

The Christian Visitor.

Saint John, N. B. August 6, 1879.

The Baptist Convention.

This body will soon hold its Annual Meeting at Truro. To it is entrusted the interests most vital to our denominational well-being. Matters new and old will call for most thoughtful and prayerful consideration. In addition to the usual deliberations concerning our Educational work there will be the consideration of the question of Theological education in a form in some respects new. The Convention will be asked to determine the position scope and future conduct of our Theological department, or Seminary. Shall it remain merely a department supplying a partial Theological instruction, or shall it aspire to, and reach as rapidly as possible, a position of independence and competency to give the Theological education which our rising ministry demand. There is some diversity of opinion on this question in the denomination, and the sooner we determine the line upon which we are to work, the better. To us it seems that we are pledged to do something in Theological education, and if something, why not the very best and most thorough work that the means we can command will justify our attempting?

The matter of Home Missions will this year, for the first time, come fully and fairly before the Convention. All the Provinces have handed over their work to this body. As to the wisdom of this transfer there has been some diversity of opinion, but now that action has been taken it will be certainly wisest and best for all harmoniously to co-operate, and endeavor to secure the greatest benefits to this important trust so much neglected in the past.

Of the introduction of other topics, among which may be mentioned the securing of one denominational newspaper and a Book Room, we have heard much in the Associations, and may hear more in the Convention. Whether the time has come when these objects can be effected, is questionable. There is difficulty in the way, but if all can be made to see that one paper and one well equipped Book Room is best for the denomination these doubts can be overcome. To make either Book Room or Newspaper a success, there would have to be great denominational unity, and the further development of a feeling, still too feeble, of mutual forbearance and confidence.

In the discussion of the important interests to be brought before us at Truro, let us seek that wisdom which is from above, and desire only the glory of Jesus' name, and the welfare of His Kingdom.

We spent last Sabbath in Musquash at the invitation of Bro. C. F. Clinch. We believe he has not had hands laid on him, but he is, in a very important sense, the pastor of the Churches in that vicinity. Unto the business of providing for the wants of these little Churches, he certainly has been ordained. His horses and carriages are always ready to convey the minister and his friends, and his house, as is well known, is the Baptist hotel, which all the brethren without money seek, and find no price. Bro. Clinch, however, is somewhat of a hard master, for when Sabbath comes everybody has to work. On last Sabbath one of his carriages bore away Bro. Curry to Prince of Wales, another carried Bro. King to Chance Harbor, while still another took us to South Musquash, where we preached to the people and administered the Lord's Supper. At 2 o'clock we baptized three persons at the Mills, and at 3 o'clock Bro. Clinch impressed Bro. R. J. Burdette of the *Hawkeye* into service, where for half an hour he kept us in the best of humor and at the same time fastened in our minds most salutary lessons. In the evening we preached again, and gave the hand of fellowship to those baptized. Brethren King and Curry are doing a good work, and are seeing the blessing of God accompany their labors.

Editorial Notes.

The Baptist Missionary Union has more communicants in its Foreign Missions than any other Board.

A Baptist newspaper printed in the German language has been started in Hamburg, and in less than three months it secured 4,000 subscribers.

We had a pleasant call this week from Rev. S. W. DeBlois, A. M. He is spending in the suburbs of the City, a vacation

of six weeks, generously granted him by his Church. He needs rest, and has well earned it. We trust he may return, and live to enjoy a pastorate as long as that of his venerable predecessor, Father Harding.

A good man, lately entered into rest, said at the close of a sermon on "Christ the Captain of our Salvation": "President Lincoln set free four millions of slaves. But the glorious Captain of my salvation set free a great multitude that no man can number. And, glory to God! they can't shoot him!"

A poor, hard working woman, not a professor of religion, but we think a possessor, lately handed a brother \$20 for Foreign and \$20 for Home Missions. Some don't know the thrills of joy which possess such a benevolent soul. "It is more blessed to give than receive." Said it is that so many do not know the luxury of giving.

The Carleton Calvinist Baptist Sabbath School have just held a picnic, so the daily papers say. Where is this School? There is a Baptist and a Free Baptist School of which we have some knowledge, but have never heard of a Calvinist Baptist School. Calvinist is a good name, but it don't belong to Baptists any more than to Presbyterians or Episcopalians. Brethren of the press don't add to or take from our honored name Baptist. With that we are content without an adjective.

The New York *Independent*, speaking of Rev. H. S. Burrage's book, "The Act of Baptism in the History of the Christian Church," says: "The author writes in the spirit of the historian, rather than in that of the polemic. He holds that the practice of immersion has come down from the apostles. He fortifies this opinion by the authority of exegetical scholars like Elicott, Lightfoot, Howson, Alford, Plumptre, Meyer, Lange, Tholuck, Olshausen, DeWette, and historical scholars like Schaff, Stanley, Pressense, Dollinger, Kurtz, Guericke, Bunsen and Mosheim. Indeed, on this question, there is no difference of opinion among scholars."

The following frank testimonies concerning the baptismal question we extract from Bishop Eliott, late Commentary for English Readers.

On Acts 2:41 we read:

The largeness of the number (three thousand souls) has been urged as rendering it probable that the baptism was by affusion, not immersion. On the other hand (1) immersion had clearly been practised by John, and was involved in the original meaning of the word, and it is not likely that the rite should have been curtailed of its full proportions at the very outset. (2) The symbolic meaning of the act required immersion in order that it might be clearly manifested, and Romans vi. 4, and 1 Peter iii. 21, seems almost of necessity to imply the more complete mode. The pools or swimming-baths of Bethesda and Silome (see John v. 7, ix. 7), or the so-called Fountain of the Virgins, near the Temple enclosure, may well have helped to make the process easy.

Again (Acts viii. 38):—

They went both down into the water. The Greek preposition might mean simply unto the water, but the universality of immersion in the practice of the early church supports the English version. The eunuch would lay aside his garments, descend chest-deep into the water, and be plunged under it "in the name of the Lord Jesus"—the only formula recognized in the Acts. So it was in the half-playful language in which many of the fathers delighted that "the Ethiopian changed his skin."

And yet again (Acts xvi. 15, 33):—

The statement that "her household" was baptized has often been urged as evidence that infant baptism was the practice of the apostolic age. It must be admitted, however, that this is to read a great deal between the lines, and the utmost that can be said is that the language of the writer does not exclude infants. The practice itself rests on firmer grounds than a precarious induction from a few ambiguous passages (see Matt. xix. 13-15). In this instance moreover, there is no evidence that she had children, or even that she was married. The household may well have consisted of female slaves and freedwomen whom she employed, and who made up her familia.

No answer can be given to the question whether the baptism (of the gaoler) was by immersion or affusion. A public prison was likely enough to contain a bath or pool of some kind, where the former would be feasible. What has been said above (see note on verse 15) as to the narratives on the question of infant baptism applies here also, with the additional fact that those who are said to have been baptized are obviously identical with those whom St. Paul addressed (the word "all" is used in each case), and must, therefore, have been of an age to receive instruction together with the gaoler himself.

SUNDAY SCHOOL PAPERS can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

For the Visitor: *See advertisement.*
Pre-Millennialism.

MR. EDITOR.—For a certain reason which you will readily perceive, I shall withhold my third article for a week; and with your permission, I take the opportunity

to say a few words with reference to the criticisms of your correspondent "E."

I gave the views of Papias as recorded by Eusebius, knowing well that the latter was an opponent of the Chiliastic faith of his time,—and that his testimony to the belief of Papias was therefore the more indubitable. But it did not seem to me necessary to occupy space in mentioning that fact, nor in quoting the great historian's admission that Papias was a man of commanding influence, "well skilled in all manner of learning and well acquainted with the Scriptures."

Eusebius was bishop of Caesarea from about 314 A. D. to his death, about the year 340. He was a learned and accomplished man, whose writings, especially on ecclesiastical history, are in some respects very valuable. But concerning his references to the present object, an eminent American writer, speaking of the means employed to bring the pre-millennial doctrine into disrepute, uses the following language:—"The controversial device set afloat by Eusebius, court flatterer of Constantine, and hostile to Athanasius, that a certain Caius of Rome, denying the pre-millennial advent of Christ, ascribed the paternity of Chiliasm to Cerinthus, as others did to Papias." The same writer affirms that "the story of Eusebius is not supported by a single line of contemporary authority; and the evidence is complete among all critics, that the so-called Caius, if such a man ever existed, belonged to the sect of the Alogi, who held the Apocalypse to be a forgery." Both Mosheim and Neander, than whom there are no higher authorities in church history, directly deny that the Chiliasm of the Church came from Cerinthus; and Mosheim, a most impartial historian, says "Eusebius is not to be trusted." Elsewhere the same author declares that "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen." (About 250 A. D.)

Were I to attempt to "give all the views held," as "E" says I should do, I should have to add to the quotations already given from Chillingworth, Newton, Mede, Cunningham, Alford, Kellogg, Duffield and Gibbon, further testimony to the belief of the primitive church, from such men as Gieseler, Dorner, Muencher, Hase, Eliot, with the Antichiliasm Dr. Burton, Bishop Russell, Desprez, and others. The array of great names on the Pre-millennial side, as will be shown in a future article, is sufficient to satisfy all who desire the authority of great and good men to strengthen their dawning faith in an unpopular doctrine.

While it has seemed proper thus to reply to "E's" criticisms, it is not my intention to turn aside for the purpose of answering all the objections that may be raised against the statements and quotations made in my articles now in course of publication. Silence must not be interpreted as meaning inability to speak.

LUKE.

August 1st, 1879.

P. S.—In the first two quotations given under the head of "Testimony of Modern Writers," for "of Millenarians," read "of the Millenarians," and for "Millenians" read "Millennarians." Also in the last article, for "an anti-Christ writer," referring to Daille, read "an anti-Chiliasm writer." Instead of "war was raging," read "war was waging."

News from the Churches.

P. E. ISLAND.

CLYDE RIVER.—Just previous to the meeting of the Association, revival influence was manifested in this place. The Pastor, the venerable and esteemed Rev. M. Ross, baptized three persons. Since the Association six more have been baptized by Rev. E. M. Archibald, and four others added to the Church by statement—materially strengthening this little church in ministers, in influence, and in financial ability. Clyde has hitherto been a branch of "West & Clyde River Church." A council is called to meet on July 29th, to consider the propriety of organizing the Clyde branch into a separate Church.

BELMONT, LOT 16.—Over a year ago Rev. J. B. Woodland was directed by the Home Mission Union to spend one-fourth of his time at this place. The Church was small and uncared for, for some time. During Bro. Woodland's ministrations two had been previously added to the Church. And since the meeting of the Association the Lord has owned his labors by the conversion and baptism of sixteen happy believers. The good work is still going on.

ALBERTON.—Rev. E. B. Corey accepted the pastorate of this Church last fall, and has continued to labor here with a strong hold upon the affections of the people, and is strengthening and consolidating the scattered interest. On Sabbath, 27th July, brother Corey administered the ordinance of baptism at this place.

CAPE WOLF AND O'LEARY.—This was formerly two small churches, but a few months ago united into one church under this name, with 117 members. Rev. E. B. Corey was called to the pastorate in October last. A short time ago he baptized ten converts at this place, and on Sabbath, July 27, administered the ordinance of baptism to several more. The united church has commenced to build a meeting house in the centre.

SUMMERSIDE.—This church has been without a pastor since Bro. E. F. Foshay resigned last fall. Rev. J. A. Durkee visited this place and spent a couple of Sabbaths lately, much to the encouragement of the church. Summerside is too important a point to be unoccupied.

RUSTICO ROAD.—Rev. D. G. McDonald baptized nineteen persons at this place last summer and fall. Rev. J. B. Woodland preaches there occasionally at the present time. The brethren are in earnest and just the kind of people who will make, with God's help, a successful church. They have commenced to build a commodious meeting house, and have the outside nearly finished.

MONTAGUE, UIGG AND VICINITY.—This is a good field, which will give a fair salary. It offers plenty of opportunities to work, but is yet vacant.

CHARLOTTETOWN, P. E. I.—We learn that Rev. D. G. McDonald has been successful in disposing of debentures for the Baptist Church, and that the brethren hope now to have their new church edifice ready for occupancy early in November. We congratulate them upon the success of their plans, and pray "O Lord send now prosperity."

NEW BRUNSWICK.

SMITHTOWN, KING'S CO.—The Baptist Church at Smithtown has extended a unanimous call to Rev. S. W. Kienstead to become their pastor, which he has accepted, and is expected to enter on his new charge on the first Sunday in August.

LEINSTER STREET.—The meetings held in this Church are full of interest. Four persons were baptized last Sabbath by Rev. E. W. Kelley, and these with six others received by letter, were welcomed into the fellowship of the Church at the close of the Sabbath evening service.

ANDOVER.—The Lord is reviving His work here and converting sinners. There were seven baptized on the 20th July, and eleven added to the Baptist Church there. Others are seeking. We hope that many more will be brought to the knowledge of the truth as it is in Jesus. Pray for us.

C. H.

The Rev. J. W. S. Young writes that he is still busily at work, and that the blessing of God is crowning his labors. At Wakefield, where he lately organized a new Church, two persons have been baptized. The Church now numbers 46.

NOVA SCOTIA.

BEAR RIVER.—Rev. J. A. McLean has accepted the unanimous call of the Hillsburgh Church, and takes upon his work on this promising field with very encouraging prospects.

Quarterly Report of Rev. I. Wallace TO THE N. B. BAPTIST HOME MISSION BOARD.

DEAR BRETHREN:

During the three months ending July 21 1879, I have prosecuted the work assigned me as General Missionary Agent of your Board, with as much rigor and devotion as I could command. My attention has been chiefly given to the examination of localities that may be regarded as presenting inviting and desirable fields for the operations of your Board.

I can report with some degree of definiteness on the following places, all of which are important, and require for the present the fostering care of Home Missions:

1. The Fairville field, including Spurr's Cove, South Bay and Grand Bay. Subsidy required, \$150 per year.
2. The Campbellton Field, including Flatlands, Metapedia, Dalhousie, Armstrong Brook and Belldune River. Subsidy required, \$100.

3. The Miramichi field, including Newcastle, North Esk, Little South West, and Derby. Subsidy required \$100.

4. The Shediac field, including Cocaigne, Buctouche, and Dundas, with occasional visits to Weldford on the I. C. R. Subsidy required, \$100.

5. The Alma field, including Alma, P. Wolfe, and the Sinclair and Hastings Settlements. Subsidy required, \$100.

6. The Rolling Dam field, including Rolling Dam, Whittier's Ridge, Greenock, Dumbarton, and Tower Hill. Subsidy required, \$125.

7. The Tobique field, including Andover, Grand Falls, and the little churches up the Tobique River. Subsidy required, \$125.

8. The Port Elgin field, including Port Elgin, Bayside, Cape Tormentine, Woodside, Shemogue, Baie Verte, and Tidnish. Subsidy required, \$100.

9. The Dorchesterfield, including Dorchester Corner, Centreville, Fairfield, Woodville, and Rockport. Subsidy required, \$75.

There are also other points in this Province which doubtless require assistance, that the agent has not yet been able to visit.

Should your Board be successful in finding men for all the fields above noted, \$975 will be required to pay subsidies to them for the ensuing year.

Although but little time has been given to soliciting subscriptions, \$218.36 were handed to me for Home Missions, and beside considerable sums were handed in at the Associations, as the result of my efforts. \$25 reliable subscriptions on my list are yet unpaid.

Your Agent is waiting anxiously the Report of the Joint Committee, appointed by the two Associations on Systematic Benevolence, as we seem sadly wanting in any uniform system for the collecting of funds with which to carry on our benevolent operations. Our Home Mission work is feeling the deficiency. We will be pleased to receive any suggestions from your Board on this matter.

We should aim this year to raise in New Brunswick at least \$1,500 for Home Missions alone. This sum judiciously apportioned among the churches would not prove burdensome to any, and would enable your Board to accomplish, with God's blessing, a grand work in building up our denomination in many destitute sections of the Province.

I have travelled in the prosecution of my work during the quarter, about 1580 miles, have preached 87 sermons, have attended 26 other religious meetings, and have made 212 family visits. Many of the services held were attended with evident manifestations of divine power. I have only been able, however, but in one instance, to concentrate my efforts, and that was at Pennfield, in Charlotte County, where I remained with Bro. Trimble, for a few days, and as the result the Church was considerably revived and several were baptized.

I have copied from my memorandum book a list of collections and subscriptions handed to me for Home Missions, which I herewith forward.

Yours, in the work,
ISA. WALLACE.

Subscriptions and Collections in aid of the fund of the Board of the N. B. H. M. Society, paid to Rev. I. Wallace:

Collection Little South West, Mr. \$2; J. C. Bent, Belldune, .50; Col. Shediac, 6.20; Col. Lutz Mountains, 3.60; Col. Steeves Mountain, 2.65; Col. Salisbury, 1.29; Albert Jones, Salisbury, .50.

Hillsboro': Rev. C. B. Welton \$5; Rev. J. M. and Mrs. Curry, 2; Collections, 9.18; R. E. Steeves, 1; Hon. John Lewis, 1; Col. Surrey, 1.26; Joshua Steeves, .65.

Moncton: O. Jones, \$5; J. J. Wallace, 5; A. E. Kilham M. P. P. 10; Cash. C. B. R., 4; C. P. Harris, 2; Mrs. J. Dunlap, 3; Moses Jones, 2; W. H. Wortman, .50; G. B. Lutes, 1.

Hopewell: C. A. McLean, 1; W. S. Starnat, 1; J. L. Bray, 2; T. W. Peck, 50; J. McKenzie, 5; Harvey Collection, Harvey Bank \$2.30; J. Turner, 1; Capt. J. Turner, 1; W. Reed, 1; J. M. Stevens, 1; Mrs. J. M. Stevens, 1; Mrs. W. Read, New Horton 1.

St. John: Dr. Steeves, \$5; Col. Germain St. 10.70; H. Vaughan, 5; J. S. DeWolf, 2.48; H. Calhoun, 5; J. Calhoun, 1; Rev. G. M. W. Carey and wife 5.

Portland: Church, \$8; D. L. Pitt, 2; Col. St. George, 8.

South Musquash and Dipper Harbor Church: C. F. Clinch, \$3.25; J. Matthews and wife, 1.25; I. Marshall, .50; Albert Nash, .50; O. Hanson, 5.

St. Stephen: Col. \$12.76; Z. Chipman, 1.

Woodstock: Col. \$6.50; J. S. Leighton, M. P. P. 1.

Lakeville: Col. 2.57; T. Bridges, 2.

Upper Gagetown: Col. 2.25.

Alma: Col. 2.25.

Midgie: Col. 2.

Sackville: Dea. T. Hicks, 5; Amos Tingley, 1; G. Bowser, 4; Mrs. L. Lawrence, 1; Rev. G.