

Messenger and Visitor.

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WEDNESDAY, NOV. 6th, 1886.

CHANGE OF MANAGEMENT.

It becomes necessary at this time to make an announcement of a change which has taken place in the business management of the MESSENGER AND VISITOR.

At the time of the annual meeting of the Publishing Company in August last, Rev. J. H. Saunders, who for five years had filled the position of Business Manager and who had been connected with the paper as associate editor some months before he was appointed to the office of Manager, presented his resignation.

Respecting one so well known to the wide circle of our readers as is Mr. Saunders, it does not seem necessary to say much by way of eulogy or appreciation. He is a brother whose praise is in all our churches, and he is personally known and highly esteemed by a very large number of the Baptists of these provinces.

Mr. Saunders goes from us to resume pastoral work—having accepted for the winter the charge of the Milton church, Yarmouth. This work is one in which in the past he has been greatly blessed. We trust that the relations into which he has entered may be very happy ones, and that the years of active service that may remain to our brother may be crowned with abundant blessing.

Mr. A. H. Chipman, who has been appointed to the office of Business Manager, is a young man of excellent antecedents and one of whom good things are expected. A son of Rev. Alfred Chipman, now of North Springfield, Vt., and formerly of these provinces and a grandson of the late Rev. William Chipman, of Cornwallis, N. S., Mr. Chipman is a member of a family prominently and most honorably connected with our Maritime Baptist history.

The Canadian Pacific Railway Company is accepting wheat from North West and Manitoba farmers in payment for land. For No. 1 they are allowing 50c a bushel, or seven cents more than the market quotations.

THE YEAR BOOK FOR 1886.

The Year Book is out in good season. It should be read from beginning to end by the members of our churches. The minutes of Convention will be an interesting historical record. The resolutions passed, the brethren present, the course of business will suggest many thoughts about our denomination and its work that can scarcely fail to be profitable.

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The Educational Association and the Colleges.

During the past week it was my privilege to attend the meetings of the Provincial Educational Association held at Truro, N. S., on the 16th, 17th and 18th inst. Though this organization is interested chiefly in Common and High School work, it has a much wider field of action and influence, and all institutions directly connected with the educational interests of our province are supposed to be in co-operation. In this short note I wish to draw attention particularly to the part played by our Provincial Colleges in connection with the Association and the consequent reflex effect upon themselves.

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This is not as it should be.

Having been a student at Acadia and being now on the teaching staff of the province I could not help noticing that my Alma Mater suffered somewhat in comparison I feel this, Mr. Editor and that is why I am writing. Our College can give as good an "Arts Course" as any college in Canada, only let her have the men to give it to—and there's only one way to get them. If we wish our college to prosper let us lose no opportunity to boom it.

Year Book Suggestions.

Assuming it to be a most deplorable fact that in our 404 churches, comprising a membership of 47,180, there are 10,838 non-residents, thus reducing our effective force to about 36,000 members, the question arises, to whom shall we look chiefly to bring about a reform in this particular and how shall the good work be accomplished? I wish I could say, first to the pastors, for it would seem their clear duty to take the chief interest in all the flock, non-residents as well as resident, but we have to consider things as they exist. Our pastors are very unstable and short lived. Only sixty of our 168 pastors have occupied their present posts over three years. It is on account of our pastors that I lack confidence that our pastors will exert themselves as a rule in this matter.

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For myself the case is happily one by which the turn of the wheel soon frees one from office.

"We are seven," and one retires each year to be replaced by a new incumbent. But this is not the prevailing method. Most deacons just stay on. This is good when it is good but it is very liable to be otherwise. The office is an important one and calls for prompt and active and steadfast service. Age is very likely to impair our capacity for active service. Let us therefore be on the look-out for younger men to fill our places with greater efficiency and give us a rest. How much the existence of the Young People's Union and Christian Endeavor is due to the fact that our deaconic bodies are mostly composed of aged brethren I cannot tell, but I think it is likely these societies have sprung up chiefly because the young could not endure our old fashioned, slow moving methods. Let us therefore be ready to step aside for young men. I would not dare to write thus if I were not one of you. I am anxious that the deaconate should occupy its rightful position in our churches, and this can only be done by bringing in the strongest and most active, as well as the most godly, men in the church. When the convention, at the last session, expressed their desire that in each church there should be a number specially charged with the duty of keeping the membership informed on denominational work and gathering funds therefor they did not put the duty upon our deacons. They did not mention us. They recommended that a committee be appointed for the purpose named. That looks like a want of confidence in the deaconate. But I am digressing and my digression leaves me only space to entreat the deacons as the permanent standing committee of the church to give their earnest attention to the important matter of looking after our non-resident membership. If deacons and clerks cooperate heartily with pastors in this business a better state of things may soon be brought in. Suffer therefore this word of exhortation.

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A careful examination of the grammatical construction of the Greek words in the passage confirms our convictions regarding the adequacy of this interpretation.

This view has the almost general consent of the primitive Christians in its favor. It is also the view held by some of our most reputable modern biblical scholars. So impartial an authority as Albert Barnes holds that "to be baptized for the dead means to be baptized as dead, being baptized into Christ and buried with him in baptism, and that by their immersion they are regarded as dead. This is the most correct opinion, is the most simple, and best meets the design of the argument. They had been baptized with the hope and expectation of a resurrection of the dead. It was part of their full and firm belief that the dead should rise. The argument according to this interpretation is, that this was an essential article of the faith of a Christian, that it was embraced by all, that it constituted a part of their very profession, and that for anyone to deny it was to deny that which entered into the very foundation of the Christian faith."

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Notes from the Readers.

The readers of the Messenger and Visitor have already with the true one on my return, inst, this was rep manner. We train to the pass fully illuminated happy faces, and the far-famed by warm hearts as shakes and kind that "the lines pleasant places, the heavy work we had arrived, groaned under its the well filled per bills for such th for some days to sorrow be before a of life, a con shall always loo our coming here come.

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