. There must have been two or three thousand.

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. To the right and left were cattle sheds. A step or two beyond these, were the mud-walled, and grass-roofed dwellings of the people. On we went to the centre of the village, where, a little to our right, a man was making a plough, which, by the way, is a very simple matter. Had not talked long with him, before a crowd of two hundred or more, chiefly of caste people, had gathered. They listened respectfully, but appeared not to be very much impressed by the fact that they were sinners, and that they needed a Saviour now. An hour after we were on the far side of the village talking to an equally large, and much more attentive, crowd of Madagas, who are outcasts, but who are likely to be among the first here to accept the gospel, as they have been in the Ongole field.

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 of their early departure therefrom, for India, where, you may rest assured, a hearty welcome awaits them. 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, I

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. I assured him that if he believed in the true God and obeyed Him, His favor would be upon him, and He would never allow him to starve. He appeared to be satisfied with this view.

About four o'clock we started for a village more than a mile away. On arriving we went first to the outcasts 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 to-morrow evening (Friday), and to go on with Christians to Bimlipatnam early next week, to see the cornerstone 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 Bimlipatnam 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. The cornerstone of chapel was laid yesterday. Eleven hundred and forty rupees have been subscribed toward the erection of the building. All interested have helped nobly. Our Telugu Association and Missionary Conference are soon to be held, after which Brother Sanford, Mrs. Archibald and I, will go at once to Mysore, as the work in that part of our mission field demands attention. No word of the arrival of the young ladies at Madras yet. I. C. A.

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, Riches, J. E. Rieskay, E. N. Archibald, Marie, 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 Goshen church Guy-Boro Co. N. S. \$40.00 for one year from Oct. 1st, 1884. Bro. C. E. Baker, pastor.

NOTES.—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 Mine churches, 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 \$965.05.

A COMON, 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. Dear Brethren do let us hear from you soon.

| PREVIOUSLY ACKNOWLEDGED.           | TOTAL |
|------------------------------------|-------|
| J. E. Fillmore, 2 00               |       |
| A. Friend, Yarmouth, 1 00          |       |
| Geo. W. Hoben, Horton, 2 00        |       |
| Mrs. C. Spurdas, Fredericton, 2 00 |       |
| J. W. Spurdas, 2 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 MESSANGER 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-Seekville.

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 decision 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 1874.

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

The Rev. Dr. Pékard, in second