

Messenger and Visitor.

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WEDNESDAY, MAY 9, 1888.

WORTH.

In one month our Associational gathering will begin. In a little more than three weeks our Convention and the Jubilee of Abolition will be upon us. It is to be hoped that the outcome of the year will be satisfactory, both in regard to finances and spiritual results.

The spring has come with its new life; there is the most pressing need as well as a people awake to a more vigorous action in reference to our denominational work. It is evident that the old custom of delaying effort and contributions for our denominational work till the last moment, still has too many adherents.

It is to be hoped that each one of our readers and of the members of the churches will realize his or her individual responsibility, first to give as much as possible, and then to help get others to contribute. First in order of responsibility stands the pastor. He is often in a very poor position to set a good example in the matter of giving.

But the pastor can help much more than by his mere example. He is the spiritual leader and guide of his people. His instruction will mould the ideas of his flock. Where a pastor enforces beneficence upon his people, and sets a good example himself, with a little business common sense he can do wonders.

There is also a large share of responsibility resting upon the wealthier brethren in each congregation. If these do not contribute, or give sparingly, the less prospered will think nothing is expected of them while those so much better able to give hold back, or bestow but a pittance.

Finally, each man and woman, it matters not how much or how little the ability to give, have a responsibility in this matter. There are very few indeed that could not give at least one dollar to the Jubilee fund. Half our members could, did they but feel the pressure of the great need, give more

than this; we believe half could give five dollars each and not be worse off but the better in a year from now. The question is whether each one is to feel the claim which our denominational work—say, the Lord's work—has upon him, however little or however much he may be able to give. May the Lord help all to realize the weight of obligation resting on each.

Possibly it might have been well to mention the brethren who have the leadership in the Associational committee, advised by the Convention and ratified by some of the Associations themselves. These can help greatly, if they but take up the work as God's.

Shall there not be a rally all along the line, where the brethren have not yet bestirred themselves? Time presses, the Lord's work is crying out in its need; let pastors and people come forward nobly to its help.

THE CONTEMPT CASE.

As stated last week, Editor Hawk, of the Transcript, is in jail serving out of his two months sentence for contempt of court. The contempt for which he was condemned was found in certain editorials in which he suggested that Judge Fraser was influenced by other than legal considerations in his rulings in the Westminster election trial. Into the merits of the whole case it would be presumptuous for us to attempt to enter. It does seem unfortunate, however, that judges should have, virtually, to sit on their own case. If there be any way of escape from this, it seems a great pity the court did not avail itself of it.

It is, also, more than doubtful whether the honor and dignity of the bench can be served, much less sustained, by the infliction of penalties upon adverse critics. If their lives and the obvious justice of their decisions do not compel the respect for those who are the highest officers of the law, which ought always to be deserved by them, so far inspired by fines and imprisonments will serve this purpose. It is only in the rarest instances that a dignified silence is not the best way for the court to maintain its dignity, when its character or action is assailed. If resort is had to fine and imprisonment, it should be in such cases only as are of the most flagrant nature and when the action of the court is obvious to no charge of misconduct in any way.

His honor the Chief Justice, in pronouncing the sentence of the court upon Mr. Hawk, is said to have warned the press that less liberty of criticism would be allowed in the future than in the past. While it is not to be expected, that their honors are to be left at the mercy of every libellous scribbler who chooses to assail them, it will serve a good purpose for judges, even, to be obvious to criticism as well as other men. There have been many instances in the past when judges, who from their personal habits favored a certain traffic, have given decisions according to their inclinations, which have been set aside by their superiors. Personal preferences may influence the best of men, unconsciously to themselves.

It is well known that Mr. Hawk brought against the judge a charge of drunkenness as well as that for which he has been adjudged guilty of contempt. His honors have not noticed this charge, which, we believe, goes uncontradicted. If their honors are solicitous about the dignity and honor of the bench, as they ought to be, they should certainly take up this accusation. We can think of scarcely any greater crime against this high and responsible position than this. If there be any place where it requires the head to be clear and the judgment unperverted, it is on the bench where decisions are to be given affecting property, character, sacred interests and life itself. For a man to become drunk, when having such issues in his hands, while it degrades the man, it also is a crime against the high office. Consistency with the determination to preserve the dignity of the court, as evinced in the sentence upon Mr. Hawk, demands that his other charges be considered.

SOPHISMS AND EVASIONS.

Controversies on baptism are usually fruitful in sophisms and evasions. Those at present in progress are no exceptions. Here is one that always pops up. When we argue that infant baptism is not of God because no hint of it is found in the Bible, it is replied, "There is no mention of women partaking of the Lord's Supper, and yet Baptists admit them to its privilege." This is advanced as though it were really a poser. What are the facts? Women received the change of heart which were professed in baptism, equally with men. The great commission, "Disciple all nations, baptizing them, teaching to observe all things, &c," included women as well as men. Women, after baptism, were received into the churches equally with men, and the Supper was administered to the church, when its members, male and female, were assembled in church—in a church capacity, 1 Cor. 11:17. The one loaf was to symbolize the unity of the whole church, male and female; because all its members of both sexes shared in partaking of it, 1 Cor. 10:17. As the underlying principle of all this, it is declared that in Christ there is neither male or female, Gal. 3:28. Did not the all things taught to be observed in

the commission by all who became disciples irrespective of sex, include the Lord's Supper? Could the partaking of the one loaf symbolize the unity of the whole church, did the sisters, who usually constitute more than half the church, not participate? As the whole membership partook as a church, the sisters, constituting a part of the church, must have partaken. And yet, in face of all this, Pedo-baptist friends never weary of putting forward this shallow evasion. For their own sakes they had better not do this, as it compels thoughtful people to believe they are forced to resort to this empty subterfuge for want of anything better.

Again, it is said, there is no more evidence that the Christian Sabbath is of divine institution than there is that infant baptism is of God. If this were so, it would not help infant baptism, but it would set aside the Sabbath we observe; for two errors will not make one truth any more than two wrongs will make one right. Those, however, who seek to put infant baptism on the same ground as the Christian Sabbath are very ill informed and very wide of the mark.

The truth is, that the Jewish Sabbath and infant baptism which are almost on the same ground, while infant baptism and the Christian Sabbath are in the strongest contrast. All the instances we have in the New Testament of Christians assembling for separate worship upon a certain day was on the first of the week and not on the seventh, just as all the instances of baptism are of adults and not of infants. It is infant baptism and the seventh day which alike come to us without apostolic precedent and apostolic church practice.

All the intimations of the New Testament as to the Christian day of worship are in harmony with the belief it was the first and against the seventh, just as all the allusions to baptism are in harmony with the baptism of adults and opposed to that of infants. Infant baptism and the seventh day are both supported alike by an attempt to make it appear that Jewish institutions are for the Christian church, and that the Old Testament is to come in and override the teachings of the New, while the first day Sabbath, like adult baptism, require no such violence to be done to scripture, and no such reversal of the order of revelation. It may be further added that in the writings of the earliest church fathers, some of them born before the apostle John died, the Jewish Sabbath and infant baptism still stand on the same ground, neither of them being mentioned as Christian institutions, while the first day and not the seventh is given as the Christian day of worship, just as adult baptism and not infant is alluded to as the baptism of this time, when the memory of apostolic teaching and practice was still fresh.

In view of all this, it is little less than absurd for brethren to seek to make it appear that the Christian Sabbath and infant baptism are on the same ground, and must stand or fall together. The truth is, infant baptism and the Jewish Sabbath must share the same fate, while believers' baptism and the Christian Sabbath rest on the same ground. All the evidence the New Testament gives is in favor of both, and against the competing practices. There is much more evidence for believers' baptism than for the Christian Sabbath; but that for both is the same in kind. The arguments put forth to favor infant baptism and the seventh day Sabbath alike, would, carried out to their logical conclusion, lead back to Judaism. This subterfuge of the Christian Sabbath resting upon the same evidence for support as infant baptism, is not as transparent as it at about women's communion; but it is a subterfuge all the same.

THE WEEK.

There is promise of a lively time over the Local Government Bill in the British parliament: 207 Liberal and 162 Conservative amendments are already on the boards. As the Unionists are becoming more evidently merged into the Conservative party, the Liberal and Parnellite parties are becoming more compacted. The leaders have had a meeting to consider a plan of opposition to the government bills. It seems strange that this is the first private meeting between Gladstone and Parnell.

Hon. W. H. Smith, replying to Lord Charles Beresford regarding the dangerous weakness of the army and navy, denied that either was inefficient. Still an inquiry into their condition was desirable, and therefore a commission would be appointed with Lord Harrington as president to report upon the civil and professional administration of both services and their relations to each other and to the treasury; also what changes would tend to promote economy and efficiency.

Doubtless Lord Churchill's attack on the conduct of the war and navy departments, when he left the government, has helped secure this investigation. The government have determined to advance £10,000 to promote the emigration of crofters to Canada. In addition to the sum raised by private subscription each crofter family will receive £120, to be repaid to the government in twelve yearly instalments. Free land will be given the crofters by the Canadian government. Balfour's Irish land commission bill has passed its second reading, 238 to 139. The Pope's decree, declaring against the plan of campaign in Ireland, is causing

intense excitement. The secretary of Foreign Affairs, while deprecating that the government had officially communicated with the Pope, admitted that there might have been a private understanding between Salisbury and the Duke of Norfolk, who negotiated with his Holiness. The Irish papers and leaders, Parnell excepted, seem exasperated. They attribute the action of the Pope to lory intrigue, and draw Father McGlynn's distinction between his relation to religion and politics. They seem disposed to repudiate his claim to be an infallible guide in matters pertaining to the latter. It should do good in causing the Catholics to suspect the infallibility of the Pope in all things, and in loosening the hands of his ecclesiastical tyranny. Parnell seems disposed to adopt a course which will not conflict with the Pope's decree; but still would to Ireland all advantages worth contending for.

The position on the continent remains unchanged. Boulanger remains quiet. The one safety for France is in the probability that any move by Boulanger, looking toward a dictatorship, will consolidate the various wings of the Republican party into an irresistible majority. There are evidences that France and Russia are becoming more closely united. Gen. Gourka, in an interview with a French journalist, states that should war arise, France would have to deal with England as Italy's ally. A leading paper of Austria and one of Germany declare that Russia's policy is driving Germany into the arms of England. The Queen's visit to Berlin has helped to a closer connection between the two countries.

Russia is said to be inviting a Greek rising in Macedonia, and otherwise seeking to precipitate the Eastern question. She will probably get her fill of it should the crisis come. The Republican members of the committee having the Fisheries treaty in hand have prepared an adverse report. It is supposed the treaty will be brought up in the Senate next week. It will doubtless be thrown out, as the Republican party wish to use it for presidential campaign purposes.

The heroic emperor of Germany continues to suffer in silence. One day he appears better and the next worse. Doubtless the disease is making progress all the time, and will reach a fatal result in a few weeks at most. It is rumored that Blaine has intimated to his friends he would not feel justified in declining a nomination to the presidency of the United States, were it offered him with anything like unanimity. Some have suspected all the time he would finally yield. Others have considered his letter declining to be put in nomination, an acute political dodge; but this is scarcely to be thought of.

QUESTIONS.

We have been asked to give an exegesis of 1 Cor. 1:17, "For Christ sent me not to baptize; but to preach the gospel." 1. This does not mean that Paul taught it was a matter of indifference whether believers should be baptized. He would have stood aghast at the thought of setting aside our Lord's command, "Go ye and disciple all nations, baptizing them," etc. 2. The converts he made were baptized. Lydia and her household (Acts 16:15), the jailer and his household (Acts 16:33), Crispus of the Corinthians (Acts 18:8), the disciples at Ephesus (Acts 19:6). These are but samples which are given of his invariable practice. We cannot imagine Paul had a different rule for different cases.

3. All believers of apostolic times were baptized. They all united themselves, as a matter of course, with the Lord's people, and this was the great act whereby they avowed separation from the world, and discipleship to Christ (see 1 Cor. 12:13; Gal. 3:17). In these passages it is assumed that the members of these two churches had all been baptized. The same is assumed of the members of the church at Rome (Rom. 6:3, 4). If there had been any exceptions to the rule that believers should be baptized before union with the apostolic churches, Paul would have made no such statements as these.

4. Paul assumes that all are baptized in two of the churches he had founded; had he been careless about baptizing all his converts, he could not have thus spoken. This is further substantiated of the above. 5. All the Corinthians were baptized, although Paul had baptized only one family. All the statement, "Christ sent me not to baptize, but to preach," therefore, means, is that preaching was his great work. The baptizing, which his companions could do as well as he, was left to them. This may have been the apostolic practice. Peter did not baptize Cornelius and those with him, but commanded them to be baptized (Acts 10:48). Our Lord himself baptized not, but his disciples.

6. To use this passage as some do to justify their setting aside our Lord's express command by ignoring baptism or teaching it with contempt, is a most strange and reprehensible. —An exchange says the new game called "Editor's Delight" is played in this wise: Take a sheet of ordinary writing paper, fold it up carefully, and enclose a P. O. Order sufficiently large to pay all arrears and in advance. What adds immensely to the pleasure of the game is to send along the name of a new subscriber or two, accompanied by cash. Keep your eye on the editor, and if a smile adorns his face the trick works like a charm.—Pres. Wilson.

Halifax Notes.

The members of the provincial legislature have departed this city. It was comparatively a short session. Not so much talking as usual in the house of assembly but more work, although its members seemed afraid to make amendments to many bills—necessary amendments and therefore unpleasant—but left this work to the legislative council, and thus gave the council a plea for its existence. The council deserves to live for the good work it did this last session.

The civic elections have taken place, and Mayor O'Mullin again takes office as mayor. It is too bad that a man who has been engaged in the brewing and liquor business all his life should occupy the mayor's chair. It is true that during the past year he discharged the duties of his office with credit to himself and to the city. There was no attempt on the part of the temperance men to run a temperance candidate.

The two chief events of the past week have been the consecration and installation of Dr. Frederick Courtney as bishop of the Episcopal church in Nova Scotia. The bishops of Ontario and Maine, the Metropolitan, from Fredericton, Rev. Phillips Brooks, of Boston, and others, were present, and took part in the proceedings. The new bishop is a very genial man, with good common sense, an eloquent speaker, and has thus far made a most favorable impression.

The closing exercises of Dalhousie College were, this year, of more than ordinary interest. The completion of the new college building in the south-west suburbs of the city was taken advantage of to make a grand display and awaken interest in the institution, especially civic interest. The awarding of prizes, honors and degrees, speech-making and valedictories took place in the academy of music. To the visitor the affair did not redound to the glory or reputation of Dalhousie. The proceedings can scarcely be described. The speeches, remarks of the president, and the valedictorians are interrupted again and again by cast-calls, bugles, replies, groans, laughter, songs, etc., by the undergraduates. This year proceedings were enlivened by a band organ in the basement. Education is said to be a drawing-out process, a development. Well, apply that to a body of young men who, in their chief appearance before the public, try to make themselves as ridiculous as possible. Fifteen young men received the degree of B. A., and nine that of LL. B. The address by Rev. Mr. Gordon was good.

The senate, governors, and Alumni Association issued about 2500 invitations to an "At Home" in the new college buildings, some 1700 accepted. Thursday evening saw the building filled. Principal Forrest and others received. Refreshments were served; also, music and speeches in different rooms. The hats and coats, too, were served very badly. Happy was he who found both. The "At Home" was a decided success. The beauty, wealth, and wisdom of Halifax were there in diverse costumes. "Twas said to be a full-dress affair. I will give in my next some account of the new building, etc. Camp.

The Pea Bee.

Did you ever hear of me? Or did you ever hear them? How they buzz, and sting, too! Take care of that fellow sailing round, making such a holy monotonous rattle in the air. There is some honey in these bees. They have a hum—my like this: "Are you saved?" "Are you saved from hell?" "Do you know who are saved?" "Well, except of Christ, who has made peace for us." Now, this is honey, and Christians are glad to hear this humming. They rejoice that Christ is preached by any one, in any way, "whether in practice or in truth—whether of envy and strife" (Phil. 1:15). But, alas! the honey is spoiled. "Dead flies cause the ointment of the apothecary to send forth a stinking savor" (Eccles. 10:1). And so these dear sweet bees of mar and mangle the precious gospel.

First, they arrogate to themselves the sole power of discriminating the word; they alone see it; they alone have a monopoly of this business. This is a stench of presumption, and smell it badly. Secondly, they soundly rate all "churches," "sects," and "denominations" as being another "sect," to wit, the Pea Bee—which is the bitterest of all the sects. This also smells-bad rank.

Thirdly, they creep into the houses of these other "sects," and with all the pertinacity of the little wax-worms, try to draw the dwellers therein to unite with their sect—to meet with them—"to break bread" with them. This smells-bad rank, like the leaven of the Pharisees, who compassed a house a good while to make one proselyte (see Rom. 16:17, 18).

Fourthly, they confound all "clergy-men," "priests," "elders," "ministers," and "bishops" in one scolding condemnation; all are wrong, "lords over God's heritage." There is no order of ministers, for are not all God's people priests? Yet their little bitter sect cannot be started, cannot live, save only as some special person, who is leader, teacher, and virtually pastor, is present to inset upon his peculiar views, and back them up by quotations, or misquotations, of the holy word. The first, last and great object seems to be to infuse distrust in the minds of the people as to the honesty and the piety of their spiritual guides, and by contrast to draw attention to themselves as being the truly

authorized to expound God's word. They must be right, and cannot be wrong. Have they not the Spirit? The Pea Bee, in other words, are the only bees that make the genuine article. But no other honey, for ours only is free from a poisonous mixture. "A dead fly," which causeth the ointment to smell unpleasantly—the dead fly of spiritual conceit.

There is commonly a per centage of "unstable souls" in every congregation, who are readily beguiled. When once infected, they are easily led away from the plain practices of the Bible, and go bustling about in imaginary "millenniums" and "sealings" and "types" of the old dispensation, and inveighing against "churches," "choirs," "ministers," etc., etc. They delude themselves with the notion that they have never heard the gospel before, and the silly souls are caught by the varying hum of the new swarm, and settle for a while in their hive. It makes a vast deal of difference, you know, as to the peculiar color of the bees. This kind had a serious foe: a "golly bee"; "his words are smoother than butter, but war is in their heart." They do not laugh, neither do they manifest anger; but the sting is there, as you will find out, if peradventure you be beguiled by their drone to follow them. THE BURNER BEE.

Correspondence.

The many friends of Bro. J. O. Redden will be glad to read the following: Loxroo, Santa Barbara Co., California. April 29, 1888.

I have thought for some time that I would be glad to send you a few words from this far land, saying how much I enjoy the Messenger and Visitor. Its messages and visits are very welcome. It is refreshing, stimulating and heart-cheering. We, perhaps, do not set so much value on home production till we are away from home. And at a distance one gets a truer view of times than close at hand.

I am glad that at my home, where so many dear interests of friends, churches, kindred are, there is such a helper as your paper. Some who see it here say that they never had a better paper. I am moved about in this country, where Baptists are so sadly behind hand, trying to do work for our Master. I drive much and find it very tiresome but pleasant. We are gaining, but very slowly, here, and find many difficulties in the way. The general secretary, W. H. Latourette, told me that we made a larger per centage of increase last year than any denomination in the State. We numbered nearly 8000 in the State last year, but I think our statistics are very defective. Most of the growth is from new comers. Yet there has been some large additions by baptism. Quite a number of Nova Scotia Baptists have found homes here, and I find that they bear transplanting far better than many who come from other localities. They seem to have a good strong vitality. Many are ready to become anything, and more nothing, when they cut loose from home influences. I am situated on the coast in Santa Barbara Association. This association covers nearly as much territory as N. S., but has only four Baptist pastors, an increase of fifty per cent. during the year. There is plenty of hard pioneer work here. My field is very large. We are prospering well. State Convention meets May 8; our association June 1st. J. O. REDDEN.

Logic!

The reproduction of antiquated arguments in favor of infant baptism, by theologians in Albert Co., has been ludicrous as well as serious side, as will be seen by the following remarkably brilliant piece of logic (?) used by that "dear brother" Allen, (see statement 9, in his first article).

Statement.—"You must be a believer before baptism, and so you must enter heaven, for 'he that believeth not, shall be damned.' Children of unconscious age, are not unbelievers. Therefore, if the parent believer is entitled to baptism, so in the infant, not being an unbeliever, also entitled to baptism."

Let the Baptist logician pale as he is ushered into the presence of such intellectual brilliancy as this. Allow me to change a word, and yet let the logic (?) lose any of the power pur therein by the giant mind that framed it. Statement.—"You must be a believer before baptism."

My horse is not an unbeliever. Ergo—if the parent believer is entitled to baptism, so is my horse, not being an unbeliever, also entitled to baptism. Is it any wonder Bro. Weeks wants to take them one at a time. F. M. T.

—BACK INTO REVIVALS IN VIRGINIA—

It seems that in Virginia at least two classes of troubles grievously afflict against the success of our revival services. One is the social disposition of the will-to-do Baptists. When the Devil catches a Baptist and books him into card parties, high teas and other social frolics, he becomes a heavy weight for his church to carry, and he is apt to be in the way of any a spiritual work. The other is that base of the smaller churches, personal quarrels. Two men or, maybe, two women have a falling out, and instead of quietly settling it, they roll up into knots of wrath and bitterness.—Baltimore Baptist.

It is to be hoped that our well-to-do Baptists in the Dominion may not let the Devil hook them. Has any of our people heard of that falling out business? Have any done it? Shame.

As no report of in the Massachusetts than two months, are interested in like to hear from them to work.

After assisting Belmont, N. S., I had the pleasure of the young people, our meetings there. Three and the church pastor to gather joined with the requesting the H. pastor as soon as possible. On the request three days in Providence was glad to moving forward Lord a union being adding to them saved."

I spent about a hill church, N. S., there four were received by letter, through believing faithful pastor, full of work, T. Sunday-school. I believe that the become one of our

After leaving York county, N. S., with T. A. Black, Bro. Blackadar had the majority of the place are in the young persons were revived as we met to worship God. I came to Springfield ten days since. The place. On a hill is a new Baptist finished, and the inside this summer.

Since I came occurred which whole place. A finishing a new he married in a for a load of sand 'he said the bank and he died with The whole company with the Anderson sorrow. God is blessing field. A young man and the Lord's for the first time church. A number seeking salvation, again next Lord's

Springfield, Yo

Another under a speech, that minister to the Anniversary thing from it within seventy years of our sickness, &c. The On consulting day, I find that I "Depositor," in the Anniversary Fund. Sec. 8 and 15 of the question.

15. The same present, shall be for a widow \$75, \$12.50; but no receive more than and mother are orphan, it shall two orphans they or if a greater 100.00 equally child shall have after becoming his fund should not annuities above the state amount of the be paid.

Rule 8 gives the ter for participation the rule:

8. Any minister accident or ill he salary, and any seventy years of his Annunity. I annuity shall be the applicant or of the applicant satisfactory interest grounds of the cl

—Dr. Chalmers

perplexing and d read it. It is s received a week from his eminen it up. After a it would come which he would the writer of the

—The Baptists

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