

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XLVII., No. 21.

News from the Churches.

LOWER STEWACKE, May 12th, 1883.—Dear Editor,—You will no doubt be pleased to learn that the debt has been removed from the Lower Stewacke Baptist Church. Eight years ago the brethren of this community saw the necessity of erecting a new house of worship. With faith in God and earnest effort on their part they began and succeeded in building a very neat and commodious church. But like many others their means were limited and they were obliged to contract a debt of \$500 which burden they have carried until very recently.

The first successful effort to remove the burden was made by Bro. David Freeman three years ago who by his indefatigable efforts succeeded in getting the full amount subscribed, but since then there has been no small amount of work performed by the Committee in collecting this money.

During the past winter the brethren felt as though they must rise and throw the burden off their shoulders, and accordingly put forth renewed effort which resulted in their obtaining the required amount with the exception of \$120 for which six brethren became responsible. The brethren have also built a respectable house of worship at St. Andrews during the last two years, which we are happy to say has never been in debt.

The benevolence of Mrs. Eliza Sutherland is worthy of special mention who contributed the respectable sum of \$104 to remove the church debt. It is gratifying to learn that Mrs. Sutherland is a daughter of Father Richardson, formerly pastor of this church.

Yours in Christian work,
C. H.

UPPER AYLESFORD is having a continuance of the revival enjoyed for some time past. The pastor Rev. J. L. Read writes us on the 15th inst: "Since I last wrote you eighteen more have been baptized." We heartily congratulate pastor and people on these blessings bestowed on the church and congregation.

GREENVILLE, CUMBERLAND CO., N. S.—Two were recently received into the Wentworth Church, one by baptism and one by letter.

Yours truly,
S. E. MILLER.

At MAHON BAY the work continues. Rev. A. W. BARRS informs us on the 10th that five more have been added—four by baptism and one by letter—since last reported.

ACADIA MINES, May 21st, 1883.—Dear Sir,—Yesterday Rev. Mr. Miles baptized two young men here. May many more be brought to a knowledge of Jesus and made willing to follow in his footsteps.

Yours &c.,
I. D. COOK.

RIVER HERBERT, May 21st, 1883.—We are enjoying a rich blessing from on high. Bro. Chubbuck came with us May 2nd and remained till the 7th. We believe his labors were blessed. We have continued the meetings and yesterday was a good day with us here. I had the happy privilege of baptizing five willing candidates and expect to baptize again soon.

I. R. SKINNER.

Dr. Edward Judson, of New York is contemplating a visit of some weeks' duration to England during the coming summer. As the biographer of his father, the eminent missionary, and as himself one of the foremost men and preachers in the Baptist ranks in America, Dr. Judson is every way worthy of a welcome on the other side of the sea.

Correspondence.

For the Christian Messenger.
Cape Breton and its Needs.

Dear Editor,—

Permit me to say a few words on behalf of the Baptist cause in Cape Breton. Having been pastor of the church at Port Hawkesbury for more than a year, I have learned somewhat of the wants of the Island, and of the amount of work now done there by our denomination. I fear that the importance of this part of our Province as a field of labor is greatly overlooked by us as Baptists. Perhaps it is not mere conjecture to say that some may think it almost a useless task to preach the gospel there, and may ask, as the Jews did, of Nazareth, "Can any good thing come from Cape Breton?" We have only to look at its history in connection with our denomination to find an answer to this question. It has set forth to the work of the ministry probably a larger number proportionally than any other part of our Province. These men are faithfully and zealously at work in building up the Baptist cause in Nova Scotia and New Brunswick. It is the home of him who may justly be said to be the saviour of our educational institutions, and who to-day holds a very large place in the hearts of the Baptist people.

Cape Breton, then, from what it has done for our denomination in general through the influence of its great and good men, has justly a claim upon the attention, prayers, sympathies, and money of the Baptists of these Provinces. For the last two or three years it does seem as though we were retreating rather than advancing in this part of the battle-field. A few years ago there were more men in the field than now. What is the condition of things at present? In all the Island three ordained Baptist ministers—one at North Sydney, one at Cow Bay, and one at Hawkesbury. This certainly is a small force to compass so large a field. South Sydney, a most important place, has been without a pastor for nearly a year. Margaree and Mabou enjoyed the services of Bro. J. W. Corey last summer during the time of the College vacation, but have since been without a leader. These places are "beautiful for situation," and from what I have learned are inviting fields of labor. The Macedonian cry, "Come over and help us," has gone forth from these churches. Who will respond and come to their rescue? At the very least not less than five men are needed to work the ground now under cultivation. What two brethren, strong mentally as well as physically, will come and settle with these two large churches? But more than this ought to be done, new soil should be cultivated. When these five churches are all supplied with pastors only a small part of the Island can be reached through them, and much missionary work still remains to be done. There are some places where the Baptists in years past gained a foothold, and other places where Baptist preaching, I believe, would be very acceptable, which should be worked. What is wanted is a general missionary for the whole Island. I give this as my opinion, as well as the opinion of others with whom I have talked. To do this work in the most efficient manner a man who can preach both in English and Gaelic is needed. If one so qualified cannot be found, then, if possible, let a man who can only speak English be secured. I know that our Missionary Board have their heads and hands full of work, in fact more work than money with which to do it. But I do not think that such a missionary would be a heavy burden upon them. I see no reason why in a short time the income from the field would not be equal to the expenditure.

Yours, &c.,
W. H. ROBINSON.

For the Christian Messenger.
The Grounds of Infant Baptism.

Mr. Editor,—

Your country friend will not be called on to pay his reward for the passage sustaining Infant Baptism. If any such passage existed that would always and everywhere be offered as the all-sufficient sanction for the practice. In default of such sanction each body of Pedobaptists seems to be driven to the exercise of their imagination to invent plausible excuses for a doctrine and a practice inconsistent at once with the direct command, "Repent and be baptized," and with the beliefs common to all evangelical Christians.

The diversity and mutually contradictory nature of these various bases of support urged in defence of infant baptism form a most striking evidence of its falsity.

To the Episcopalian the rite comes clothed with a mysterious charm; it is the vehicle of powers transcendent and supernatural. Through the magical efficacy of a few drops of water shaken from priestly fingers, the baby, previously regarded as a heathen, and unfit for even so common a decency as Christian burial, is transformed into "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." What a feat! That such a doctrine is still held by millions of educated Christians is a reflection on the vaunted enlightenment of the age.

The Plymouth Brethren offer another view. In their view, too, the babies are little heathen when born, and must be baptized in order to be inducted into the "kingdom of heaven," which, according to them, consists of the entire sprinkled host, while the "Church of Christ" is made up only of those who have been converted and admitted through the "baptism of the Spirit." Our Lord himself declared that "except a man be born again he cannot see the kingdom of God," and "except a man be born of water and the Spirit he cannot enter into the kingdom of God;" and Luke tells us that "they that gladly received the word were baptized, and the same day there were added unto them three thousand souls." The contrast between the teaching of the Plymouth Brethren and that of the Bible is striking and suggestive.

The Lutheran doctrine of infant regeneration has been re-invented by one of our prominent legal functionaries as a basis for infant baptism, and he offers as a scriptural authority the words found in Luke xi. 13: "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The inference is obvious: Let the parent pray in faith for the instant regeneration of his infant children, it is done, and they are therefore fit subjects for baptism.

That view, singularly enough, never seems to have occurred to any of the New Testament writers, and the mistake is inculcated, since by that means a cheap and expeditious mode was afforded for the evangelization of the world. Had two of the Apostles only understood this saying properly, and agreed in asking for the instant regeneration of all the babies then in the world or hereafter to be born, then all the toil and agony, the wickedness and sorrow, the sufferings and martyrdoms of subsequent years had been spared. But better late than never. The power of faith is not limited; let the eminent advocate of this theory, and those who agree with him, even now adopt this course of action, and the millennium will arrive within the compass of a single generation.

The "inherited-piety" theory is ostensibly held by the Presbyterians; but in this country, owing probably to the

"attrition of Baptist friction," it is seldom proclaimed from the pulpit, being reserved for the deliverances of the Presbyterian official, rather than for the sermons of the Christian minister. I do not remember during attendance at worship in Presbyterian churches, except on two or three occasions, hearing anything else than strictly Baptist doctrine. In fact, on one occasion, I heard the leading minister of that church in ——— declare in the most emphatic terms that "every individual must believe for himself and for himself alone, there is no such thing as proxy known to the Christian religion," a principle conveniently laid aside whenever he is called on to perform the rite of infant baptism.

But if the "faith-of-the-parents" theory is ignored by the Presbyterian pulpit it affords an unlimited amount of comfort to our genial friend, the editor of the *Presbyterian Witness*. He delights to linger on the words "to you and to your children." It forms the apex on which he erects his pyramid, and by it alone every doctrine in the Bible is limited. To be sure the phrase refers to the descendants of the Jews directly addressed, and is expressly limited to those only who should be among the number of God's elect. But that makes no difference when a purpose is to be served. The words "your children" are interpreted to mean "your families," and then passed on to another class, "those afar off," concerning whose children nothing whatever is predicated. Nor is this all. "With-referencing candor the word 'church,' in its technical sense, is applied to the Jewish nation, and it is gravely argued that as infants formed an integral part of that 'church,' therefore no one less cold and heartless than a Baptist would deny them a place in the church of Christ. Surely for men who argue like that, Jesus has taught and Paul has written in vain.

PETER.

For the Christian Messenger.
From Professor Jones.

Mr. Editor,—

The first three paragraphs of Mr. King's letter require no special comment; the last three must not be passed over in silence.

One thing your correspondent must be careful not to forget. It is this: the unrestrained use of his pen has made him "the head of this offending." If after-thought had come to the rescue and blotted out that mischievous sentence which so soon yielded up its secrets to lynx-eyed exegetes, how much unfavorable comment, what chafing of spirits, what heart-burnings would have been spared! If reason had been allowed healthy action, friendships of long standing would not have been suddenly interrupted, the courtesy due from man to man would not have been grossly violated! Behold how great a forest is kindled by how small a fire! Mr. King supplied the fuel; rash, feverish men applied the match, and it will be a mercy if they are not singed by fires of their own kindling. I wish that every man may bear his just proportion of the blame. Even-handed justice must be dispensed to all.

Mr. King will please interpret my language, both in the light of the context and in the knowledge of the fact that he has been the cause of all this trouble. He must not assume an air of injured innocence. I did not say his "two short sentences" were full of deceit and hypocrisy. What I did say was that the two words would be applicable to me, if my traducers' insinuations had the least basis. I said in effect that my friends should know me well enough to feel sure that I abhor deceit and hypocrisy, and hence would not suspect me of practising them. Nor did I so far forget myself as to call Mr.

King a sneak. It is quite proper to say that you abhor sneaks when your thoughts are not fixed upon individual cases. We must not judge; the sneak himself ought to know clearly what classification should be made of him. If a man calls out a name, and somebody responds to it, who is to be blamed for the spontaneous and immediate recognition? Do not hold me responsible for other's intuitions. Be sure I did not call you a plebian; I said that if a plebian had penned the period, oblivion would surely have had it. Mr. King penned the sentence, and, therefore, the gaping wonder with which some stood over it is explained.

Now for the heterodoxy, heresy, whatever it may be called. I must not keep my friends in suspense any longer. What did you say, Jones, that constitutes you a preacher of the "one College doctrine?" what are your credentials? my friends in the denomination are naturally, and reasonably asking. What were those soothing, sugar-coated, heretical sentences that fell with such melody upon willing ears, and elicited such resounding applause? Why these unseemly shouts of approbation around a listener who was in imagination among the tombs, humming in a monotone a threnody over frail and peccable humanity? Strange noise—verily for a man in such a mood! Well! I will tell you, friends, what I said, and if the cause seems to you inadequate to produce the effect Mr. King describes, let a deep and earnest solicitude on the part of my friend for the interests of the denomination be thrown in to supplement the cause.

Here is what I said: We are watching with deep interest the working out of the educational problem. If men who have the means to endow and equip our colleges either through niggardliness or apathy refuse to give of their abundance, it will not take a seer to forecast the future. To-day, if College professors are to be furnished with the means to do efficient work, they must be generously supported; if our Colleges are to keep pace with the progress of the times and hold their own in the educational race, their endowments must be enlarged that they may be fully supplied with indispensable apparatus, and secure the services of workmen that need not be ashamed. Able specialists and many of them are imperatively demanded. It seems probable that many years will not have elapsed before the very important question whether we are to have several denominational Colleges or one central University will receive its final answer from the zeal and heartiness and liberality with which all the sects will be building up their own Colleges. It is conceded on all hands that, at the present time, if the available resources of all the Colleges in the Provinces were united there would not be more than sufficient funds to equip one University of which we might justly be proud.

There! I've been and gone and done it! I've made a clean breast of it. The die is cast. I have reserved nothing that has the slightest bearing upon the question at issue. I most solemnly affirm that this passage or none gave my friend the pang which evoked such piteous lamentations, and caused the N. S. editor of the *Visitor* to issue an edict from his sanctum. Judge for yourselves, friends, and judge true judgment. It is this heresy, our country should be blighted with it; much that now passes for intellectual verdure and beauty ought to soon perish before the withering breath of this grim and reckless monster. As things look now it will soon be necessary to have every word which we utter laid in the balance of suspicious zealots, or sent to the chemist's laboratory to be subjected to some precipitating process.

But I must detain you only long enough to call attention to the practical

turn Mr. King's remarks take at the close of his article. He tells us "a little extra effort to raise money for the College" must be made. This preaching of the "one College doctrine," he sagely remarks, may possibly prove useful in some places, but in *Halifax* it has an effect quite the reverse. Mr. King in effect says this: Let others preach heresy and retard true denominational progress, but let us, the fast friends of the Baptist cause, work heart and hand. Let us Baptists manfully and heartily prosecute the work which we have undertaken. Let this heresy be made null and void by such efforts as must prevail in spite of it. Let the broadening and intensifying flame of denominational zeal burn up all dross and disloyalty. May I, Mr. King, put my hand to the work if I promise to be better? Do not deny me this little boon so valuable to me and which will cost you nothing. The closing sentence of your correspondent's letter had better be relegated to the genial air from which it came.

The whole case, my friends is before you. I have stated it frankly and honestly. I ask for no favors; mete me simple justice. In conclusion let me say that if my traducers, in view of stubborn facts which cannot be controverted, do not make me an adequate apology, they will seem to be destitute of those finer sensibilities which always have a home in the breasts of all true men.

R. V. JONES.

For the Christian Messenger.
Home Missions.

The Home Mission Board met in the vestry of the 1st Baptist Church, Yarmouth, on the 14th inst.

Treasurer reported the receipts of the month \$170.00, about \$1000.00 due the missionaries and the Treasury overdrawn \$328.70.

Reports Received.

Reports were received from brethren Jordan, Henderson, Haverstock, Eaton, Good, Alex. McDonald, Bars, Edwards, Richan, Grant, Normandy, McLeod, Foster, David Freeman, Williams.

Several of these reports were very encouraging and show that a good work is being done on many of the fields aided by the Board.

Grants.

1. To Willow Grove Church, St. John Co., N. B., \$50.00 for one year from May 1st, 1883, provided the church raise \$50.00. Bro. Henry March, missionary.

2. To F. D. Davison, Lic., \$50.00 for mission work at Kingston and other stations on the St. John River till September.

3. To River John field, Pictou Co., N. S., \$60.00 for seven months from May 1st. Bro. C. S. Sterns, missionary.

A. COHOON, Cor. Sec'y.

Hebron, May 18th, 1883.

Literary.

THE TEMPERANCE LESSON BOOK; a series of Short Lessons on Alcohol and its action on the Body, by Benj. Ward Richardson, M. D.

This valuable work is published in New York by the National Temperance Society, in a form suitable for use in schools and families. It is on sale by MacGregor & Knight, Halifax. It is a thorough work on all matters relating to alcohol and its operation. It contains 220 pages and may be had for 50 cents in cloth. It has the sanction of our Council of Public Instruction. The use of such a book on such a subject in the Public Schools of our Province, is calculated to lay an excellent foundation for the next generation, making a permanent advance in Temperance principles and practices. The book deserves careful study.

A new Baptist Church has been formed among the 7,000 Swedes of St. Petersburg.