

Correspondence.

Is Every Baptist a True Christian?

Editor PRESBYTERIAN REVIEW.

SIR,—I ask the question at the head of this article, taking for granted that the *Globe's* report of the proceedings of the late Baptist Young People's Convention is correct. In that report is the following statement:—"A hearty cheer greeted the statement that a man may be born a Roman Catholic, he may be born a Methodist, he may be born a Presbyterian, but he must be born again to be a Baptist." If these words were really uttered, the speaker and those who "cheered" him, certainly, are not clothed with humility, but think of themselves more highly than they ought to think. The plain meaning of the sentence quoted is—that none but a truly godly person can advocate baptizing one on his profession of faith, and by putting his body wholly under water—of course, for only a very short time. In other words, it may be thus expressed; "Except a man be born again, he cannot be a Baptist." It follows then, that every Baptist is a child of God. A man may be a Roman Catholic, a Methodist, or a Presbyterian, yet be "in the gall of bitterness, and in the bond of iniquity." But a Baptist to be so—impossible!

I, for one, would like to see how a person cannot be a Baptist without first having been born again. Our Lord says; "By their fruits ye shall know them." Now, are there not many Baptists who show plainly by their lives that if they have been born again, they need—I say it without irreverence—to be born a third time? There are several religious denominations which hold soul-ruinous doctrines, which are strong Baptists.

Let me not be misunderstood. I have spoken as I just have, with no unkindly feelings whatever towards those specially termed "Baptists." I honor the church to which Carey, Judson, Havelock, and Spurgeon belonged. My remarks have been called forth by a statement which I have good reason to believe was really made by one of the speakers at the late N. Y. P. Convention. I have studied it calmly, and I consider that my interpretation of it is a fair one, and so, also, is my criticism.

WOODBRIDGE, Ont. T. FENWICK.

The New Hebrides Mission.

Editor PRESBYTERIAN REVIEW.

SIR,—Since leaving Canada, about nine months ago, Dr. Paton has been untiringly engaged in prosecuting his work in Britain. It will interest your readers, not otherwise informed to learn that he has met with a most enthusiastic reception, and that his projects are now far advanced toward full realization. He sought to procure the men and means to complete the occupation of the group with missionaries and to secure sufficient additional pledges to maintain a steam auxiliary for the service of the mission. The church in Victoria, Australia, has now formally authorized him to engage three additional missionaries on their account, and the mission secretary of the Free Church of Scotland has also intimated to him that they will add one to their staff. Four of the five or six required have thus been already provided for. He has been fully as successful in his steam-auxiliary Bay Spring scheme. At the close of one of his meetings in Liverpool a gentleman came forward and put a cheque for £1,000 into his hands, only stipulating that it should be added to the £6,000 already secured for the purchase of a suitable vessel, and that his name should not be known. Pledges to the amount of £700 per annum toward £1,500 required were already in hand six weeks ago and the sum was daily increasing. Dr. Paton is now completely exhausted by his prolonged and arduous labors, and has been compelled to break off in the midst of his engagements. There is hope, however, that the means necessary for the realization of both projects will be provided before he sails for Australia, on the 10th inst. His work in the New Hebrides group has begun, and has

been prosecuted in a broad Catholic spirit. Dr. Geddie, the noble pioneer missionary of the Presbyterian Church of this Dominion, was accompanied and aided in the planting of the mission by the agents of the London Missionary Society; and in the dark and trying days when martyrs were falling in Erromanga and others were being stripped bare and driven from Tanna, they had no warmer sympathizers than those missionary heroes of the Anglican church, Bishops Selwyn and Pattison. Thus begun and prosecuted it appeals to all who love the Lord. In his tour through Britain, Dr. Paton has been warmly welcomed and aided by those of well nigh every Christian creed. His projects are definite and easily realizable without interference with any other mission enterprise. It was in no spirit of rivalry that he visited Canada. He deprecates the withdrawal of a single dollar from any worthy cause in order that it should be given to that which he advocates. It is from other sources that he wishes to draw. He seeks to enlist, in behalf of these naked cannibals, the sympathies of those who are doing nothing for missions, and to stimulate to greater liberality those who are already giving to them. He engages in no personal solicitation, but simply receives what the Lord opens the hearts of His people freely to give.

In response to repeated inquiries, let me say again that while Dr. Paton was in Canada, Mr. J. K. Macdonald, manager of the Confederation Life, Toronto, kindly consented to receive and forward any contributions sent him in behalf of these objects.

Yours, etc.,

J. W. MITCHELL.

THOROLD, July 26, 1894.

One of the Inconveniences of Baptism by Immersion.

Editor PRESBYTERIAN REVIEW.

SIR,—In an account in *L'Aurore* of to-day, of a baptism which lately took place in the French Baptist church in Maskinonge, Que., we read as follows:—

"Three ladies recently converted from Romanism, came forward, and confessed their faith in Jesus as their only Saviour, by the ordinance of baptism. One of these dear sisters is eighty years of age. Her husband who is eighty-four years of age, has also understood the good news of the Gospel, and has utterly renounced Romanism to attach himself to that Gospel. It is altogether likely that he too, would have publicly confessed his faith in the Lord by baptism, had age and bodily infirmities not made it almost impossible for him."

This, in one sense, "aged disciple" cannot be a member of the church of Christ on earth, because, for the reasons just stated, his body cannot be buried in water, even for a moment. Has the wise and loving Saviour appointed a mode of baptism which is a yoke which some of His followers are unable to bear? Is it really so, that belief in baptism by immersion as the only outward baptism acknowledged by the head of the church, is a proof of the new birth? According to the *Globe*, one of the speakers at the late Baptist Convention in Toronto expressed himself to that effect, and was loudly cheered by multitudes of his hearers.

T. FENWICK.

WOODBRIDGE, Ont., July 28, 1894.

Is Presbyterianism a Failure?

Editor PRESBYTERIAN REVIEW.

SIR,—Such is the heading of a letter that appeared in your issue of the 9th inst., and instead of giving a direct reply we would ask your correspondent to look around him and see what he will find, and if he does so he will find that the most of our congregations are hot beds of quarrelling. In the process of hearing candidates, divisions and parties are formed which are never healed. There may be a lull in the storm for a year or two after the so-called settlement, and then it breaks forth in all its freshness, in an effort to get rid of the minister. The state of our ordinary congregation is a state of quarrelling for a year or two, a quietness for an equal period and then a fresh quarrel over the dismissal of the pastor, which continues till he gets a call or tenders his resignation.

Let him now look at the ordinary minister, and where, we would ask him, is the minister whose tabernacle is not pitched upon a volcano which may burst forth at any time and hurl him homeless, houseless, penniless upon the world. The average duration of a pastorate is not over four years. As matters now stand he is half his time settled, and half his time on the lookout for a new charge, and when he is past the meridian of life, or when even a few grey hairs appear upon his head he may as well give up his "trial sermons." "He is too old," "He is behind the times," "He is not up to the age," "He will not draw the young," "The presbytery should not send us such men," "What we want is a young man that will build up the congregation." Such are the common remarks one hears, in fact, at a period of life when he is not fit for any other calling, the Presbyterian minister of our day is cast adrift upon the world, nor will his church do anything to help him: he may sink or swim, starve or luxuriate, live or die so far as his church is concerned. Is it any wonder that our ministers are discouraged? How could they be expected to be otherwise. Your correspondent is struck with the spirit of contentment and hopefulness he found prevailing among his Methodist brethren. He need not be surprised at this, a Methodist minister is never out of a place, and as his years of service and usefulness increase, his church makes it her aim to promote him. There is no danger of any Methodist minister in the evening of his days to be thrust out of house and home to make way for a beardless boy. Their system prevents any strained relations between congregations and people. Their ministers are members of a great brotherhood, the one bound to help the other. Doubtless they have their difficulties too, and difficulties there will be so long as human nature is imperfect, but will anyone venture to say, as you hear so many in our church say, that their church is rapidly undergoing a process of disintegration.

Now, why should matters be so in our church? Why should the most of our congregations be in a chronic state of quarrelling? Why should so large a portion of our ministers be "fugitives and vagabonds" on the face of the earth? Why should every scheme be a failure? We venture to say the chief reason is that Presbyteries do not rule; their meetings are merely formal. We are practically congregationalists—whatever active government we have is done by committees. Now the remedy is to be found in Presbyteries resuming their functions. They need not go to the Assembly for fresh powers, all the necessary power is inherent in themselves. They have the same powers that bishops and conferences have to grapple with any difficulty that may threaten to break up the church. But so long as Presbyteries are content to look on and merely say, "what a pity," we need not look for a lessening of the difficulties that are rapidly breaking up the church.

Yours etc., R. McGRZGOR, Manitoba, July 27, 1894.

A Crucified New Testament!

Editor PRESBYTERIAN REVIEW.

SIR,—The following is a translation of a few extracts from an article by Mr. Isaac Lafleur, of Marlboro, Mass., in to-day's *L'Aurore*, (Montreal).

"Twenty-six miles west of Boston, in the pretty little town of Marlboro, Mass., there is also a Golgotha, on which, recently, a New Testament was crucified.

"The reader will not be surprised to learn that M. le Cure, the leader of our French-Canadian race, was the great Cain, on the occasion. A person named Felix Dubois listened to the voice of this tyrant, by nailing to his door post a New Testament, a copy of De Lacy's translation, approved by the Church in 1701, but condemned by M. le Cure in 1894.

"I have in my possession this little sacred volume—an emblem of the crucifixion of our dear Saviour. The executioners used three large nails to nail the Son of God to the tree. So perhaps, without thinking of that, he who nailed to the wall the word of the Son of God, used three large nails for the purpose.

"The crucifixion of this New Testament