Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JANUARY 4, 1888.

SUBSCRIBERS IN ARREARS, READ!!

We are glad so large a number of our subscribers pay up promptly. There are some, however, who are in arrears since January, '86, indicated by the figures "86" on the labels of their papers. Would all these kindly pay what is due or let us hear from them at once, as a rule of the directors of our Company requires these to be cut off from our lists by February 1st, 1888, unless we get word to the contrary from them or their pastors.

TO THE WORK.

This issue of the MESSENGER AND VISITOR will reach its readers as evangelical Christians quite generally are uniting in the observance of the week of prayer. Not a few are of the opinion that it does not serve any very important purpose as at present observed. Very many believe much more good would be done were each church to rally its forces and begin special and earnest work and prayer for the salvation of souls. In this way more would be got to work, the effort would be more direct, and the result be vastly better than in the cut and dried programme of union services, where the ministers are kept on parade evening after evening. Be this as it may, there can be no difference of opinion as to the importance of the special services in individual churches which usually quite generally follow the week of prayer. The week of prayer, ideally, is the great general muster of the army of the Lord. Thence the various divisions go forth to their posts to grapple with the foe in hand to hand conflict. Then comes the decisive time for the year in very many places and cases. It is to be decided whether there is to be victory or defeat, whether the attempt at discipline and drill has or has not developed the strength to conquer. How eagerly all news is expected from the field where a campaign is being waged! How the people will crowd around the bulletin boards and scan the last dispatch in the latest paper! And may not our people well watch with an absorbing interest the latest news from our field in the weeks and months which are to follow, as our churches are attempting to press the battle at the gates? Are not great issues depending? The value of the soul is apt to be forgotten in its very immensitude. Let us not forget that the struggle in which our churches are engaged, as they meet night after night in special services, is for souls as precious as the condescension, sacrifice and blood of the eternal, omnipotent, infinite Son and equal of God, whether they shall have the extreme of a growing and immortal destiny for weal or for woe.

May we not well say, then,

TO THE WORK?

Soldiers in barracks or while under drill may be better excused if they are a little remiss. If there be here and there one who does not respond to the bugle call, the consequences may not be very evil. But when they march out to meet the foe, and the battle is set in array, then for any to be careless or fail to take his place in the ranks is a crime. In the church of Christ it does not take much to hinder, while it requires grace and courage to help. One inconsistent member, a very little dissension, a word of evil speaking, almost any thing may serve the devil's purpose as a hindrance to the work on the issue of which all heaven may well wait with bated breath.

Did not an inconsistent Achan give the victory to the enemies of Israel? Are there not inconsistent Achans to-day who are turning victory for churches into defeat? Are there not those whose self-will and resentment will prevent the salvation of souls in cases where effort is made, or prevent the effort itself? In the face of the enemy how often brave men have shaken hands over buried enmities and disputes, as they have turned to rush upon the common foe. How grand it would be, in many churches, if members who have been engaged in disputes which have crippled the energies of the Lord's people, should bury their differences under mutual confessions and join loving hands, as they press on against sin and Satan for the rescue of the lost! Brethren beloved, do not allow yourselves, by carelessness, worldliness, inconsistencies, or want of love, to be in that most terrible of all terrible places this side of hell—in a worse place for the welfare of others' souls than though you were in it—where you are hindering the rescue of the perishing, and where your influence is to help harden them in a course which must insure their eternal ruin. Up, cast off every weight, summon help from God, and

TO THE WORK.

Let nothing keep you from this: let nothing hinder you in it. It is the most important matter on earth, as viewed from heaven and hell. Let your life and labor lay hold upon the souls of men, and help lift them to heaven as they are being dragged down to perdition.

But what can I do? some will be asking themselves. This is a good enquiry, and it is to be hoped that all may make it. If all are really designs to help on the great work, it is an assurance there is interest enough to carry it on. We do not wish it to be thought this enquiry is to be asked only in times of special effort, or that the Christian life is not to be one of unceasing activity and constant consistency. But special efforts mean special individual activity.

There are many things which all can do. There is a power in large attendance at meetings. It arouses attention, and helps to still larger gatherings. It encourages those who have been bearing the burden and heat of the day, and quickens hope and faith. The presence of many brings all in closer contact with sympathetic or needy souls, and arouses concern and earnestness. If all the members of churches where services are held come regularly, as far as this is possible, it will mean a great deal and do a great deal. It will furnish a nucleus around which others will gather. If all church members should do this, the question of how to get the unsaved in reach of the means employed would be helped toward solution; for one reason why the unsaved do not come to religious services is that professed Christians stay away. Is it too much, then, to ask that all believers attend the services where efforts are being made to save souls? What a little thing to ask, and yet how much is depending upon it. Shall any refuse this little thing, especially when it should be considered a great privilege, as it brings the soul near to Christ and under the most hallowed influences?

All can pray, and prayer is, after all, all important, although even prayer cannot take the place of effort. God does not intend to allow us, in slothful inactivity, to depend upon his power to do what, according to his established laws, we can do ourselves. This would be to produce dead sluggards rather than live saints. But prayer is the condition of divine help upon which all success must depend; and, we say, all can pray. But even this statement needs to be guarded, for real, effective prayer is not a mouthing of forms of words. It is the outgo of a soul sincere, earnest, truthful, and *active*. But if all should but use the faith and longing they have, it would be the means of greater faith and ardor, just as the little trinkling rill wears a channel for the stream to flow. Then what a power would be in the meetings if all were prayerful, looking up to God all the time, that the leader of the services might be helped in the scripture and hymns selected, that all the words spoken might be blessed, that all might be aided to take the part in the services which should best aid on the work, that enquirers might be led out into the light, and so on. What a general throb of sympathy this would secure, what a solemnity as all were having their eyes heavenward looking intently for the continual descent of blessing; what an influx of power as all the exercises were thus lifted up on the tide of longing, if silent, supplication. Those who might be deprived of the privilege of attendance, could enjoy the high blessing of helping on all the time by prayer. Can we doubt, if this were done, of what the result would be? And is it too much to hope that all believers, in connection with revival services, will thus aid the work? It is not much to ask; who will fail to pray?

THE UNION QUESTION.

In the last communication of Bro. Grant on this subject he stated that Baptist leaders voted for union, knowing that the F. C. Baptist leaders at the meeting in St. John declared they fully intended to continue their intercommunion with the unbaptized, were the union to take place on the basis. We stated that we did not so understand them. This is what Bro. Grant writes as in support of his statement:

> When the article on the Lord's Supper was being discussed I asked the following question: "Do the F. C. Baptist brethren here present agree to bind themselves by that clause?" for I understood the clause to teach close communion. To this question two representative brethren of F. C. Baptists responded. The first speaker delivered himself as follows, as nearly as I can remember his words.
>
> "If you mean to ask whether we intend to be close communionists I answer, no! We are open communionists, and we intend to be, and if you Baptists think that we are coming over to your close communion notions you have made a mistake."

We are quite sure that the brother who uttered these words will not deny them. The second speaker, and there were only two who replied to our question, made use of the following language: "Why my mother is a Methodist, the dearest Christian friends I have are Methodists, and do you think that I am going to keep them from the Lord's table?"

We made this statement at the late convention in Charlottetown, in the presence of one of the brethren whose words are quoted above, and he did not deny the correctness of the statement; and when some one else called our words in question, one of our most prominent ministers arose and spoke about as follows: "I will not see Bro. Grant trampled on; I was present at the meeting in St. John, and can vouch for the correctness of his statement."

In reference to the above, we remark:

1. The first speaker whom Bro. Grant quotes in substance, supplemented what is given above by the following, as nearly as we can reproduce his words: "If you Baptists cannot trust us to act according to the 'Basis' and do nothing out of keeping with the union, should it take place, the less said about union the better. To require a pledge beforehand is an insult." This same brother said to us, after the Convention at Charlottetown, that words spoken in a warm discussion, as were those given by Bro. Grant, are not to have too much weight given them. As to the other brother whose remarks are quoted by Bro. Grant, we do not believe he would stand in the way of union on the natural interpretation of the article in the "Basis" on the Lord's Supper.

2. One of the most representative men of the Free Christian Baptist body says he does not believe either of the speakers referred to by Bro. Grant intended their words to have the construction put upon them by him—that if the union were to take place they would practice intercommunion with the unbaptized. They were open-communionists in sentiment; but not so bound by it as to make it necessary they should practice mixed communion with Pedobaptists at the Lord's table.

3. The brother who vouched for Bro Grant's words at the Convention, and a goodly number of our most conservative and loyal Baptists from New Brunswick and Nova Scotia heard all that was said, just as Bro. Grant did. *Bro. Grant was the only one who voted nay*, when the vote on the article on the Lord's Supper was taken. The rest of the brethren were prepared to trust the F. C. Baptists that they would act honorably and abide by the Basis.

4. We have said as little as possible in reply to Bro. G., hoping thus to avoid a long controversy which might arouse prejudice and discord with no prospect of good. We are aware we have left ourselves open to misconstruction, in some quarters. We have tried to do right, and will suffer this, if need be, as well as we can. We respect Bro. G. for his strength of conviction, but we would not like to believe that the brethren who heard all that Bro. Grant heard and voted yea and not nay, were generally less worthy of respect for this cause than he. The editor of the MESSENGER AND VISITOR claims the right to have a little *self*-respect for this same reason.

THE WEEK.

The lull in British politics continues. Gladstone has gone to Italy to remain until the opening of Parliament. On the way from Hawsarden to Dover he was greeted by crowds at the railway stations. In London the feeling in the crowds was mixed as evidenced by groans as well as cheers. At Dover he gave an address in which he stated that Salisbury's declarations about fair trade—another term for protection—showed that *free* trade was insecure, unless the masses of the people stood by it. He prophesied that the coming session of Parliament would be darker than the last, unless something were done to alleviate the situation in Ireland.

Lord Randolph Churchill has succeeded in making himself the great centre of interest and discussion. He has gone to Russia and has had an interview with the Czar, at the request of the latter. All kinds of surmises are abroad as to the object of his journey. Some suppose it is to injure Salisbury, who is supposed to favor England's uniting in the alliance of Germany, Austria and Italy against Russia and France. Others suppose the Czar, seeing in Churchill a possible prime minister for Great Britain, desires to secure his goodwill in advance. It may turn out, as quite probable, that Churchill has no purpose in his journey but that of a traveller.

The war rumors still continue to fluctuate. The latest is that an envoy from the Czar is in Paris to settle Russo French action in case of war. Russia need not have fears of an attack; for her immense stretches of almost barren steppes would make successful invasion almost impossible. She is thus in a position to harass Germany and Austria by a constant threat of war, and thus weary them into assent to her demands respecting Bulgaria. As soon as she attacks she throws all the advantage into the hands of her foes, for their forces are more concentrated and more easy to mass upon given points. Next spring will probably determine whether there is to be war or peace.

The new law in Germany against the socialists is very severe. The penalties are extended to expulsion and loss of German citizenship. Germany with its great military and police system can cope with socialism in this way; but in a country with freer institutions, it presents a difficult problem. In the great cities of England and the United States—especially London and Chicago—the situation is beginning to grow serious. Two bills have already been introduced to the Senate of the United States to prevent the immigration of anarchists.

This is the year of Jubilee. The Pope has just had his, and it has paid him well. The estimated value of the gifts to him is $15,000,000. They include 60,000 chasubles, 12,000 cups, 8,000 crucifixes and an immense number of mitres, garments and slippers. On exhibition they resemble a bazaar. Russia is almost the only country which hol is aloof from the affair. He still hankers after temporal power, and to be a ruler of this world with soldiers and all the pomp and parade of an earthly king. On receiving a delegation of sixty from the former pontifical army he expressed sorrow at being deprived of his soldiers, but this affliction was softened some by the hope that the day was near when he would again be enabled to have his devoted soldiers around him. Poor old man, how heavenly minded he is!

Italy has been quietly gathering together a force at Massowah to avenge the massacre of her soldiers by the Abyssinians and seize a strip of territory along the Red Sea. An English envoy attempted to mediate between Italy and King John of Abyssinia; but after all manner of obstructions were overcome to reach King John, he refused to receive them. So there will be war. The Italian force amounts to 30,000. One Abyssinian army of 50,000 is encamped about forty miles from the Italian outposts, and another of the same size further away, ready to meet the brunt of battle if the first is defeated.

The Fisheries Commission is about to resume its work. The rumors as to the prospects of agreement are more hopeful than a few weeks ago. Prof. Snow, in the *Forum*, puts the Canadian side of the case as follows:

> To put it briefly, it is that American fishermen wish to use Canadian ports and waters generally as a base for their fishing operations in the Gulf of St. Lawrence and the neighboring seas; whilst the Canadians, fishing in the same waters, are practically shut out of the American market by the high duty laid in the United States upon their fish. Let us illustrate this general complaint, in the case of the mackerel fishery, which is mainly confined to the Gulf of St. Lawrence. If an American mackerel vessel goes to the Gulf in the beginning of the season, and can there obtain supplies and the privilege of transshipping her cargo in Canadian ports, it is evidently a great advantage to her; for otherwise she would be obliged to sail home every time she had a full fare, or got out of provisions. Now, say the Canadians, you wish us to give you all the privileges in our ports which we ourselves enjoy, to aid you in increasing your catch of mackerel; but when we go to your ports to sell our mackerel, you make us pay a duty of two dollars per barrel. If we wish to have these privileges we should be willing, the Canadians contend, to give something in return. And the thing most desired by them is a free market for their fish. But to this, of all things, the American fishermen—most object. They cannot, they declare, compete on equal terms with the Canadian fishermen, for the reason that the cost of vessels, of labor, and of living, is much less in the provinces than in the United States. They affirm, furthermore, that the Canadians have nothing to give which would be an equivalent for a free market in the United States for Canadian fish. This is probably said with the mental reservation that commercial privileges in Canadian ports belong to them by right.

The National Convention of the Republican Clubs was held in New York a few days ago, to frame the platform of the Party for the coming presidential contest. This document shows the Republicans as ready to make protection the watch word of their party as President Cleaveland seems, in his message, to make the principle of taxation for revenue only, the watchward of the Democrats. If the Democrats follow the lead of the President, it will give the Republicans the influence of all the manufacturers, and those who are in their employ; while the Democrats will have favor with consumers.

It is noticeable there is not one word on the question of prohibition from beginning to end of the platform. This will be a grievous disappointment to many who hope the Republicans may take up this issue and so render the Third Party unnecessary.

The Dominion Parliament is not to meet until the last of February instead of Jan. 31st. It is said that a desperate attempt will then be made either to repeal the Canada Temperance Act or to so amend it as to make it useless. In the meantime, the government has come to the rescue of the distillers. A large number of distilleries have sprung up under protection. It is now found that they must have a foreign market or many of them go under. To assist them to survive, an order in council has been issued by which a rebate of two thirds the duty paid on all corn imported into Canada and used in distilled spirits exported to a foreign country, shall be paid on satisfactory proof being furnished. Canadian distillers hold that, unless the United States government increases the duty now paid upon foreign distilled spirits going into that country, they can successfully compete, under this new arrangement, with producers on the other side of the line. There is no rebate on corn imported for bread for our people; but special favor is shown to brewers, to help them in their pernicious business.

Why and How Some Pedo-baptists Became Baptists.

BY H. F. ADAMS, PASTOR OF THE FIRST BAPTIST CHURCH, YARMOUTH, N. S.

It is very strange that Pedobaptists may preach all the doctrines they believe, and no one's spirit becomes ruffled, but as soon as a Baptist discourses in plain and unvarnished language on all he believes, immediately somebody gets angry, and he is going to confute and confound that fanatical Baptist very expeditiously. But as a rule the Pedobaptist brother knows that the Baptist heretic has so many Scriptures on his side, that his anger soon coos down into silence.

There was a time when to be a Baptist involved the ridicule and persecution of the stronger factions of the christian church, but as the years have rolled by and God's word has been more fully and freely searched by the people, hundreds of thousands have been led to follow its plain teachings on the subject of baptism, our reproach has given place to honor, our enemies have become our friends, and our increase has become the marvel of all.

And the end is not yet. For within the memory of all the readers of this paper, there was another victory of God's word over man's tradition, in the accession to our ranks from our opponents, of Dr. Samuel McBride; who was till recently pastor of the First Cumberland Presbyterian church, in Pittsburgh, Pa. In 1884 he was appointed one of the delegates to the Pan-general Presbyterian Council, held in Belfast, Ireland. For a number of years previous to this time, he had been troubled about his position in regard to baptism, being dissatisfied both with the mode and subjects, as practiced in his church. So he determined, when in Europe, to examine the question thoroughly. He travelled extensively on the continent, and visited Egypt and Palestine, with Bible in hand. The large baptistries at Rome and Florence made a deep impression on his mind. He read all he could find in relation to the subject in the history of the early church, and was forced to the conclusion that the Apostles and their successors immersed believers and believers only. As an honest man and a christian, he determined to follow the Scriptural practice, and on July 1, 1885, he was baptized in the West London Baptist Tabernacle, England. He remained in England some time, preaching with great power in London, Liverpool, Southampton and other cities, when great numbers were added to the Lord. He has now returned to the States, and has become a member of the Central Baptist church, New York, of which my friend, Rev. H.M. Sanders, is pastor. And a prominent Baptist church in Brooklyn is about to invite him to its pastoral oversight.

And the end is not yet. In "Reasons for Renouncing Infant Baptism," by Rev. David Young, for 24 years minister of the United Presbyterian Congregation, Kinclaven, Scotland, we find the following: "From my earliest childhood I was told that I was publicly declared in my baptism to be a member of the visible church. I believed that the Baptists deprived their children of a privilege to which they were entitled. I thought the argument for Infant Baptism, grounded on the Abrahamic covenant, a most conclusive one. After, however, most carefully weighing the subject, I wrote the following letter to the Moderator of the United Presbyterian Presbytery of Perth:

> 'My Dear Sir:—It is my painful duty to resign, as I hereby do, my charge of the United Presbyterian congregation of Kinclaven. In thus dooming myself to a severance from a people, among whom I have labored with unbroken peace for nearly a quarter of a century, and from brethren in the ministry, with whom I have had so much delightful intercourse, I am tearing with anguish a heart that has been bleeding for months in the shades of a bereavement that has clouded the sunshine of my early life. But I must bow to the authority of conscience. In taking this painful step I am not acting rashly; having calmly and prayerfully weighed, and that again and again, all that the Bible says on the subject of baptism, read at the same time some of the ablest writers on both sides of the question, I have at last arrived at the conclusion that there is not a "Thus saith the Lord" for infant baptism. With this conviction, I have come to the determination to receive and hold what the Scriptures teach on that subject. Seeing the path of duty plainly marked out by my Saviour's footsteps, and the instructions of his word, I am bound to follow him, and not as self interest would suggest, to administer the ordinance of baptism in opposition to the convictions of conscience, in order to retain my present position in the United Presbyterian church.
>
> I am, most faithfully yours,
>
> DAVID YOUNG."

And the end is not yet. The honorable and reverend Baptist Noel, M. A., who was the brother of the Earl of Gainsborough, chaplain to the Queen, and had from his mental abilities and great popularity as a preacher, every prospect of promotion to a bishopric in the Episcopal church; but having read and studied carefully and prayerfully the subject of baptism, he came out and avowed himself a Baptist, and a very large Baptist church was erected for his ministrations in John Street, Bedford Row, only a stone's throw from his former Episcopal charge. Twice have I been in that building, and on one of these occasions Charles Haddon Spurgeon occupied the pulpit.

As Mr. Noel was about to be baptized, he delivered an address, in which he said:

> I have not come to the resolution to obey what I believe to be Christ's command without having fully weighed the grounds upon which that step is taken. Without having read anything whatever in favor of the exclusive right of believers to christian baptism, I have read all the strongest arguments that I could meet with on the other side. I believe I have weighed well every considerable argument that has ever been adduced in maintainance of infant baptism as an addition to, and which evidently becomes a substitution for, the baptism of believers in christian churches; and I have come distinctly to these two conclusions, which appear to me at least to be certain. I will not speak of the convictions of others; but I speak of the convictions of my own mind, after very much examination. It appears to me distinctly proved, first, that baptism as ordained by Christ is an immersion in the water, a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct, then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed nor has he made a baptismal profession of faith; and these two things constitute christian baptism. So that if these conclusions are correct, then I and others who have only been sprinkled in infancy are in neither sense baptized.

Who dare prophesy whereunto this thing will grow? For every year witnesses fresh conquests of the truth as it is in the Word, over be traditions of men. Baptists have no need to apologize for their belief, nor to feel that they are holding their principles by permission. The distinctive principle for which we contend is too old to be supplanted by a comparatively modern expedient, and it is too divine to be dependant on human advocacy.

Who can wonder that thoughtful and intelligent members of the Church of England are led to inquire into the validity of their baptism, when such statements as the following are made by their pastors. The Rev. S. A. Walker, rector of Maryport church, Bristol, England, says: "It is notorious that the great majority of the baptized members of the Church of England are enemies of the cross of Christ, many of them not having the form of godliness." What think you of this open avowal of an evangelical clergyman touching the majority of the baptized members of the English Episcopal church, over every one of whom some clergyman has solemnly declared while sprinkling them, "We give thee hearty thanks that it hath pleased thee to regenerate this infant with thy Holy Spirit"?

Who was surprised that the Rev G. H. Mainwaring, Rector of the Reformed Episcopal church at Sussex, New Brunswick, after a thorough search into the Scriptures, came out and became a Baptist minister? One of my predecessors in the pastorate of the first Baptist church Mount Vernon, Ohio, U. S., was the Rev. F. M. Iams, who was at one time a Congregational minister. Not being satisfied with the form of baptism in the Congregational body, he determined to study the subject very thoroughly. On speaking to another minister of the same denomination on the subject, the latter advised him to let the matter alone, for said he, "if you are determined to go to the bottom of the subject, you will come out a Baptist." He did go to the bottom of that subject, and he fulfilled the prophecy of his congregational friend; for he became one of the most able champions of Baptist doctrines, that has ever adorned the faith. And not content with being a Baptist himself, he has written two books embodying his experience as a Congregational minister, and his reasons for the Baptist distinctive principle. The first of his books is entitled "Behind the scenes," and the second "Before the footlights." But who would need exhibit signs of astonishment that a Congregational minister feels his confidence in infant sprinkling shaken, after reading what that great leader of English Congregationalists, Dr. John Campbell, in "A Prize Essay," (for which the committee of the English Congregational Union awarded one hundred guineas), declared that "as things now generally stand, the Pedobaptist theory is altogether without a particle of practice, beyond the effusion of water; it is every way unprofitable, and nothing supports it but blind custom." Two gentlemen living in the town of Yarmouth, one day met in Boston. One attended a Baptist church, and the other a Methodist church, when at home. On this occasion they accidentally dropped into the Bloomfield street Methodist church; and it so happened that there was to be a baptism of several infants and children that morning, and the minister discoursed on the same theme. When the evening arrived, the Baptist said, "Now Mr. Stand So, I went to your church this morning what do you say if I suggest that we go to a Baptist church this evening?" And the Methodist consented. Accordingly they bound their way to Pastor Gifford's church, on Warren Avenue. And singularly enough there was a baptism in that church. At the close of the service the Baptist said to the Methodist, "Well, what do you think of it?" The Methodist said, "I don't know what to think of it" but I hear that since that day last summer, the Methodist has been "buried with Christ in baptism."

My father and mother were Episcopalians, and attended at the time of my birth, the "All Souls Episcopal church," Langham place, London. I believe it was in this church I was christened. Subsequently they removed to Wells Street, Oxford Street, right opposite the Puseyite church of St. Andrew's, where the Co-adjutor Bishop Kingdon, of Fredericton, N. B., was a Curate for nine years. Our family attended that church, and I remember very distinctly

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