

Messenger and Visitor.

50 per Annum when paid within Thirty days; otherwise \$6.00.

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WEDNESDAY, APRIL 21, 1886.

ARE WE GUILTY?

Other denominations understand us better than you, and for this we are thankful. Some of their best and truest men hold our denomination up as an example of a loyalty to truth, at once the sternest and the most praiseworthy.

Are we guilty of this? What vague and false notions are abroad as to what constitutes bigotry? Some regard a strong grasp of truth—one which binds the conscience as with fetters of brass and controls action—as this unwelcome thing, and treat it accordingly, while they should see in it the principle that shows out through martyr fires and has made the history of the church so grand with heroic lives.

What, then, is bigotry? It is to hold a belief without sufficient reason, or to refuse to accept a doctrine on sufficient evidence. This definition will not convict Baptists of bigotry for holding to immersion as the only baptism. It is a fact none can gainsay, that Baptists can give a reason for their practice. So well understood is this, that our Pedobaptist friends usually give this subject a very wide berth.

Let all our pastors take this seriously to heart. If the Lord has given them the joy of ingathering, let them not esteem their work done when a sinner is brought to Christ, and his name put on the church book. It is no more done than is that of the recruiting sergeant when he has got a man to enlist. In both cases there must be the training for service. Left as they are they will be of little use, and may but hinderers to confuse and introduce disorder in the ranks and insubordination to the great commander.

In many cases difficulties almost insuperable are in the way of training up the converts to be active in the Lord's service. The churches to which they come have never been trained themselves. In this case, while it is hard to lead the young converts on, held back as they are by the confirmed errors of the church, still, in this very case, the only hope is in doing this, and the obligation to do it is all the greater. With God's help it has been done and can be done again. No greater work awaits any pastor than this. There

no more immerse than we will sprinkle. They will not practise what they hold in real baptism, while they are put out with us because we will not consent to practise what we do not believe baptism at all. For them to change would be to give up a preference, for us to do so would be to give up the ordinance. Should they charge us with disregard for the union of all Christians, because we cannot give up so much, and violate our conscience, while they are unwilling to make a change in the interest of unity which would require no surrender of principle? We should like to have our Pedobaptist contemporaries explain this. We shall revert to this subject again.

THE MEASURE OF GIVING.

"For quick returns and large profit, there is no stock that pays so well in the account of pleasure as loose pennies and old clothes."—The New Princeton.

Giving to relieve the wants of others produces pleasure. The pleasure of the giver is frequently measured, not by the value of the gift to him, but by its usefulness to the receiver. Consequently, many a one feels that he has considerable merit, because he has awakened so much pleasure at so small cost to himself. By some remarkable facility in self-deception, one whose duty it may be to give a dollar, will feel that he is not wanting in the virtue of benevolence if he gives a cent, and one whose duty it is to give a hundred dollars will make himself think that he has done very well if he gives one. In other instances small gifts are dealt out in a free manner from a passing impulse, the gratification of which can be enjoyed without taxing one's self to any appreciable extent. This cheap benevolence alleviates some of the burdens of life and does something to quicken the sense of kinship that should bind one to his fellow-men. But the great work of life will not be alleviated by a benevolence that costs nothing. It may be admitted that there is among Christians some degree of sympathy with the various objects that in these days are appealing to them for support. But it must be confessed that this sympathy is too commonly satisfied with the bestowal of "loose pennies and old clothes." This gives the appearance of doing something for a good cause. It may be better than nothing. But it involves no self-denial, and for this reason is not the offering that will be acceptable to him who died for his people. We need a deeper sense of accountability respecting the use of property, and a controlling conviction that there should be preserved a just relation between one's ability to give and the amount given. The poor probably contribute to the various objects of benevolence more nearly in proportion to their means than the rich. The property in the church is undoubtedly adequate to the demands upon it. But the sense of obligation in regard to it is too limited. There is encouragement in the fact that the members of our churches are learning more generally to contribute something to the objects of the Convention, but the measure of giving ought to receive more prayerful attention.

AN IMPORTANT TIME.

Many hundreds of new members have been brought into our churches during the last few months. It cannot be too frequently repeated that the first few months of the religious life of a convert are usually all important in shaping the habits which are to determine whether he is to be useful or useless in the church and for his Lord. Let us not pass by this statement carelessly. The correctness of it cannot be denied. The importance of it cannot be overated. Who can tell the issues which depend upon the well or ill living of any Christian life, as it helps to mould the life of the church, of the family and of the community to which the man belongs? Who can sum up the total of the difference as the effects for good or evil go on widening the reach of their operation as they are perpetuated from generation to generation, and go sweeping out into the infinitude of eternity!

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may be opportunities to revolutionize some dead churches just now, where God has given increase, which will not come again for years, if ever. Don't let the opportunity pass unimproved, brethren.

What a motive there is here to our older church members! In the vast majority of cases their average religious life will fix itself as the average of the life of the converts received. Just as the life and character of the child is affected by that of the parent, so is that of the young convert by that of the church to which he belongs. We hope each one of the members of our churches will lay to heart the fact that their lives are infectious, and seek to make them a means to make the new life just given them as healthful and strong as possible. How sad it is that, in many churches, the spiritual life of the young converts is chilled, at its very beginning, and, like plants without warmth and sunshine, they become sickly and dwarfed. If all our churches would but consider that converts no more than plants ever become, if stunted in the early days of their growth, how careful they would be to make the conditions more favorable.

Is there not, also, a great responsibility laid on our denomination? Our general missionaries have been wonderfully blessed. On fields that have no pastors, the power of God has fallen, and many have been brought to Christ. These are left, in some instances, as sheep having no shepherd. To be left so long means that they are scattered, and the precious time when the permanency of Christian character is being fixed, is to be exposed to the danger of wrong Christian habits, which shall dominate the future life. Our Home Mission Board is doing its best to provide pastors for these fields; but with the showing which the Secretary's report makes today, its members are becoming more and more hampered for want of means. O for the double portion—nay, O for a single portion—of the spirit of our Lord! Dear brethren in the Lord, think on these things.

SCOTT ACT IN ST. JOHN.

The Act was defeated, on Monday in the city, which includes St. John and Carleton, by a majority of 77, while it was carried in Portland by a majority of 147. There was also a majority of 226 for the Act in Carleton, but being a part of the City it was overborne by the St. John vote. The temperance party worked hard, the Christian women were indefatigable, but they failed. There are many who are disappointed, many who are in danger of losing what is more precious than life and who saw a gleam of hope are well nigh in despair; but the brewers, the bar room men and the keepers of saloons, saloons and dens are jubilant for have not the people declared that they are to be protected in their awful course of ruin, while their victims are to have no redress except such as they hope for at the judgment seat, where there shall be no false pleas and no bribes.

The run party did not call in an E. King Dodge, this time, to their aid. They did not need to. Four ministers of the city assumed the honorable function of the mouth-piece of rum vendors of every class and type. Their names are Dr. Macrae, Presbyterian, and Canon Brigstock, Father Davenport and Rector Troop, Episcopalians. The last named gentleman especially distinguished himself, and is the hero of all the bar-room keepers and bar-room loafers of the city. His best friends are unutterably grieved. All these gentlemen sought to push back the hand on the dial of human progress, by asserting on the authority of God, that men must not vote for the Scott Act; because to prohibit this iniquitous traffic would be to fly in the face of the tender and pitying Saviour. All through the canvass of voting day their words were repeated with unctious by men of beery breath, and those who are fattening on the wreck of home and manliness and virtue. We would wish their joy of their company and notoriety, did we not know the stab they have given to their own reputations, and the suspicion which their course will instill in many minds against the religion they profess.

It is said that a fund of \$10,000 was subscribed by the run party to defeat the Act, and to show, of course, the sincerity of their declaration that the Act would promote drinking, and increase their profits. This money was freely spent; still, the decisive factor in the contest was the influence of these ministers. Their utterances, no doubt, will be quoted all over America; for it is so unusual for the liquor dealers to get a word from a minister in favor of their trade in misery that they make the most of it, even though there be nothing more in it than in the utterances of Mr. Troop. As these gentlemen see the ravages of the run traffic in the years to come, and recall that they have defeated the attempt of earnest men and praying women to lessen its curse, the best way we can make for them is that they may be too unwise to permit them to rest in the loving embrace of the liquor party.

But the temperance people have no reason for discouragement. The tide of public sentiment is setting steady and strong toward prohibition. The vote of Monday shows a majority for the Act, in the limits of the vote, although the vote was taken where the rum power holds its seat. The order of the day is to close up the ranks and march on. It may be added that all the Baptist and Methodist ministers were true as steel. The

majority of the ministers of our Presby-terian brethren gave no uncertain sound on the question. There, at least, of the Episcopal clergy supported the act from their pulpits, while many of the members of this denomination are deeply grieved over the stand taken by those who stood by the liquor traffic.

THE SITUATION IN GREAT BRITAIN.

Gladstone has brought in his Land Bill. It provides that a loan of \$900,000,000 be advanced by Great Britain to Ireland, at 3 per cent. interest, to buy out the Irish landlords, to be drawn upon to a certain amount each year. The principal is to be paid back from rent of the lands sold, in the course of twenty years, so that no burden is to be imposed on the English taxpayer. This bill does not seem to meet with the opposition which at first assailed the scheme for the government of Ireland.

It is said that public sentiment is fast veering round toward Gladstone's measure, and it is expected they will pass with such modifications as he will be willing to make. It is rumored that Chamberlain will make his peace with Gladstone, on condition of the modifications referred to, and that this will give it a decisive majority. The union of Hartington and Salisbury is regarded as a coalition of the landed interest and the hereditary aristocracy against the demands of the people, and many are drawing back from their following. Still the future of Gladstone's measures is very uncertain.

QUESTIONS.

- 1. Is there any Scripture authority to justify the usage of calling the first day of the week the Sabbath?
2. Has the observance of our Lord's rising day, "the first day of the week," any reference or relation to the "fourth commandment" of the Decalogue?
3. Is there any evidence in the Bible, that any people but the Israelites, were ever commanded to keep the "Sabbath" or seventh day, as set forth in the fourth commandment of the Decalogue? and if so: Where?
4. Did not the Apostles and other Jewish Christians, for a time at least, observe both "the Sabbath" and "the first day of the week"? and for very different reasons?
5. Would it not be just as proper to call "sprinkling" "baptism," (though these two words or acts have no similarity of meaning) as to call the "first day of week" "the Sabbath"?

1. The word Sabbath means rest, and describes the purpose of the seventh day as well as gives it a name. As the first day of the week is now used for a purpose similar to that of the Jewish day of rest, it is not inappropriate to call it Sabbath. The first day of the week is called the Lord's day once in Revelation. This name for the day is scriptural.

2. Yes, we believe it has. So far as the fourth commandment was a moral precept, it must be binding through all time. The command to hallow a day for worship cannot be regarded as enjoining a ceremony. It has not been fulfilled in Christ, and so taken away.

3. Perhaps not; but unless it can be shown that the Sabbath was typical of Christ or something which the Gospel has fulfilled and so taken away as the sun-clipse does the dawn, it holds for all.

4. They observed both; but for a similar purpose, if for different reasons.

5. We think not. The word Sabbath, day of rest, is used now to designate, not a day which has no similarity of meaning with the Jewish day of rest; but one similarly observed, while sprinkling is as foreign to the meaning of baptism as it well can be.

A. is an excluded member from the church at W., and acts in a very unchristian-like manner towards the church from which he was excluded, charging the church with malice, falsehood, &c. He applies to the church at E., about a mile from the church at W., for membership, which is not nearly as convenient for A. to attend at the church at W. Can or should the church at E. receive A. to membership, knowing him to be excluded and working against the church at W.?

Most decidedly not. This would be to repudiate the justice of the action of the church in excluding him. If A. thinks he has been unjustly dealt with, let him ask the church to which he belonged to grant him a council, and let the church give him this satisfaction.

"Can cards and envelopes be obtained suitable for carrying out Dr. Day's plan of raising money for Convention Fund as suggested in his circular, and where?"

Our Book Room, Halifax, will see that supplies are sent, if the plan adopted is mentioned.

1. "Has a Baptist minister (prior to becoming pastor of a church) got to join the church of which he is to become pastor?"

2. If a Baptist minister did not join the church of which he was pastor, and his conduct was such as deserved expulsion, what way are we to deal with him?"

1. Our churches do not insist upon this; but every minister should belong to the church of which he is pastor. It is bad enough for ordinary members to hold their membership in another than the church where they reside. It is still worse for a minister to hold his membership in another than the church which he serves.

2. Report his conduct to the church to which he belongs, and see if they will take action. If they refuse, the other church can call a council to investigate his ministerial standing, or refer the matter to the association to which he belongs. Even though no church can discipline the mem-

ber of another church, the recognition of his ministerial standing which the ordaining council gave, was given on behalf of the denomination, and can be withdrawn by the denomination, irrespective of the action of the church of which he is a member.

By The St. John.

Thinking that perhaps many of our readers may be interested in the upper sections of the St. John River, I give below a few notes of a recent trip made over that field. On returning from Grand Falls and Asdover, I came to the Quarterly Meeting at

EAST FLORENCEVILLE.

Here a few devoted brethren have reared a splendid place of worship for the denomination. Their struggle has been the oft-repeated one of trials and discouragements on account of opposition and general indifference. But they have already seen their labors crowned with success in the completion of the building, and we trust they may yet see their spiritual interests more abundantly successful.

AT CENTREVILLE.

Bro. Howard has a prosperous church and Sabbath School over which he labors as a faithful under-shepherd to the pastor. It was my privilege to preach for him during my visit and to get acquainted with several of his people. He also labors with the West Florenceville church and is highly appreciated by the community at large. Coming southward to

WOODSTOCK.

we met brethren Parker and Dykeman, both with hands full of work. The congregations in each church are good, and seem on the increase. I visited both and assisted in their services. And in both there is an anxious wish that the time may speedily come when our interests in that town may be united and strong. The pastors are very eager to see the union accomplished and on all sides within and without our ranks the same opinion is unanimously expressed. It is to be hoped the brethren will carefully and prayerfully consider the matter, and laying aside all differences, be indeed one fold under one shepherd.

The Main St. people have begun a large church edifice, the vestry of which is now completed and in use, and it would seem to be the wisest course for both churches, if possible, to unite all interests and concentrate their efforts toward the completion of this building. The united congregation would then exceed four hundred. To this might safely be added an additional hundred which would naturally come with a strong and prosperous church.

AT JACKSONVILLE.

I met Bro. B. N. Nobles, formerly of Springfield. He has the esteem and affection of his people, and is building up steadily the interests of our denomination in that section. This field has formerly fallen a prey to every fickle movement and each advancing doctrine from over the border. As a result, the work has become difficult. This fact is true of large parts of Carleton County. And if ever pastors had need to be filled with the Spirit of God they certainly require it here. The people are intelligent, shrewd, and when wrong, difficult to encounter, and pastors have to be fully equipped to withstand the amount of error and conflicting opinion on every hand.

THE UNION QUESTION.

One important feature remains to be noticed. Everywhere in this great and prosperous county we find side by side with our brethren of the Free Baptist body. They outnumber us as two to one. They are the denomination of the county. And one cannot help thinking what a pity it is that the two branches of the Baptist family, so near alike in church government, so bound together by family and social ties, should stand arrayed against each other as two hostile camps. This ought not to be. I have been pleased in meeting the brethren of both bodies to hear the strongly expressed sentiment favoring union. How it is to be accomplished remains to be decided. But the more spiritual life we have and the nearer we get to Christ as our living head, the more sure will be the result in an accomplished union.

It seems to me useless to lay down legal platforms. We must feel a desire to be one, and I rejoice to know that more and more that desire is being felt; and when at last it has taken full possession of both bodies; when, led by the Spirit of God, we are willing to lay down all that is not of Christ; when, with New Testament in hand we pin our faith to it alone, we shall see eye to eye, we shall walk as one people and rejoice in one common heritage, in one common hope of the glory of God. It is a question how far we may press this matter at present, but let us hope on, and pray that God may give us wisdom and grace to do his will, in the accomplishment of this object for his praise and glory. W. E. MELVILLE.

"PRACTICAL."—Some one wrote to the editor of the Religious Herald, "every one who sees the Religious Herald now praises it beyond measure." To which the ungrateful man replies: "It is not 'praise' we are needing, but new names at \$2.00 apiece." We will only say: if you can't give the MESSENGER AND VISITOR both praise and new subscribers—give us the subscribers, at \$1.00 to Jan. 1886.

The North-West as a Mission Field. The reading of Captain Cook's voyage filled the mind of Carry with a knowledge of the heathen world, and thus his heart was fired with a passion for missions. This "consecrated obdurer" kept before him a sole-leather globe, and upon it pinned statistics until he became acquainted with the millions who were without God in the world. He knew who they were, where they were, and what they were.

If we are ever led to enter enthusiastically into mission work in the new western half of the Dominion, zeal must be awakened by a definite knowledge of the need and importance of this work, and that knowledge must be kept before the mind until a conviction as to our privilege and duty in this matter is embedded in the heart of the whole Baptist body.

The appointment of the Dominion Board of Missions is a strong presumption, at least, that there is a mission field here of some importance, and while they gather up knowledge sufficient to move them, and also enable them to act wisely, this article sets forth the opinion of a pioneer, formed amid the experiences of four winters and summers, and confirmed by a comparative study of northern Europe, and by the rapid movement of people over the surface of the earth in these days.

We set out with the fundamental question, Is this land habitable? Following the 49th parallel around the globe, we find north of it not only the western half of the Dominion, but also the greatest countries and nations in Europe, viz., Britain, the greater part of Germany and Russia, and the three Scandinavian kingdoms, Norway, Sweden, and Denmark; these latter lying even north of any territory yet blocked out in the North-West. We have there a belt of land say, 250 miles wide and 1,800 miles long, and 60 per cent. of it arable. Without paying much attention to isothermal lines, we notice the products of the North-West.

It can be demonstrated beyond doubt, that twenty millions of people are living in northern Europe, where food, raiment, and fuel are no more easily obtained than they are in the North-West. If the three-field system of farming were followed here as it is in Russia, viz., one-third of the land left fallow each year and prepared during the summer for the next spring's sowing, the percentage of frozen wheat would be small indeed. Oats, peas, barley, roots, hemp, flax, wool, cattle, horses, hogs, etc., can be raised here even at less cost than in Ontario. There is plenty of timber for building purposes, and coal is found in such abundance and so near the surface that it will soon be delivered in any part of the country at \$4 and \$5 a ton. These facts settle the question about the habitability of the country, and make it evident that many, not only in Europe, but also in the eastern part of the Dominion, could improve their circumstances by going West.

About 150,000 settlers have learned these facts and come into this country during the last four years, doubling the population in the territory we have mapped out. To begin with, these require the gospel. Standing before them we are impressed with the vigorous strength, nervous activity and wide-awake intelligence of men and woman in the prime of life. More of the same class are coming, notwithstanding the full in the tide of immigration last year, for which there are well-known reasons. A strong tide of immigration must set in again soon. Britain, Germany and the Scandinavian kingdoms have half a million emigrants annually to send somewhere, and there is little chance for a young man of small means even in the eastern part of the Dominion. He must get out, or hire out, and continue to do so. Ambition says: "Young man, go West."

When we lift up our eyes and see, the last five years have worked wonders in the West, and it gives us such bearings that we can project a line into the future and form some just conclusions as to what the next twenty-five years will do. The possibilities of a new country are not to be measured by those of an old. They are coming! In the nature of things it can not be otherwise. There is a mission field in the North-West of no small importance. They who title its importance with the home missions of Ontario, or duodecimize it with the home missions of the eastern provinces, make a mistake. To put it under other Home Missions, and portray it ever in the background, is to educate with a low ideal, is to inspire little zeal, awaken little enthusiasm, to call forth little prayer and few pence, and ever to keep it so. We cannot afford to do this.

Features, encouraging and discouraging, how, when and where to go about the work, we purpose setting forth in another article. PROXIMA.

Quarterly Meeting.

The Albert Co. Baptist Quarterly Meeting met with the 3rd Hillborough Baptist church, Cape De Moelle Creek, on Friday, the 9th of April, at 2 p. m., in conference, according to appointment. Ministers present Rev. E. H. Howe, W. W. Corey, O. N. Keith, E. Hopper and M. Gross. Delegates from 7 churches reported. After remaining in a social conference for upwards of 2 hours during which time a large number of brothers and sisters freely and cheerfully related the manifestations of God's saving powers with them, and all felt greatly rejoiced.

In the evening the Quarterly Sermon was preached by Rev. W. W. Corey, from Ps. 28:7, showing the support and defence of the church and the confidence his

people report member took light in the set at close \$8.68. ing essays, di some steps in have our weak grouped that t some central p amount of prec wasted in the church to chus importance of schools during practicable; should be grea; and in doing religious cond evening a mass sionary Meeting and a number at close amoun

Hillborough The meeting 12th inst.

reported recip Total receipts 47. Estimated \$3900.00.

QUAR were received Jenner, Thom Spurr, Anderso

from General I McDonald; Ba ports 83. 1. To Shedia \$75.00 to assist vices of Rev. time for a year. 2. To the Ke for one year. 3. Bro W. W. was appointed Mountain, Anna Further appa with Sec'y and Fields wanting at once. Hebron, April

This, Th —Why we B Easter is observ people as the an of the recurrence taken, but return to life. It unces dead, if placed under will come forth at Easter was b than our era. I times to celebrat making presents

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—There is no church-religion in Pearsone are the and of the churc another us, per —Strikes are in the United strikers \$3,711, in England, 114 1878, cost the L —Rev. J. M. T Baptist church chosen president the trustees.

—Another of Baptist minist Denmark Place —14,179 me