

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 16, 1887.

NO 46.

**—ANOTHER.**—The New England Baptists are meeting with heavy losses in the death of prominent ministers, Dr. Hagen, Dr. Lincoln; and now we have to record the departure to the better land of Dr. A. K. Potter, so long pastor of the State street church, Springfield, and more recently of the Dudley street church, Boston. He will be remembered of many for his ray of correspondence in the *Examiner*, over the signatures of "Six."

**—POLITICS OF NONCONFORMITY.**—At the Baptist Union of Great Britain, one of the speakers mentioned Gladstone and then Salisbury. At the first name, the whole assembly burst forth into vociferous cheering; at the second, there were groans and hisses. It is no wonder that Baptists generally are the warmest supporters of Gladstone. They never have had any favor from the Tory party in England, with their bishops and peers. All the concessions made to Nonconformity have been from the Liberals. Gladstone has accepted disestablishment for Wales and Scotland as a plank in the Liberal platform. He has just as decidedly taken his stand on the side of temperance men, and will have the temperance vote as surely as the Tories will have the ram vote.

**—STILL AHEAD.**—The English Baptist Mission on the Congo has met another loss. Mr. J. B. Biggs, missionary to Stanley Pool, died of fever August 17. Scarcely do our English brethren recover from one blow before another falls upon them. There are plenty to face death and volunteer to fill up the gaps, thus showing that the heroic days of Christianity are not ended.

**—BEECHER'S SUCCESSOR.**—Plymouth church has given an informal call to Rev. G. A. Berry, of Wolverhampton, England, to become its pastor. The successor of Mr. Beecher is a matter of continental interest. It was supposed that Dr. J. C. Parker might be the coming man at Plymouth church. The minds of the people did not seem, however, to turn to him. Mr. Berry has supplied the church for a few Sabbaths, and has met the expectations of the church so well as to lead to a call. He is a young man, comparatively, being only thirty-five years of age; but he has had a good deal of pastoral experience, having begun to preach at twenty-two. He has been the means of establishing a large number of missions in connection with his church, and has won a leading position among the Congregational ministers of England. It is not known whether he will accept. It is noticeable how many of the principal pulpits of the United States are being filled with imported ministers.

**—SCILLA AND CHARIBDE.**—At the recent jubilee of the Baptists of Kentucky a brother, in making a presentation to the senior pastor of the State, congratulated him that he had served two churches for over thirty years, and they had not killed him, nor he them. This double danger threatens every pastorate. Churches do kill their pastors. By refusal to co-operate they let them break themselves down, and worse, by discord and enmity, they send them away with the brand of failure affixed to their reputation, to destroy the confidence of other churches in their ability and faithfulness. Pastors also kill churches, as they seek self rather than Christ, and give vent to personal feeling to the rending of the brotherhood into opposing factions. May the Lord preserve our pastors and churches from wounding and killing each other. Each should help the other.

**—POPULAR POLITICS.**—The governments of Catholic countries even are not desirous to see the Pope again a secular ruler. The government of Upper Austria has been placed on half pay for attending a meeting at which a resolution was carried in favor of restoring the territory and once the authority of the Papacy.

**—BRASS JUNIOR.**—Eleven detective officers in Russia were found guilty of conspiring at the crime of notorious robbers. The Czar sentenced five of them to hard labor in the mines of Siberia, and the rest to punishment almost as severe. In America it is next to impossible to get the notorious robbers themselves punished. We are not enamored of the political rule of the Czar; but it would be a blessing to have him at the head of the criminal department.

**—SIGN OF THE TIMES.**—Dr. Magee, bishop of F. Ansbrough, and one of the most far-sighted and eloquent of English prelates, recently gave an address to his clergy, which has attracted wide attention. He prophesied that "the next battle ground of English parties will be the English Establishment." He is not satisfied with the present state of his church, and seems to prefer disestablishment to the continuance of the present state of things. He does not agree with those who think the establishment can be saved by making her broad enough to include all kinds of beliefs within her pale. "Very justly," he declares, "this would save the establishment, it is

not worth saving. He is especially grieved because of the patronage system by which godless men have appointments to church benefices. Rather than have this continue, he would let the property and the abuses go together. The fact that this far-sighted prelate discusses this question, is very significant of the sweep of public opinion.

**—BAPTIST BIBLE.**—This is what a Pedobaptist contemporary calls Judson's *Bermese* New Testament, because *duptiso* is translated "immerse." Just so. Our Pedobaptist friends do not deny that this is the true and exact translation of the word. That is just the kind of a Bible for a Baptist, with every word giving the meaning it had when it was dropped from the lip or pen of inspired men. Do our Pedobaptist brethren need a Bible with some of the words untranslated, or translated wrongly, in order to support their practices? We wish they could see what is implied in this shrinking from having scripture terms translated into what they admit to be their equivalent English words in our Bible. Sprinkling and pouring would shortly be driven from the practice of evangelical churches were but one little word translated as all who are capable of judging say is correct. The practice that cannot stand one true word in place of a Greek one, which leaves the true meaning unaltered to English readers, should certainly cease.

**—RUSSIA'S BANKRUPTCY.**—Since the Crimea was the debt of Russia has increased ten-fold. During that time she has had but one great war. Since the Russia-Turkish war she has had to borrow \$100,000,000 annually. For the last ten years English capitalists have been shy of Russian securities, and now she can secure no loan from them. Bismarck has just destroyed her hope of getting accommodation from German capitalists by publishing in the semi-official papers alarming accounts of her insolvency. France is the only country where Russia can get loans, and even here the influence of the French government will not long be sufficient to keep up her credit. What she will do then remains to be seen. It is hoped she will be unable to continue as a great threat to Europe and India much longer.

**—PRESBYTERIANS OF THE UNITED STATES.**—The strength of Presbyterianism in the United States is in the Middle States. Half of the whole membership is in New York, New Jersey and Pennsylvania. They number only a few thousands in the whole of New England, and are not much more numerous in the South.

**—THANKSGIVING SERVICE.**—The Baptist churches of this city intend holding a united thanksgiving service in the Brussels Street Church, on Thursday, 11 a. m. Bro. J. A. Gordon is to preach the sermon, and the choirs of the different churches are to lead the music. We hope the Baptist forces will rally on that occasion, and that the brotherly feeling which already exists will thus be intensified.

**—TREASURES.**—The price set upon rare books can be judged of, as can also the grand storehouse of literature the British people have in the British Museum, from the following extract from a correspondence in *Zion's Herald*:  
"In two bookcases there are books to the value of five million dollars. I saw the original Magna Charta, and very readily and reverently removed my hat. The dome of the Museum is the largest in Europe, with one exception, it being 146 feet in diameter. Four thousand tons of iron were used in its erection. The books of the Museum, if placed side by side, would reach twenty-five miles, there being about two million volumes."

**—WANTED, A BISHOP.**—The Episcopalian of Nova Scotia are unable to get a bishop. They have called two to the position, but both have declined. They have asked the Archbishop of Canterbury and two brother prelates to select them a bishop; but at the Synod meeting held to receive their appointment, they received a cablegram stating that through some informality no appointment or nomination had been made. So the Synod had to adjourn till February with nothing done. Why not put a notice in the papers, "Wanted, a Bishop," as churches do that desire a bishop, and choose the best man among the applicants.

**THE BAPTIST YEAR BOOK OF THE MARITIME PROVINCES** is becoming quite a bulky volume. This year it contains 256 pages, 24 more than last year. The minutes of the Convention, with the reports other than of denominational boards, occupy 46 pages. The Foreign Mission Board's reports occupy 24 pages, and those of the Woman's Societies 21. The Home Mission Board's reports take up ten pages, our institutions at Wolfville 16, the Finance Agent's report 10. The minutes of the various Associations occupy 94 pages. The Year Book is a complete history of our work during the past year, and should be attentively studied by all our people who wish to have an intelligent idea of their own denomination.

**Proposed Union.**  
**No. III.**

We come now to what seems to us inseparable barriers in the way of union between the Baptists and F. C. Baptist bodies.

The Baptists hold that the Lord Jesus gave to his church, two ordinances; baptism and the memorial Supper. They hold also that the wording of the ordinances in Matt. 28: 19-20, and the uniform practice of the apostles, so far as that practice is mentioned in the New Testament, fix beyond the possibility of a doubt the order in which these ordinances are to be observed.

We hold that baptism is unquestionably the first duty of a believer, and that it therefore necessarily precedes all church fellowship and church privileges. One admit that baptism is not pre-requisite to church fellowship; and there is left absolutely no reason why we should insist on baptism at all, for if one is entitled to the most exalted, the most sacred privilege of church fellowship— communion at the Lord's Table—without first submitting to the ordinance of baptism; what possible reason can there be for his doing so at all?

Give up this position that baptism scripturally and logically precedes communion at the Lord's Table, and you surrender one of the fundamental principles of the Baptist body.

Here, then, is one point of doctrine at which the two bodies are as far apart as Scripture teaching can separate them.

The one body holding that baptism scripturally precedes communion, and the other body denying that it is so, and therefore practicing inter-communion with the unbaptized—for our F. C. Baptist brethren deny as positively as we do, that sprinkling is baptism, or that infants are proper subjects for baptism. They insist Pedobaptists to commune with them, on the ground that baptism is not a necessary condition of church fellowship; a position which the Pedobaptists themselves utterly repudiate. Here is a simple statement of the case; Baptists are restricted communists because they believe that the Word of God fixes the order of the two gospel ordinances.

The F. C. Baptists are inter-communionists because they deny that the Word of God fixes the order. Is this not a sufficient serious matter to keep them apart until one body or the other changes its belief?

We are glad that our F. C. Baptist brethren think so, and glad indeed that they have voted so. It is not pleasant to reflect that the Baptist body should have deserved, and received such a humiliating slap in the face, but as our friends could not consistently do otherwise, we honor them and sincerely thank them for the rebuke.

It may help to rid our Convention of the unwholesome sentiment, which on this union question has several times been generated by the few, and caught up by the many. It seems unnecessary to refer to any other points of doctrinal disagreement between the two bodies, as this one, of open or close communion, is quite sufficient to show that organic union is out of the question until one body or the other shall have changed its belief on this point at least.

We wish to say at this point, that we think both bodies might justly complain of the action of the Joint Committee, in submitting what claimed to be a satisfactory basis of union, while every member of that Committee knew perfectly well that this doctrinal disagreement existed.

We would like for the Committee to explain how they disposed of this point about communion. So far as we can see it must have been in one of two ways. Either the matter was given the go-by altogether, which would be, to say the least, a very singular proceeding on the part of a body of intelligent Christian men,—or else it must have been agreed that each body should be at liberty to continue its former practice. The trouble with the latter alternative is to understand how intelligent men could regard it as a satisfactory basis of union. Such a basis was not large since proposed by Rev. C. Partridge, a Free Will Baptist minister in Illinois, in a letter to *Zion's Advocate*. After noticing some other points of doctrinal disagreement, he comes to the one on communion, which he regarded as the most serious, but he suggests a way out of the difficulty, that is, that "Free Baptist ministers should accept the Baptist principle of inviting none but baptized believers to the Lord's Supper; while the Baptists, on the other hand, should tolerate the Free Baptist brethren in the silent practice of open communion." On this proposal the *Examiner* comments as follows: "The mere statement of this 'basis' of union is sufficient. We have all heart of the man who was in favor of 'Maine liquor law' but 'left' its enforcement." We are unable to understand

Baptists who believe in restricted communion, but are "agin' its enforcement."

We commend the *Examiner's* word to the Baptist portion of the Joint Committee. We noticed that those of them who attempted in public meetings to defend their notion in agreeing to the basis of union, were always very careful to state plainly that they were *restricted communists from conscientious convictions*. What bothers us is to understand what they did with their consciences and their convictions while they were voting for organic union with an open communion body. Some of us are so dull that we cannot see through these things, and we would like to have more light thrown on them if possible.

We are not so much surprised that the Convention should have voted as it did, because a large body is always in danger of being carried away by a tide of sentiment, and those who were present can testify that there was no lack of it when the union question was under discussion. It would have been amusing if one could have forgotten for the time being, the seriousness of the question that was being dealt with.

One speaker, mounting the sentimental stool and trotting off at moderate speed, declaring that he would rather lose his right hand than put a straw in the way of the union. Not a word as to whether union was profitable or not.

Another speaker has his spurs on by this time, and gallops off shouting "The Baptists have no creed." By which, of course, we are to understand that one may believe anything, or believe nothing, and still be a Baptist. Another rides off more moderately assuring all present that it would be better for the F. C. Baptists to give up their inter-communion with Pedobaptists for the sake of the larger advantage of fellowship with their Baptist brethren. Not much of a compliment, by the way, to the F. C. Baptists, for it assumes that they are not sincere in their open communion practices. In the whole discussion, not one of those who spoke in favor of the union, so much as attempted to grapple with the doctrinal differences known to exist between the two bodies. The impression that would have been made on the mind of a disinterested listener would be, that there was nothing of any great moment involved in the question. Union would be a good thing, therefore let us have union; was about as far as the discussion reached.

The only Baptist paper coming to our study that has taken any notice of the action of Convention in the matter, is your very worthy contemporary the *Canadian Baptist*. Its comment is very significant. It is evidently on the principle, that if you can say nothing commendatory of your friends, you can at least keep silent. Here is what it says:

"Maritime Baptists are now one body. At least so far as the action of the Regular Convention is concerned. The basis of union which has been under discussion so long was adopted heartily. And now not even a clause such as the following can keep Free Baptists and Regular Baptists apart:

"We believe that persevering attachment to Christ is the grand mark which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal into eternal life. This does not mean, however, that the regenerate may not become backsliders."

This doctrine of final perseverance is the only point of difference between the two bodies with which the joint committee attempted to deal, and no intelligent man will pretend to deny that the result is a compromise.

If a theologian in his junior year were asked to frame an article of faith, and should produce such a thing as that above quoted from the "basis of union," I think the Faculty would be likely to consider the matter of dismissing him from the "school of the prophets."

But the Baptist Convention, in its zeal for union, votes to have it go forth to the world as an embodiment of its most matured thought and of its doctrinal belief. It would be interesting to know what some of them think of it now, since the cold weather has set in.

We are puzzled to understand how it was possible for the joint committee to agree upon a basis of union until we are informed of the principle on which they acted, namely, to embody in the basis only the points of doctrine on which the two bodies were agreed.

Is that a sound principle? If so, then there is surely no reason why all Evangelical bodies of Christians should not unite at once; for not only is it true that there are many points of agreement between them all, but it is also true that there are some Pedobaptist bodies which touch us doctrinally at more points than do our F. C. Baptist brethren.

Why should we not unite with them?

If it be answered that the points of difference between us and the Pedobaptists are more important, I reply that in both cases we are separated by what we believe to be the plain teaching of God's word.

Shall we then begin now to discriminate and say, this part of the word is important, and the other part not so important? That certainly is what it means.

If I am right in stating the principle on which the committee acted, I feel sure that many will agree with me in pronouncing the principle unwise and dangerous, and one on which Baptists will not long continue to set.

We would like very much, Bro. Editor, to receive your report of the discussion of this matter in the F. C. Baptist Conference, and refrain from it at the present, and will say only this, that we are more than surprised at your editorial predilection in the same issue, that the consummation of the union is only a question of time, and that in the face of the fact that nearly all the speakers proclaimed themselves open communionists, and never expect to be anything else.

We are taking for granted, of course, that you are a restricted communionist. Are we right? If so, then it seems to me a dull mortal like me, that your convictions would have led you to say, not a question of time only, but a question of change also, on the part of one body or the other.

Dartmouth, Oct. 24. E. J. GRANT.

**This, That, and The Other.**

—The German Roman Catholic population of New York City is estimated at 185,000, worshipping in twelve churches.

—Sinner; so long as you feel that you can do without Christ, "the Son and the Sent of God," to-day, he will not give himself to you to-day. Whenever you feel that you must have him now, in that instant he will give himself to you. The reluctance, the delay, is on your part, not on his.

—"Gain all you can," was the maxim of John Wesley, "gain all you can without hurting your soul; your body, or your neighbor; save all you can, cutting off every needless expense; give all you can."

—Among the imports from Germany into the Cameroon region of West Africa, last year, were 1,524,928 litres of rum, 37,190 bottles of gin, 1,888 old muskets, and 1800 cartridges. Next to these requisites for intoxication and bloodshed we get 1,112,000 kilograms of sugar, 66,039 kilograms of tobacco, and finally, 399,260 yards of cloth.

—The mayor of Boston is getting roasted for attending the presentation of a bell to John L. Sullivan. The mayor of a great city might be in worse business than patronizing a prize-fighter, but we don't know what it might be—*Alta California*.

—The very idea of our life is that in every realm of human activity it should be the forth-showing of the life of the Holy One, so that we can say, by no mere figure of speech, but in simple truth, "I live, yet not I, but Christ liveth in me."—His life (so to speak) pouring through all the channels and working all the machinery in my being.

—The library of the British Museum now contains more than 2,000,000 books, which occupy three miles Russia of bookcases eight feet high. The library has increased to such an extent that the disposition of the books has become a serious difficulty to the authorities.

—When a strong brain is weighed with a true heart, it seems to me like balancing a bubble against a wedge of gold.—O. W. Holmes.

—In 1880 the wealth of the United States was \$43,841,000,000, more than enough it is claimed to buy the Russian and Turkish empires, the Kingdom of Sweden and Norway, Denmark, and Italy, together with Australia, South America; lands, mines, cities, places, factories, ships, docks, birds, jewels, money, thrones, scepters, diadems, the entire possessions of 177,000,000 people. "Great Britain is by far the wealthiest nation in the old world, and our wealth exceeds hers by \$27,000,000."

—The cost of China are five times as large as those of all Europe, with gold, silver, lead, tin, copper, iron, marble and petroleum are found in the greatest abundance. Owing to the prejudice of the people, the mines have never been worked to any extent, it being the popular belief in China that if these mines are opened thousands of demons and spirits would come forth and fill the country with war and suffering.

—JUST A LITTLE FURTHER.—Mr. Sargeant says: "When I was in Rome a priest came to one of my meetings and asked what authority I had to preach. I said, 'Two horses ran a race on your Corso. One had a grand pedigree, but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you show thieves made honest, drunkards sober? Come to my tabernacle and I can show you hundreds. These are my certificates.' The people cheered vociferously, and the priest, a notorious prodigal, beat a retreat."

—Missionary societies engaged in Africa have made a thorough investigation of the liquor trade in that continent, and find that in a single year 8,761,527 gallons of spirits were imported from Great Britain, Germany, the United States, and Portugal. Drunkenness is spreading at a frightful rate, and the missionaries think it a cruel thing that the agent of so much evil should come from nominally Christian lands.

—Adoniram Judson said "his hand was nearly shaken off, and his hair nearly shorn off for moments, by those who would willingly let missions die."

—"There are thousands in the world who might have a 'first chance' to hear the gospel," says the *Gospel Age*, "if those who are arguing for a 'second probation' would only obey Christ's commands; and there is no need to go to so-called heathen lands to find them."

—The surprising fact is noted that while the Wesleyan Church in Great Britain had but 1770 ministers, it had 24,579 lay assessors, and 15,099 accredited local preachers last year, so that the greater part of its pastoral and preaching work is done by lay men.