# The Christian Messenger.

Halfax, N.S., December 27, 1882.

### **CLOSE OF 1882.**

THE close of another year draws near. It seems but yesterday it began. The rapid flight of time is a subject so hackneyed that we dare hardly mention it, and yet we must not lose sight of its lessons so appropriate at this season. to that period of existence when there profess the name of Christ search Mr. Beet says : shall be no close of the year, and no dreary winter months, but where the tree of life yields its frains "every month"-unceasingly. With a good hope, resting on the secure Foundation, we rejoice that these divisions of time are only temporary. The "everlasting Spring" will soon open. A few more to confess their sins and to pray-to reof these Time's mile-stones passed and we may reach the city of habitationthe land that now seems afar off. The history of the year is full of interest. Its reminiscences crowd in upon our thoughts, tempting us to recall event after event, as they occurred from week to week, and month to month, through Lord will do. If God's work is to be the year; but for us to do so would revived in the church at Sleepy Holmake demands on our space which may doubtless be better filled with matter of more recent date.

The completion of the earth's course around the sun is the most natural of all the divisions of Time, The time i

#### criticisms, or what is almost equally bad, hold themselves aloof entirely, because

his methods of work are not theirs, or the construction of his sentences are not made according to Lennie's rules Wait God's time ! Yes indeed ! But have these men who profess so much for the honor of Jebovah's name, not yet learned that "God's time is now, that He has no other, and that this present is the time when He wants to bless His people, and fill them with His love? And if the church is not revived, Is not its apparently increased rapidity why insult Him by saying-we must fully sustains the Baptist practice on wait His time? Let the people who this subject. In his note on 1 Cor. i- 16 their own hearts - scan well their own lives, humble themselves before God, cry mightily to Him to cleanse them from secret faults, and to keep has been appealed, to in proof that he blaming Him for the lack of life and power in the church. Let them do these things, and let them meet together often peut of and forsake their evil ways, to bring into the house of the Lord the tithes hoarded up-practically stolen from the Lord of all. Let them lay aside their petty; jealousies and envies, their bickerings and wranglings their old feuds that smell to heaven, let these things be done and see what God the Capernaum " believed, himself and his low, the fallow ground must be broken up, the subsoil must be reached by the Gospel plow, the old rootlets of past wrongs and quarrels and hypocrisies

must be turned out, and then the windows of heaven will be opened ; let the Achans of covetousness he stoned, and takes, is not easily determined with the Agags of worldliness be hewn in pieces before the Lord. Make straight paths for your feet, take away the stumbling blocks - even though do it you have to pluck out to your right eyes or cut off your right hands. Prepare ye the way of the Lord, make His paths straight. Do this and you shall not wait long for His coming, His blessing, and His salvation.

#### A METHODIST ON INFANT BAPTISM.

It is somewhat remarkable that while reat efforts are being made in som directions to claim that infants are the proper subjects for baptism, Rev. Jos A. Beet, a popular Methodist minister -the author of a valuable " Commentary on the Epistle to the Romans,"in his " Commentary on the Epistles to the Corinthians," recently published.

That Paul is said to have baptized the three households of Lydia and the gaoler (Acts xvi. 15-33) and Stephaner them from such presumptuous sins as baptized intants, on the ground that these three families probably contained infants and that when Paul baptized the household he must have baptized the infants. But that these three perons, one a woman in business, of whose usband nothing is said, had infant hildren is far from certain, and is a very unsafe basis for argument. Nor does the phrase, " baptized the house," make it certain that the infants, if there were any, were baptized. For we are told (John iv. 54) that the c urtier of whole house;" so did (Acts xviii. 8) Crispus and probably (xvi. 34) the gaoler; Cornelius (x. 2) "feared God with all His house ;" the house of Stephanas was (1 Cor. xvi. 15) 'a firstfruit of Achaia.' But this by no means implies that in these five homes fants believed the Gospel or feared God ; but simply that those capable of understanding the Gospel believed it. Just so in reference to baptism." "These passages render no aid to determine whether the apostles baptized infants." We commend this to the serious consideration of Rev. D. D. Currie and Rev. John Lathern.

#### changes, notices of the death of Rev. .!. M. Harris. Some of his relations, or those who knew him in his earlier days, are among our readers. We therefore copy the obituary notice somewhat abbreviated, from the N. Y. Examiner. REV. J. M. HARRIS.

CHRISTIAN MESSENCER.

He died at Ithaca on Thursday, November 16, in the 70th year of his age. He was born at Cornwallis, in to Sweden some of his friends began to Nova Scotia, in 1813, where he was baptized at the age of 16 or 17 years, and where he fitted himself for college, Circumstances occurring to prevent his taking the collegiate course at Waterville, Me., after he had passed the entrance examinations in 1837 he became Principal in a neighboring Academy. Devoting his spare hours at that time and in later years to biblical studies, he became a profound Greek and Hebrew scholar. He was licensed to church at K-nnebunk, Me., whence he Y. His work here was greatly blessed In 1852 he was called to the pas- missiles. Beside these personal outtorate of the Ithaca church, and for rages, persecution in other forms came twelve years ministered to it with thick and fast upon these poor, despised marks of Divine approval. A new house of worship was erected to take bors, and, in some instances, near relathe place of one destroyed by fire, and the member-hip reached its highest hold intercourse with them. Twice he number of 352. In 1863 he became pastor of the church of Rome, a relation after one week's delay, a sentence of he sustained most acceptably for a period of six years. A large ingather- him. He appealed to the king, but in ing of souls took place here under his vain; and on July 4, 1851, for the ance. It is as improper to speak of the ministry. From Rome, he went to cause of evangelical truth, he was act of Baptism as it would be to talk there were no infants, or that the in- Lockport in 1870. The success that driven from his native country. The had followed his preaching in other friends that had gathered round him fields attended his labors here during a pastorate of two and a half years. But the strain of thirty years of inces sant toil was too much even for a physique as powerful and robust as his. In 1873, to his great grief and that of his people, he was compelled to relin quish his charge and retire from the

WE find in our United States ex- He said, "You ought to search the New Testament on the subject of baptism, because it is a subject of greater mportance than you have hitherto bought." Nilson began to search into the matter, and, after many conflicts and prayers, he was convinced that he ought to arise and be baptized. There was no one then in Sweden to administer the ordinance, and he therefore went to Hamburg, where he was baptized by Pastor Oncken. On his return search the Scripture, and were soon convinced, as he had been, of the necessity of believers' baptism, and became anxious to receive the ordinance. They were afferwards baptized by a brother who was sent from the church at Hamburg. A severe persecution very soon broke

out against them. Rev. Mr. Svensor writes :- An old member often told me that they were frequently in danger of their lives when they met lo preach in 1834 and ordained in 1840, worship God. Mobs collected round and settled as pastor over the Baptist the house where the little flock was assembled, smashing the windows, removed, in 1847, to Amsterdam, N. breaking in the doors, and assailing the worshippers with stones and other followers of Jesus. Friends and neightives disowned them, and refused to appeared before the High Court, and, banishment was pronounced against

## DECEMBER 27, 1882.

## Review of Broks.

FUNK & WAGNALLS, 10 and 12 Dey Street, New York, have sent us several new publications, just issued from their press :

A COMPEND OF BAPTISM, by William Hamilton, D. D., 12 mo., cloth, price 75 cents, pp. 233.

The aim and object of this work is to shew " that affusion is, at least as classical and scriptural a mode of Baptism as immersion and that infants are entitled to it as their biblical right." The author gives as "the pith of the controversy" the distinction between dip and immerse, the former meaning a temporary and superficial act whereas the latter-a word now commonly used by Baptists-he says means to put into and not to take out-to drown : This is a very specious but shallow -or perhaps we ought to say deepmode of treating this very important subject. It does not go far enough oack. The Acts of the Apostles and the Epistles are the best commentaries on the gospels. Notwithstanding the above statement the author continually uses the word immerse and immersion without reference to the latter ideaof drowning-as a consequence of such act. In the very next page, he says : "2. The question is not whether

Immersion is a mode of Baptism or not, but whether it is the only mode." 3. To contend for sprinkling as the only mode of Baptism is unnecessary and unwarranted. Baptizo we shall see implies no special act of performof the act of Locomotion. There are many modes of each." We accept his illustration but with the change of Walking instead of " Locomotion" and would say : It is as proper to speak of the act of Baptism as the act of Walking. There is but one proper mode of each. There is ranning, all through the book, an effort to make out for Christian Baptism something mysterious, which looks very much like Baptismal Regeneration. The two have ever been more or less associated. Towards the close of the book the author reaches what would seem to be the climax of his argument, after this fashion : "Jesus said ' Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven, and HE LAID HIS HANDS ON THEM,'" He then triumphantly asks " Did he not then baptize them by prayer?" Bap tists will smile that such a profound (!) conclusion should be even suggester Bible readers of all denominations will surely regard this as a most unsatisfac tory mode of treating this matter.

such exactness as to make no variation in a long series of years. The proper length of the year, and the best mode of making up the odd hours, is quite a modern arrangement. It is still regarded as Anno Domini 1882, although to make this and the birth of Christ correspond the new year should begin on Christmas Day. For the Calendar Year, the Astronomical year and Anno Domini-the Year of our Lord, all to harmonize, Christmas Day, New Years Day, and the shortest Day should be one and the same. It is not likely that such change will be made, and so we must accept what has been arranged by our

As we draw near the last day of the Year memory will be busy recalling the events of the past. It is well that we should review from time to time what have been our mercies as well as what our mistakes and our sins have been. The close of the year is an excellent time to do this, and to endeavor to correct what is wrong, and so take a new start at the commencement of the New Year. We cannot think of the close of the year without having before us the opening of the New Year, and as our next issue would not be in time for the beginning of it, we make use of the present issue to tender to our readers our sincere wishes that they may each and every one have

A VERY HAPPY NEW YEAR.

## PREPARE YE THE WAY.

Before our next issue we shall have entered upon the New Year with its untold possibilities and responsibilities. And as the preacher often uses such a time to rivet a truth upon the heart and conscience of his hearers, so the religious may also use the time to call attention to some truth which it deems of vital consequence. It is for this reason that we have placed at the head of the present article, this phrase of Scripture Prepare ye the way.' No work can be well done without preparation, and of all the work that men have to do, none requires more care than the work of the Lord, either in the labors in our city was held on Friday church of Christ or in individual souls. Life is represented frequently in God's The house was filled to overflowing. word as a building. When men build, it is not on a brush heap nor on shifting M. Saunders, and Dr. Clay were present. sand, nor rolling logs. No, they lay a Mr. Chubbuck gave exhortations suitable foundation, broad and deep and build to the occasion, and expressed the on that. And so Christian character is gratification he had experienced by the not built up nor Christ's church enlarged attendance at the services during his by building upon the world, the flesh, visit to Halifax. He promised that, if and the devil in human hearts, even spared, he would again visit the city. though those hearts may be possessed He preached from, "Well done, good by baptized men and women in good and faithful servant," Matt. xxv. 21. and regular standing in the church. Many people are waiting for God to by Dr. Saunders, Messrs Manning and come and bless them in their homes and Avery. in their churches, and they expect He will do it upon all their pride and ing, purposeing to return to his family covetousness, and worldliness, and sin. And when an effort is made to revive to Amherata the work of the Lord, and some good carnest, active, self-denying brother

## DEATH OF MR. EWEN LAMONT.

On Wednesday evening last, just before the time of the Prayer Meeting in the Granville Street Church Vestry, Spring Garden Road, Mr. Lamont came in, having spoken in his usually pleasant manner to the Sexton at the door. He took his seat quietly as usual, and placed his feet on the rung of the chair in front of him. Immediately after began breathing heavily and suddenly his head fell back. Friends went to his aid, and, supposing him to have fainted, applied water to his lips and forehead, but without effect. Medical aid was sent for, and he was removed into the adjoining room, and placed on seats in a more comfortable position. At this moment, Hon. Dr. Parker arrived in meeting, and, after making careful examination, and using efforts to restore respiration, pronounced him dead. Dr. Farrell arrived shortly after, but nothing could be done. Death seems to have been instantaneous, by the heart ceasing to be at home and preach last Sunday, to act, without the slighest premonition. 24th inst., and had arranged that the Indeed it was subsequently learned that at tea time a few minutes before, he had spoken of being unusually well and vigorous. Mr. Lamont was 78 years of age, had been living a retired life for two or three yeare past, with Mr. James H. Austin, Victoria Road, Mrs. Austin being his neice. Mr. Lamont was

Scotchman, came out from the High lands some years ago, had lived in Quebec for several years before coming to Halifax. He was overseer of masonry Joseph Dimock of blessed memory, and newspaper which preaches to thousands at the building of the Wellington Bar- since then of Rey: S. W. DeBlois, Rev. racks, and other government works. He was much esteemed in the Granville St. Church, of which he was an intelligent, faithful member. He was buried on Friday afternoon, Revs. Alexander Mac-Arthur, Dr. Burns, and Dr. Saunders participating in the services.

The leaven of truth is spreading. Seed sown by teeble hands is carried away, takes root, and brings forth fruit in other lands. A teacher in the Granville Street Sabbath School married two or three years since, and removed to Astoria, Oregon. She now writes to her father in Halifax that they were long without any Baptist minister, but that now they have one to preach the gospel to them. A church has been organized, and she, being desirous of doing all in her power to aid the cause, has undertaken to play the organ, and hopes are entertained of this twig becoming a growing, thriving branch of that tree that is eventually to fill the

A LETTER from Mentone to the London Freeman, dated Dec. 4th, says that Mr. Spurgeon was deriving so much benefit from the change and rest that he had decided to remain a week longer than he at first intended. He purposed service there on Christmas Eve should be open to the general public.

The same letter depicts the fearful amount and consequences of gambling that prevails at Mentone.

CHESTER is one of our oldest fields of the Baptist ministry, having enjoyed for many years the labors of the Rev.

forth his home was at Albion, As a preacher of the word, he was found. Rarely has it been our pleasure to listen to a man who was more pervaded by the spirit and letter of the gospel than he was. And he could wield the truth with power. In the pulpit, the prayer-meeting and the Sunday school, he was regarded as a champion of the word, and never failed to deal trenchant blows on its behalf opportunity offered. He was a otist.' Loving all men and dealing ffectionately with error, he was nevertheless a staunch advocate of the rest doctrines and ordinances of the Saptist faith.

He was twice married. A widow in Albion, and an only daughter in Itbaca, survive to mourn their loss. The funeral was held in the Baptist church at Ithaca, Sunday Nov. 19th, Rev. Messrs. W. H. Sloan, of Albion. and R. T. Jones, of Ithaca, conducting the services. Memorial exercises were also held in the Baptist church at A1bion, Sunday evening, November 26th, participated in by Rev. W. P. Hellings, of Lockport ; Rev. Dr. Wallsworth, President of Ingham University at Le Roy; J. M. Cornell, Esq, on behalf of the Albion Sunday school, the pastor, Rev. W. H. Sloan and others.

Since the above was in type we have received a notice from Rev. S. B Kempton containing a number of the facts above mentioned concerning the departed Rev. J. Masters Harris. Our brother states that Mr. H. was the son of the late John Harris Esg., of Conard, Cornwallis. When about 16 years old, he professed faith in Christ, was were scattered abroad.

After this the Baptist cause found other centres in the land. Stockholm especially became the centre of the work. Pastor Wiberg, with three other brethren, carried the work on there. Colonel Broady, a native of Gothenburg, now principal of the college, has, active work of the ministry. Hence- by his abilities as a tutor and preacher, and by his ardent zeal for the salvation of souls, done invaluable good for the piritual, Biblical and eloquent, His kingdom of God in Sweden. Baron knowledge of the Scriptures was pro- Drake, tutor of the college and editor of our weekly newspaper, has also, by his rank and erudition, greatly served our cause as a denomination, and been a means of making it more respected Pastor Liudblom, of the first Baptist Church in the city, is a thoroughly practical man and popular preacher. The church has, since he became its paster, in 1870, grown from 400 to more than 1,700 members.

Precisely ten years and a month after Mr. Nilson's banishment, a few friends came together to organize themselves into a church of Christ. United as they were, with the first love in their hearts, they prayed earnestly that God would stand by His people, and give strength and prosperity to His church, and that nothing should be able to disperse His people before the day came when He Himself should transfer them into glory.

Per-ecution was not even now withheld. The little church had a great difficulty in obtaining a place for worship. Captain Schroder p rocured a piece of ground and built a private house, to which he added a hall for worship that would seat about 200 persons. This place the church occa pied for several years.

Alter some years faithful working the little hall was too small, and it became necessary to rent the large one in which the church worships at the present time. The church was for several years small in numbers, on account of the hardness of the field and the difficulties which had to be overcome. But, by the perseverance of the church and its workers, and by the special blessing of the Lord in send revivals among us, many souls have

Next we have No. 78 of the Standard eries :

NEW TESTAMENT HELPS for any version or edition. EDITED by Rev. W. F. CRAFTS, price 20 cents.

These 69 pages contain a mass of information in fine close print that might well fill 250 pages. The concordance at the end is worth more than the whole pauphlet.

No. 74. OPIUM; England's coercive policy and its disastrous results in China and India. The spread of Opium Smoking in America by John Liggins. Price 10 cents.

A valuable handbook on the opium nestion. In it are presented the most mportant facts, and the testimonies of the most eminent authorities, on the present vast extent of the opium traffic, more hurtful and ruinous than sloohol. The wide-spread misery and ruin caused in China, the action of various religious bodies in the British Parliament. Opium smokers in the United States. in California, Nevada and New York. This book should be read and pondered by every lover of humanity.

THE closing meeting of Mr. Chubbuck's evening in the North Baptist Church. Revds. J. W. Manning, J. F. Avery, E. After which brief addresses were given

Mr. Chubbuck left on Saturday mornnear Boston, and come back afterwards

The Committee appointed from the three city Churches, have raised nearly gives himself to such service, these same \$400 to remunerate Mr. Chubbuck for men stand off and pelt him with their | his services during his visit.

T. W. Crawley.

Rev. I. J. Skinner and Reverend J. W. Weeks. The church building and the parsonage are finely situated, superior buildings. Bro. Weeks has accepted an invitation to Liverpool, and the Chester church, therefore need a pastor. We understand they would be glad to hear from a minister who would be likely to occupy the field.

Intemperance has been long doing the work of blunting the sensibilities of men and women, especially in England. Even justices of the peace in England seein hardened to the enormity the crime of giving intoxicating drinks to minors. In a recent English paper

baptized by Rev. E. Manning, and united with the 1st Baptist Church, Cornwallis. He was licensed to preach in 1834, but soon afterwards went to the United States. He was pastor of several churches in that country, but

state of New York.

been added to the flock. Last winter and spring there was in Gothenburg, as well in many other parts of the country a great revival. As a consequence. seventy souls, since the new year, have been added to the church, and there are spent the greater part of his life in the now 270 members in church fellowship. That number would have been double but for the immigration from year to year of very many of the members THE BAPTISTS IN SWEDEN. America.

Baptists have of late years greatly WE are glad to learn of the safe ar increased in numbers in Sweden. rival at Maulmain, on November 7th-Until about forty years ago the people of Rev. Wm. George and family, and of that country, were filled with super-Rev. E. W. Kelly and wife. They stition and altogether priest-ridden. were detained a week in Calcutta. About that time a Swedish sailor named F. O. Nilson, after laboring in New

Ann Luce, a little girl between eleven and twelve years of age, was charged with being helplessly drunk on Sunday night. She said she had been sent for t her go until she had drunk some it. The Bench dismissed the some

time, alluded to the subject of baptism. Bitters.

No. 76, THE LESSON IN THE CLOSET FOR 1883. By Charles F. Deems, D. D. Price 20 cents.

A series of articles by Dr. Deems attracted such attention, that the Dr. has prepared a similar series for the First Six months of 1883. It contains the revised version of the lesson for each Sunday, with injected annotations, accompanied by a devout meditation on each passage. It is intended to be spiritually helpful to teachers and

THE GOSPEL BY MARK IN PHONETIC SPELLING. By C. W. K. Price 15

Issued to illustrate the reform in spelling as suggested by an able advocate of this movement. Whatever improvement may be required in our English spelling to bring it more nearly to correspond with the pronunciation, we do not perceive that it is at all accomplished in this book, but the additional characters employed make the difficulties more difficult. It cannot be regarded as at all simplified but rather obscured and the uncertainty pereased.

THE CHILD'S GUIDE TO HEAVEN ; OR. STORIES FOR CHILDREN, By Rev. E. Payson Hammond, the Children's Evangelist. Price, in paper, 10 cents ; oth, 40 cents.