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Messenger and Visitor.

WEDNESDAY, JULY 27, 1887.

THE CONVENTION AGAIN.

Last week we referred to several matters
which need attention in connection with
the approaching Convention. Several
others need to be mentioned. It is the habit
of many of our churches to put off sending
in their contributions to the Convention
Fund until the last moment. This is a bad
practice, for many reasons. It is too late,
however, to refer to these now. It only
remains to urge upon all the duty of mak-
ing this last contribution as large as
possible. We are not informed as to the
state of the various treasuries, but, unless
the unexpected happens, we shall not be
able to close the year with a clean sheet,
although expenditure has been out of the
lowest possible point. If any of our
churches have not as yet contributed, or
have not given as the Lord has prospered
them, there is time enough yet, if there be
no delay. No one can doubt what the will
of the Master is. Who will do it? Are
there any who will refuse to do what they
know he desires of them?

It will be seen by the report of the Cen-
tral N. S. Association on the Grouping of
the Churches, as published in the last
MESSENGER AND VISITOR, that this Associa-
tion has adopted the plan of local
organization to push on the work of the
denomination. This is but action on
business principles and according to the
plainest dictates of common sense. It is
also but putting themselves in line with
the Baptists of this continent and of
England, who have all, at their last great
meetings, recommended similar plans. Our
own Eastern N. S., last year, took the lead
among our Associations. The question is,
Should not the Convention take some
action? As the associations are taking up
what fell through, as a Convention matter,
because there was no one in a position to
push it, having the interest necessary,
might it not be well to recommend the
other associations to follow the example of
the Eastern and Central N. S., so as to
have uniformity of plan to prevent
confusion? Better still—might it not be
well to appoint a committee to digest the
best plan possible, to submit to the
associations, with a view to the securing of
the best method of work for all alike?

Perhaps there will be need to consider
another question. The brethren in N. B.
have the Seminary upon their hands. The
Baptists of the Maritime Provinces have
the Jubilee Thank Offering of \$50,000 for
Acadia College to raise. The regular
contributions to the Convention Fund must
be kept up. The question is whether
special contributions for an endowment
fund to any other great object should be
sought while our people are pressed with
20 much to which we are already committed.
Will not the attempt to do too much
endanger the success of all our undertak-
ings? The people may become disheartened
by the multitude of calls. It will do no
harm to think this matter over.

There will be need, as there ever is,
of the presence and power of the Master of
Assemblies, at our Convention gathering.
Few conventions have had so important
issues depending upon its action. Let
public and private supplication go up to
the Great Helper.

N. S. EASTERN ASSOCIATION.

The following was omitted from last
week's report: 36 of the 48 churches of
the Association reported. The letters show
321 baptisms, a total gain of 233, a total
loss of 466, making a net loss of 235. It
is but right to say that this loss is due to
a vigorous pruning of the lists of mem-
bers in several of our churches. For in-
stance: Moncton has cut off 276, Dor-
chester 73, Petrolia 28, and several
other churches a lesser number. While
the fact that church lists need so severe a
pruning is lamentable, it is well that the
churches are awakening to the need of
undertaking this disagreeable work and
are doing it so faithfully. It is to be
hoped that others may follow their
example.

Care will need to be taken not to deal with
absent church members in too summary a
manner. Every effort should be made to
find out their present residence, get them
to take letters to the Baptist churches in
the vicinity, or, if there be no Baptist
church there, to report regularly to the
home church and contribute to her funds.

On Monday afternoon a very short com-
munication was read in place of the usual
circular letter. We hope to give it to
our readers. The remainder of the after-
noon the matter of systematic benevolence

occupied the chief attention of the Associa-
tion. We are glad that this matter, so
vital to the welfare of our denomination,
is brought into the regular business of this
Association, and that a report is brought
in from year to year. It is to be hoped
the Associations that have not yet adopted
this practice may do so. The following is
the excellent report read on the subject:

Your committee beg to report:
That we believe the Holy Scriptures
teach systematic benevolence as clearly as
they teach benevolence at all: "Upon the
first, etc." 1 Cor. 16: 15. God's method
of financial worship.

Here is system:
(a). There is system as to who must
give. "Every one of you"—not the rich
give all and the poor none; nor, as is
usually the case, the poor give most and
the rich very little; but, as the Holy
Spirit says, in 2 Cor. 8: 13, "By an equal-
ity, now at this time your abundance may
be a supply for their want that their
abundance may be a supply for your want:
that there may be equality; for I mean
not that other men be eased and you
burdened."

(b). Here is system as to time: "First,
day, etc." It was not to be spasmodic
at Association or special meetings; but
there was a regularity in their giving.

(c). System as to how: "Lay by me in
store." They were not to wait for a
special agent to come and work up their
feelings. It was not to be feeling but
principle. "Every man according as he
purposeth in his heart, etc." 2 Cor. 9: 7.

(d). As to motives: "as God has pro-
vided." They were not to give as others
gave or as the church expected; give ac-
cording to God's gifts to them. "ye know
the grace of our Lord Jesus Christ, etc." 2 Cor. 8: 9.

(e). System as to how much: "as God,
etc." This "as" implies a proportion:
In what proportion? The people of God
of old, the Jews, were required to give him
a tenth of their increase. Well, we ask,
shall a Christian be meaner than a Jew?
Paul seems to intimate that we are to
practice the same, 1 Cor. 9: 13, "Do ye
not know, etc."

But, notwithstanding, this plain Scrip-
ture teaching, we find a majority of our
churches, with little or no system.

We believe that churches which do this
part of God's work well are blessed above
others. "Bring ye all the tithes, etc." is
a text with a big promise, and it ought not
to be spiritualized.

Not wishing to be censorious, we believe
that the fault is in both pastor and people,
and that both pastor and people should
arise and crush this evil in the sight of the
Lord. Therefore we recommend:

That the pastors begin, with all the
sanctified vim they can command, to teach
the people just what God does say on this
point. Many Christians do not know how
much is said about money in connection
with the gospel. Many good people feel
toward a pastor who says much about
money as the highland Scotch felt toward
Dr. Chalmers, when he proved by the
multiplication table how many men it
would take to run a church: "He was a
smart man; but, very, very worldly." This
comes from gross ignorance of God's
word.

As a consequence, many pastors are
very delicate on this point. But how can
we rid our souls, if we are silent on this
part of the gospel? We should preach it
and back up our preaching by our example.

The churches must co-operate with their
pastors. (a) By abolishing all other
methods of this work; such as, appeals,
fairs, etc., all of which it would be easy to
show are detrimental to the cause of true
benevolence. (b). By a strict course of
action with reference to this text: "As ye
abound in, etc." 1 Cor. 8: 7. Nobody
should be received into the fellowship of
our churches until examined on this point,
and any one in fellowship who can and
will not give to the support of God's
cause, should be promptly dealt with as a
disorderly brother, not walking according
to the Apostle's doctrine.

Your committee do not feel it would be
wise for it to lay down a plan for the
individual churches; but would heartily
commend the Convention Scheme, for
denominational benevolence.

Dr. Day gave an address in the interests
of the Convention Fund, in which he
presented the need of keeping up the contribu-
tion to this fund as the first duty.

Bro. L. M. Weeks insisted upon the need
of ministers setting an example in devoting
at least one-tenth of their income to the
Lord. Ministers are not in a position to
press this duty upon their people until they
do it themselves.

Bro. Cohoon admitted it required con-
siderable courage in a minister to appeal
to his people for money, but it should be
done. He showed how he had dealt with his
people and the success which resulted. The
matter of giving was at the foundation of
all our work. The reason why our young
men go and stay away, is because our
churches do not encourage them to return.

Bro. B. Tingle spoke of his experience
since he adopted the principle of giving at
least one-tenth. He believed that the nine-
tenths would do more for us, when the whole
tenth was devoted to God, than the whole
would otherwise. The Lord had prospered
him financially, and he believed it was
God's blessing on this principle.

Bro. M. Gross gave his experience also.
He was embarrassed in circumstances,
when he began devoting one-tenth to the
Lord. From that day till now he had
never wanted for money, and had been
relieved of much care.

Bro. J. T. Horsman, as a layman, desired
to reverse the usual order and preach to
the ministers. These were most at fault
for the small giving of their people. Min-
isters often tell the people about giving,
but do not teach them—give them informa-
tion.

Dr. Sawyer thought we spend much time
at our Associations to get up steam and as
soon as we go home it evaporates. We
want systems to afford a channel in which
our warm feelings may find practical ex-
pression. If there is to be system there must
be a few to take up the burden of working
the system. We cannot give to the Lord.
All we have is his, and we are only his
stewards, to administer his property. The
thought of the great unhelped power of the
denomination is overwhelming. We must
have leadership, both of ministers and
laymen, if this power is to be used.

This discussion was one of the most
profitable of the Association, and will, we
believe, make a lasting impression on
many hearts.

The evening platform meeting in the
interests of education was fairly well
attended.

Dr. Sawyer was the first speaker. He
represented an old institution. The growth
of the denomination since the founding of
Acadia college had been great. The
church is the most exalted organization on
earth. Its object is to uphold God's cause
and uphold his truth. Each church has
it in its power to uplift the community
where it is, and permeate them with its
principles. How is the church to be pre-
pared for this mission? It must be by
the cultivation of the gifts her Head has
placed within her. Our weakness and
shame is that so many church members
think they have nothing to do after their
own salvation but to pursue their worldly
and selfish aims. There is need of the
development of the gifts of the church to
provide leadership for the faith, ministers
and workers. This requires institutions of
learning. If there be need of education,
we cannot leave the world to provide it.
What higher privilege than to be able to
send our children where they can be taught
under strong Christian influence. The
brethren would be surprised at the warmth
of the religious life of the students at
Acadia. For your own sake, for the sake
of the church and of our Lord, think these
things through to their right conclusions.

Dr. Hopper was profoundly interested in
the matter of education. Our educational
work, especially of Acadia college, reflects
more honor on the Baptists of these lower
provinces than anything else. He was
greatly convinced of the need of our
raising the \$50,000 jubilee offering. He
was also deeply interested in the Seminary
of N. B. He gave a sketch of the history
of the Seminary. Jos. Grandall was the first
president of the N. B. Education Society.
We were the first in N. B. to open a school
free from ecclesiastical ties. The pastori-
tory of the Seminary taught us to have faith
in God and go forward. The main building,
at St. Martin's, which is now ready for the
st. was described. It will be the best
academic building in the Dominion. He be-
lieved the \$24,000 of stock subscribed was
good. We need this Seminary to complete
our common school system. When the
child goes from the common schools to be
sent to a Christian academy to which to go.
We need it for the sake of Acadia college.
We gather them into the Seminary and
pass them on to Acadia. We need the
Seminary for the sake of our denomination.
If we do not have an institution of our own
our children will go to those of others and
will be alienated from us in sympathy.

Bro. Cohoon described our three institu-
tions at Wolfville. These three institutions
belong to the denomination in the Maritime
Provinces. They are controlled by our
Convention directly and altogether. The
\$50,000 asked for a jubilee fund, is to be
an extra. Fifty years ago there was but
one educational institution in the provinces,
and this was closed against all who could
not subscribe to the thirty-nine articles.
We had no educated men. But God pro-
vided us with them by converting a num-
ber of this class in Halifax. He showed
the hand of God in the founding of Acadia,
in the struggle for a charter, in the erection
of the building, in giving us Dr. Cramp in
place of Prof. Chipman, when he sank
beneath the Basin of Minas, in the help at
other times of great trial, in the saving
power which has continued to visit the
college year after year through all her
history. We should make up this thank-
offering also because of what Acadia has
done for the denomination, in the consecra-
tion of the best talent of our people that
have been received there—ministers,
missionaries and prominent laymen. To
raise this thank-offering is more than a
matter of mere sentiment. We need it.
The college is run more cheaply than any
institution on the continent; but still the
income of the college does not meet the
present expenditure, while there is absolute
demand for enlarged advantages, which
will make it necessary to have a larger
income.

These addresses were heard with great
attention, and seemed to make a deep
impression.

On Tuesday some attention was given to
the grouping of the churches in the Asso-
ciation. A resolution was adopted, com-
mitting the Association to the principle of
grouping. This is a matter of great im-
portance. If our churches are all to have
pastors care, we must have them grouped.

The report on Sabbath schools with
some routine business occupied the rest of
the session. This report was an excellent

one. Brethren Swaffield, Weeks, Corey,
Dr. Sawyer, Day, and Bro. Cohoon partici-
pated in the discussion. The attendance,
however, was small, it being impossible to
keep delegates to the close of the Associa-
tion. The old plan of requiring children to
commit Scripture to memory was recom-
mended. The children should be taught
to give, and when they grow up, they will
be liberal. All should be Sabbath school
scholars and workers.

The Association adjourned to meet with
the Moncton church the third Saturday in
July of '88.

GROUPING THE CHURCHES.

The following is the preamble and
resolution passed at the Eastern N. B.
Association on the important matter of the
grouping of the churches. We ask for it
the special attention of our pastors and
churches. Very much depends upon how
the suggestions of this resolution are
carried out. If churches refuse to unite
with others to form a field of labor for a
single pastor, or if pastors break up groups
by accepting calls to single churches in
them, the grouping which is so evidently
for the general good of the churches, will
be effectually hindered. We are sure seri-
ous consideration will prevent any obstacle
of this kind being thrown in the way of
this movement to advance the work. This
is the resolution:

"Whereas, It is necessary for the con-
tinued existence and growth of our weak
churches that they should be regularly
supplied with pastoral watch-care and
instruction, and

"Whereas, Such pastoral oversight can
not be provided without these churches
being grouped in convenient pastorate,
"Therefore Resolved, That this
Association urge upon its churches, and
ministers to co-operate with one another
and with the Home Mission Board in
effecting and maintaining a convenient
system of grouping."

A BARRIER TO CHRISTIAN UNION.

In the *Presbyterian Review* for July,
Prof. C. A. Briggs discusses the "Barriers
to Christian Union." Among these is the
demand for uniformity of worship. Under
this head he refers to the Baptist position
and says:

"The greatest difficulty remains in the
celebration of the sacraments. Many of
the Baptist churches hold that immersion
is the only mode of baptism. This implies
that all who have not been baptized by
immersion are not members of the visible
Church, and that therefore there are no
other visible churches than these Baptist
churches. The doctrine of close communion
is a necessary consequence of this
doctrine, for no one can rightly partake of
the Lord's Supper who has not been bap-
tized. We apprehend that our Baptist
brethren do not realize how intolerant this
position really is. It is more intolerant
than the doctrine that refuses to recognize
the validity of the ordination of the minis-
try of non-Baptist churches, for this
doctrine only denies the ministry of these
churches, while it recognizes their baptism
as valid, and that they and their people
are members of the visible Church of
Christ. But the Baptist doctrine with one
blow destroys the ministry and the church-
rights of all the people of other Christian
churches by refusing to recognize the
validity of their baptism. . . . We would
suggest that if Baptists could affirm from
their point of view that the baptism cele-
brated in other Christian churches is valid
as to its essence, owing to the application
of water in the name of the blessed Trinity,
though irregular in form, the barriers would
be removed. Other churches recognize
baptism by immersion as valid, and the
ceremony might, by common consent, be
left to the conscientious preference of con-
gregations, or even individuals."

On this, we remark:
1. We are glad to see that Prof. Briggs
admits that close communion is the neces-
sary logical outcome of holding immersion
only to be baptism. The adoption of open
communion, while holding that immersion
only is valid baptism, would, in his view,
but make Baptists inconsistent, while it
would not lessen the obstacles to Christian
union.

2. He also declares that church mem-
bership and visible churches and all minis-
terial and church-rights depend upon valid
baptism. How strange it is that Pedobap-
tist scholars, believing that baptism condi-
tions so much, should be willing to substitute
for the baptism of the New Testament
what they admit the word baptism never
meant, and what they admit the apostolic
church never practiced.

3. Those who abide by just what Christ
admits that close communion is the neces-
sary logical outcome of holding immersion
only to be baptism. The adoption of open
communion, while holding that immersion
only is valid baptism, would, in his view,
but make Baptists inconsistent, while it
would not lessen the obstacles to Christian
union.

4. We are not alarmed at the accusation
of intolerance. The truth is the most
intolerant thing under heaven. The reason
is that it is like its author, who
never tolerates error. While we admit the

right of every man to form his own
opinions, and to have the utmost liberty to
hold and propagate them, providing they do
not infringe upon the rights of others, we
hold that those who are convinced certain
views are erroneous, can be nothing else
but intolerant of them. The tolerance
demanded asks us to accept these views as
of equal practical worth with our own,
which we do not believe. We cannot be
tolerant of them and not be false to our-
selves, to conscience and to God.

5. Our Lord was regarded as very
intolerant while on earth, and so were the
apostles. He did not tolerate the com-
mandments of men, or the traditions of the
elders, but poured out upon them his
indignation. Paul was not tolerant of the
Judaizing teaching. We are in good com-
pany when we are intolerant of error.

6. We need to keep in mind two things
that Prof. Briggs seems to have overlook-
ed. First, to have the truth as to baptism
is one thing. Second, to have and to hold
the truth as to baptism is required of us
by God, and binds our consciences. He
assumes that uniformity in the sacraments
constitutes a barrier to Christian union.
Is this so? Did our Lord command any-
thing more than a single act in this rite
which ever signifies the same thing? If
not, then does not God desire uniformity
in the sacraments? If so, then those who
depart from what was originally the uni-
form practice are responsible for the
barrier to unity, and should take it away
at once by returning to the one baptism.

7. But even though we gave up immer-
sion as the only baptism, there would still
remain the most formidable barrier to the
union of Baptists and Pedobaptists. We
could never suffer the constitution of a
New Testament church to be broken down,
and all, both bad and good, to be received
into the fold through infant baptism. The
church of Christ for those who have life
from Christ is our most precious principle,
which we will not yield, while we have
breath to protest against its violation.

THE WEEK.

The Crime Bill has passed through the
House of Commons, and has become law.
Balfour has made a trip to Ireland and has
had a conference with many of the Irish
notables from various parts of the country
with a view to the best way to put the law
in force. The Land Bill is under discussion
in the Commons, after having been passed
through the Lords. The Conservatives are
at the mercy of the Unionists, and
have been compelled to modify the Bill to
meet their views. This has been felt to be
a humiliation by many of that party. But
it is either to submit to the dictation of the
Unionists or resign. The bye-elections
still show an extraordinary turning of
public sentiment towards Gladstone's
policy. The poorer voters are not pleased
at the proposal to reimburse the Irish
landlords out of their earnings. The
Conservative papers are urging upon the
Unionist's leaders the duty of accepting
seats in the cabinet, which means the
virtual amalgamation of the two parties.
It seems pretty evident that there will be
no Unionist party after the next election.
The question is whether the Unionists will
consent to share the fortunes of the
Conservatives or be dissolved, part going
to the Conservatives, with Hartington at
their head, part returning to their old
party. If any hold out for separate
existence, it is probable that they will be
left high and dry. Perhaps Chamberlain's
prospects are as dark as those of any, as
he would not be able to take a place with
Conservatives, while he will not again be
trusted by the Liberals.

At last the Afghan boundary question is
said to be settled. There has been a
compromise. Judging from the past,
Russia will accept the concession made to
her, and will then find means to reopen
the question of her concessions to Great
Britain.

The French chambers have passed the
mobilization bill by a large majority. The
German government have entered a com-
plaint, of the way Germans are ill-treated
in France. The feeling between the
countries does not grow better, but worse.
The Germans are very active in military
matters about Metz.

The election of Ferdinand to the throne
of Bulgaria still hangs fire. Russia will
not give her assent. There are evidences
that Russian emissaries are at work stirring
up a party.

The heat has been terrible in parts of the
United States, during the past week. Hun-
dreds have been smitten down with sun
stroke. In some states the drouth has
destroyed the crops over large areas. But
the drouth has been succeeded by a general
deluge of rain. In Great Britain there is
the same complaint.

The report of crops in New Brunswick
shows that they are all above the average.
In Nova Scotia, in sections where the
land is light, especially along the Atlantic
sea-board, the hay crop is light. The fruit
crop promises well, as does the yield of
potatoes. On the whole, the outlook is
good.

There is a rumor that Stanley has been
slain, but it is discredited by the authori-
ties in England.

QUESTIONS.

I wish to ask "Layman" does the term,
"born of water," appear in medical litera-
ture, either ancient or modern, to denote
the natural birth. Or would Nicodemus
be more likely to suppose Christ to be
speaking of the natural birth in John 3: 5,

when he says, "born of water," than the
readers of the New Testament are to take
that meaning from it to-day?

Answer. This question was mislaid,
but we insert it now. The whole exegesis
of "Novus" and "Layman" turns upon the
answer. Our own opinion is that "born of
water" never had this significance, and
that this is fatal to this exegesis.

Is it not consistent with Baptist doctrine
and practice for a Baptist church to appoint
a delegation of its members to visit adjacent
districts (where part of its members live)
to receive candidates for baptism and church
membership, when the parties in said dis-
trict wish church so to do? Would it
not also be right to hold a conference in
districts away from church building when
it is felt that it is more convenient for
parties wishing to join church, and as con-
venient for church.

Answer. Under these circumstances,
yes, in each case. Where there is any
question pending, however, upon which
there is sectional feeling, it would be better
to have church meetings at the centre,
where there could be the fullest representa-
tion.

Three Weeks at St. Martin's.

Finding much work of a pastoral char-
acter to be done here, in consequence of
the age of the venerable Dr. Bill, the former
pastor, and the large gathering, in
connection with Bro. Chubbuck's ser-
vice here last summer, I spent the first
two weeks in the homes of the people by
day, ending each day with a meeting in
some section of the field. The results have
been most satisfactory in the increase of
the Lord's day congregations at the centre,
and the general quickening of the religious
life of the people.

The efforts of this week thus far (Thurs-
day, p. m.) have been concentrated on
Fairview, a beautiful farming settlement
of twenty-five families, about five miles
from the centre. The results have been
glorious. God has wonderfully honored
his own word. I held three meetings with
the people the first day, (the first being a
funeral service). On the second evening
more than twenty rose for prayer, and each
evening adds to the number. I think there
is not one home in which there is not one
or more anxious or rejoicing souls. The
people are a mixture of Methodist, Episco-
palian and Baptists, but all come to the
meetings, men, women and children, and
all seem to be blessed. There are but
three Baptist members in the settlement,
but I trust they will soon have company.

I have preached three times at Salmon
River, a lumbering village about six miles
from here, where, in two large mills, they
cut between ten millions and fourteen
millions of lumber per annum, employing,
of course, a large number of men. God is
moving upon the people there also. I go
there to-night, and I hope to have good
news to report. I earnestly solicit the
prayers of the reader that the dancing
houses of these communities may all
become houses of prayer.

D. G. MACDONALD.

St. Martin's, July 21.

P. S.—Friday morning. Had a season
of refreshing at Salmon River last night.
All seem to be impressed, and eight or ten
asked for prayer. More anon. D. G. M.

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