

CORRESPONDENCE.

For the Christian Messenger.

A Chapter of Stories.

Mr. Editor,—As last week brought no report from Somerset, and as in all probability a heavy fire will be again opened very soon, if you have a few minutes to spare I will tell you two or three stories to while away the time till operations begin again. My first shall be about

A BIGOTTED BAPTIST IN SOUTH WALES.

Talking once with a Methodist brother in Llanelly, S. W., on Denominational differences, he told me of a conversation that he overheard between a Methodist and a Baptist on Baptism. The Methodist was very firm and emphatic that Infant Baptism could be supported by Scripture; the Baptist no less firm that it could not, and that believer's baptism was the true and only baptism, quoting several passages in support of his view; the discussion grew warm; and so rigidly did the Baptist stick to his view of it that the Methodist at length said rather warmly, "It seems by you then that none but Baptists will get to Heaven." "Well," said the Baptist "I don't mean to say that exactly, but if they do, they'll be purty sorry that they wasn't."

Have you ever heard of

FATHER RICHARDSON.

of Long Beach, C.B.? 'Of what denomination,' did you say? Wait a moment or two. I think he is now in his 85th year and I believe still sounds the Gospel trumpet in the little church near his home. It would have done you good to hear him tell of a conversation he once had with a certain D. D., in his neighborhood. The 'old subject' was discussed. Now if there be only one Baptist in C. B., that one is Father Richardson. He was I fancy of the same school as the Welshman, and dealt some heavy blows on the good-natured Doctor. "Ah well" said the Dr. after a time "when you and I meet in Heaven Father Richardson, you won't look upon me as a Presbyterian, nor will I look upon you as a Baptist." "No Doctor, we won't," said Father R. "but we'll both be looking at a Baptist to all eternity." He then remarked, (taking me by the coat sleeve) "I am an old man you know, and can say what I like to 'em." But for all that 'a good old man is Father Richardson. At evening time may it be light with him. Soft may his dying pillow be whenever his hour may come; and when laid to rest, green may the grass grow over him; may not the foot of man or beast desecrate the sod that may cover him, and may birds of sweetest song pour out their sweetest lays from the branches that may overshadow the place of his rest.

A BAPTISMAL SERVICE AT SPURGEON'S TABERNACLE.

"Some of you," said Mr. S. say that Baptism is not essential to salvation. Don't you be too sure of that (with a significant nod of the head). The Saviour says, "He that believeth and is baptized shall be saved," and I would not be the man to risk the omission of either, and I would advise you not to. And besides don't you know it is said that the servant who knew his Lord's will and did it not, shall be beaten with many stripes? Of course if you choose to go in for the stripes you may, but I would rather be without them. "Three hard shells,"* was it you said Mr. Ed. Well, we'll change the tune then, and give you

A SOFT SHELL CASE

from my Scrap Book. It was in a little Bethel in the County of Cardigan, S. Wales. The denomination shall not be named nor the name of the Rev. blunderer. It appears that the villagers and the country people had crowded into the chapel, it being the occasion of the christening of the interesting offspring of a respected and well known young couple in the neighborhood. The minister was a 'great gun,' but a stranger in the locality. After the sermon

*We would like to say just here that our good brother's application of the term "hard-shell" is not, we think, exactly the true and appropriate one. As we understand the use of that term by our U. S. brethren, it is to distinguish their brethren who oppose Missions, despite an educated ministry, and object to the payment of ministers' salaries, not those who hold firmly and strongly to Baptist principles and practices.—Ed. C. M.

he very gravely descended from the pulpit to the "big seat." There was a basin of clear water on the table. In front of the table sat the mother nursing her infant, which was, according to custom dressed all in white. The congregation, especially the female portion were craning their necks to see and hear all. The Rev. gentleman spoke right eloquently upon the rite they were about to witness. He then took the baby in his arms. At this moment he appears to have been suddenly inspired to refer to the child's future. "Here is a pretty child" said he, "all the world is before him. He is but an infant now, but he may become great. I may be holding in my arms a Newton, who will in the future cast his measuring line from star to star; or a Locke, who will dive to the lowest depths of philosophy; or (and here he got warm and pathetically intoned his remarks) he may become the captain of a vessel to convey the messages of peace to distant climes." After speaking in this strain for some time, he bent down towards the young mother and said "What is the name please ma'am." The 'ma'am' whispered timidly, "Sarah, if you please Sir." The effect upon the Rev. gentleman was one of silent amazement. It is not said that 'his hair stood on end,' but the congregation roared. In future he is not likely to fall into that mistake again, for it is said that his first question since, on like occasions is, "A boy or a girl ma'am?"

This must do for the present from Yours, J. B. Milton, Feb. 23rd, 1876.

For the Christian Messenger.

A Review of Dr. Hovey on the Present State of the Baptismal Controversy.

Dear Editor,—

From the bitter opposition shewn to us by Pedobaptists of late, I am glad to know that the truth is being felt. In the Baptist Quarterly of last April, an article from the luminous pen of Dr. Hovey of Newton Theological Seminary, on "The present-state of the baptismal controversy," shows that this interest in our principles is becoming world-wide. With his usual ability and loving spirit Dr. H. discusses in the order of their importance, three questions in the baptismal controversy.

First—"What is the office of Baptism?" Second—"Who are the subjects of baptism?" Third—"What is the ritual act prescribed as baptism?"

The First he considers the most important question, as this decides in great measure the subjects and the mode. Want of space forbids quoting at length his statement of the two views held by Baptists and Pedobaptists on the office, or efficacy of baptism. From the Pedobaptist standpoint it is baptismal regeneration. From the Baptist standpoint it is an outward symbol of an inward grace experienced. He acknowledges that baptismal regeneration has more apparent support in the New Testament than pouring or infant baptism, and that it appeared earlier than they in the records of christian life. By far the larger part of Christendom believe, and are most determined in carrying out baptismal regeneration. The Papal, the Greek, the Lutheran, and a large part of the Episcopal churches, and many persons in other Pedobaptist bodies hold it. And the "Disciples," after Alexander Campbell, though practicing adult baptism, attribute an efficacy to its savouring of baptismal regeneration. This dogma is also connected with the alleged practice of "nude immersion," and with the unscriptural and still more indelicate practice of *antenatal christening* which is prescribed in the rituals of Pedobaptism, from which Dr. H. gives two quotations in notes, one in Latin and one in German, (see page 132.) All that can be said of "nude immersion" may be rendered in English. But no rule that is given by Pedobaptists for antenatal baptism, is fit for the general English reader, and if Pedobaptist leaders pursue this line of argument, and urge against us the "nude immersion" let them remember that nothing but Baptist forbearance, for which they should be thankful, spares them from reprisals which would not be conducive to their infant sprinkling nor to their selfcomplacency.

The second question in importance relates to the proper subjects of baptism. The Church of England Prayer-book and

the Lutheran Church teach that baptism communicates regenerating grace to infants. The theologians in Germany teach the same thing, and earnestly oppose the Baptist view as taught by Onken and his co-laborers. The writer gives a lively view of the disagreement amongst Pedobaptists themselves, as to the position of infants in the Churches, as they work away at "the tangled skein which they cannot unravel." Some say that all infants should be baptized; some, that one of the parents should be godly; some, that both parents should be godly; some, that from their connection with godly parents they are in the Church; others, that as they are not regenerate as yet, they are not in. Hence, in one sense in the Church, in another sense out of it. Dr. Bushnell thinks that the child is in the "matrix of the consecrated parental life"; and F. W. Robertson, that by nature every child is a child of God. But although the skein is tangled, the old time honored, and exploded pleas for infant baptism are repeated, the old covenant, circumcision, households, "the desire of christian parents," and clinic baptism by affusion in the third century.

But infant baptism will flourish as long as baptismal regeneration prevails. We need not expect a rapid change in Pedobaptist ranks, for great ritualistic bodies do not become less but more ritualistic. Yet some individuals in them do long for a change in the direction of primitive simplicity. Such are Pressense, of France, and Julius Muller, of Germany. The first says, "We hope the Church will reform its practice on this point, and thus approach the apostolic type"; and the latter says, "The scripture proofs for the necessity of infant baptism are untenable."

The third question in importance relates to baptism as an external rite. Those who believe in baptismal regeneration are more ready to acknowledge the primitive immersion. Those who deny the early baptism by immersion are unconsciously influenced by the necessity of self-justification. Rationalistic interpreters of Scripture freely confess that immersion was the primitive mode. Amongst German Theologians, "none deny that it was generally immersion or that its original physical sense was immersion." But seeing the progress of Baptist principles in the country they now regret their past concessions, deny that baptism was always of necessity immersion, charge Baptists with propagandism, and with being enemies of Church and State. Bartels of Aurich Germany urges against immersion: 1st. That Baptists are ritualistic. But in fact we are least ritualistic of all. 2nd. That spiritual baptism is inconsistent with immersion. But David was in the spirit when he wrote Ps. ex. Christ was immersed in the Spirit. John was in the Spirit on the Lord's day. 3rd. Jewish baptisms. But in no case of such baptisms can it be shewn that they were not immersions. 4th. Impossible circumstances as of 3000 on the day of pentecost. But such arguments are easily met as they have repeatedly been. But Bartels' real argument against the Baptists in Germany is easily seen when he calls them schismatics and intruders and detrimental to the established faith. Pressense of France thinks immersion may be changed to sprinkling but in being sprinkled the candidate should know and remember that primitive baptism was immersion in order to realize the benefit of the rite.

In Japan Nicolai an earnest and eloquent Russian priest has convinced many of the educated Japanese that nothing but immersion is baptism. The Church of England missionaries have been directed to practice immersion only in Japan, and other Pedobaptist missionaries announce their willingness to do the same. So the Greek church may yet render essential service to the cause of truth.

Many Presbyterians and Congregationalists in America now deny primitive immersion. This extreme position will be found untenable at the bar of criticism. Dr. Hovey concludes that nothing has been brought forward by the advocates of infant sprinkling to shake our confidence in Baptist views. That our work as a denomination is "by no means accomplished. It is our solemn duty to make all understand, and feel that the immersion of the believer is the only christian baptism. Though it is not pleasant to differ from others; yet it is always delightful to feel that we are loyal to Christ.

Feb. 23rd, 1876.

REVIEW.

In Memoriam.

B. D. BALOOM, ESQ.

died at Paradise, of pneumonia, after a short illness, Feb. 14th, 1876. Aged 42 years. He was the son of the late Samuel Baloom Esq., and was born at Paradise, where with the exception of a few years at Port Medway, most of his days were spent. He was baptized into the fellowship of the Wilmot Church by the Rev. N. Vidito in July 1849. For years he has been an active supporter of every interest and enterprise of the church and had gained a large place in the love and confidence of his fellow members.

Possessed of good business abilities he took an active part in sectional and country business and in all these relations earned for himself a good report, and will be greatly missed. In August last his beloved wife was taken from him by death and thus three little children were left entirely to his care. A few weeks before his death he was married the second time to Mrs. Joseph Durling of Lawrencetown, and we hoped that the cloud which rested on his home would be removed. But God has willed it otherwise. A darker cloud has settled over it—another vacancy has been made. The children are orphans and our sister has put on the second time the robes of widowhood. The universal esteem in which our brother was held was manifest from the large number of sorrowing ones that followed his body to the tomb. The prevailing feeling was: a great calamity has befallen us. His pastor endeavored to comfort the hearts of his sorrowing brethren and afflicted relatives by thoughts suggested by the 8th and 9th verses of the 55th chap. of Isaiah. Brethren W. G. Parker and Robson (Meth.) assisted in the service. He was buried with Masonic honors.—Com. by Rev. A. Cohoon.

MRS. UNICE SAUNDERS.

of Lower Aylsford, was for many years (47) an esteemed and beloved member of the Baptist Church where she resided, through the salutary influence of grace she was eminently adorned "with the ornament of a meek and quiet spirit, which is in the sight of God of great price." The characteristics of a "virtuous woman, (Prov. xxxi. 10-13.) of whom it is said, "She seeketh wool and flax, and worketh willingly with her hands," were happily exemplified in her.

During the long continued and distressing illness of her husband, the late Timothy Saunders, she waited on him with truly conjugal assiduity and kindness. Being favored with an unusual degree of bodily health, which continued to the close of life, our worthy sister was ever ready to aid those who needed assistance. As her daughter-in-law with whom she was residing had the charge of small children, on the day in which she was called home, she prepared the breakfast as usual, and appeared to be quite well. One of her sons, astonished to see her falling, caught her in his arms and she immediately expired. Thus suddenly exempted from sickness and suffering did this amiable disciple of Jesus pass, as we may well be assured, into the mansions of rest, on Lord's Day, February 13th, 1876, at the age of 69 years. The day of the burial of Sister Saunders (Feb. 15th) was exceedingly stormy; but the strong attachment of numerous relatives and sympathizing friends was evinced by a very large attendance. The solemn and impressive occasion was improved by an appropriate discourse delivered by the Pastor, Rev. E. O. Read, from Heb. vi. 12.—Com. by Rev. C. Tupper.

RELIGIOUS INTELLIGENCE.

For the Christian Messenger.

From Cape Breton.

ONE THING AND ANOTHER.

Dear Editor,—The incessant demand of some pressing work on my own time and my high estimate of the value of other people's time, prevent my writing for the press more frequently than I do. But having a few leisure moments this evening, I gather up a few odds and ends, and pack them together as best I can and forward them to you.

CHURCH BUILDING.

Of this we are having enough, if not too much considering our resources. One house at a time is, I believe, the rule in most places, but here we go in for wholesale work.

When I came to this field a little less than three years ago, I found at the centre one pavilion-ruff old meeting house with a gallery all but round it, leaving in the interspace bare room for a churn-like pulpit, standing in which one can by extending his arms sufficiently touch the gallery on either side. This is very convenient in the event of the minister wishing to hand a hymn book to a person in the gallery. In this contracted two story house, this dear old church whose praise for liberality, is in all the churches, has worshipped God for over forty years; during which time she has given several faithful and talented ministers to the denomination. This old centre is three or four miles up the harbor from the flourishing village hitherto designated "The Bar," but now called the Town of North Sydney—by your correspondent I mean. In this town of three or four thousand inhabitants over one half of whom are Protestants; in this the commercial capital of Cape Breton, no Protestant denomination has had a place of worship called its own up to last year, when the Baptists laid the foundation of a church. You can imagine my astonishment on finding, on coming to the place, nearly forty places in which "distilled damnation" was being retailed, but no church organization and no church edifice. True there stood the old Bethel, in which Presbyterians, Baptists, Episcopalians and Methodists worshipped on equal footing, but in which alas! as in all such places, truth suffered from the neutralizing tendencies of union, which is not union. The nine or ten resident members of the Baptist church had long cherished the hope of having a place of worship erected in the village, and had, previous to my coming, formed the nucleus of a building fund. The first step taken by me in the matter was in bringing it regularly before the church. The church then unanimously resolved to build a place of worship in the village.

The brethren at the old centre had been agitating the question of improvements and enlargement of the old meeting house, for which work a nucleus of a fund had also been formed previous to my undertaking the pastorate. Now there seemed to me to be more engineering skill required than I was conscious of possessing. The matter was laid again and again before the Lord. The response always appeared to be, "go forward." The improvements and enlargement of the old house finally gave way to the proposal for a new place of worship, more capacious and more modern in style. This proposal being more nineteenth-century like, easily secured my favor. Now we have two highly respectable meeting-houses in course of erection within less than three miles of each other.

The house at the Village will afford over four hundred sittings in the main building, and one hundred and fifty in the lecture room. The cost is estimated at \$7500.00 The other will cost something over \$3000.00. I hope to see both these houses opened for the worship of God by the first of July next. I have labored earnestly to keep the Church united under these difficult circumstances; and thus far God has blessed us and prevented unseemly jars. I believe God has thus far made me the centre of unity. May He still continue to us grace and wisdom equal to all emergencies.

SPIRITUAL INTERESTS.

claim a few words. The good fruits of last year's revival are yet being reaped by the Church. The young people's Friday evening meeting, which was then inaugurated, and over which one of the young men then brought to the Lord, generally presides, continues to exert a good influence. What it has lost in exuberance it has gained in solidity. I find this meeting a good cure for despondency. Young men, who, during the first year of my pastorate, took but little interest in the cause of God, now lead in the services of the sanctuary, and labor faithfully for the conversion of their friends and companions.

REVIVALS.

The cheering tidings which light up the pages of the Messenger and Visitor, and gladden the hearts of God's people, claim a devout and grateful recognition. God be praised for what He is doing in Wolfville and Windsor, in Fredericton and Sussex, and various other places. The gracious work of grace, under brother