

# The Christian Messenger.

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## Parody.

For the Christian Messenger.  
**Life's Longings.**  
I long to slumber beside my boy,  
Away from life's sorrow and fleeting joy,  
That dreamless slumber that hearth  
No sound  
Till the trumpet calls me from out the  
ground,  
To taste of immortal joy.  
Though dark the vale of the shadow of  
death,  
I hear a sweet voice, that unto me saith,  
"My rod and my staff thy comfort shall  
be,  
I have passed through—come follow me—  
To the glorious day beyond."  
Ah! why should I fear through that vale  
to tread,  
My Saviour has lain amongst the dead,  
He hath burst its bars—he hath drawn  
death's sting,  
He will raise us up from the grave to  
sing—  
That song of victory.  
But though death hath no terrors, and  
life, few joys,  
And each pleasure be mixed with grief's  
alloys,  
Still duties await, and the Lord has need  
Of all who will labour His work to speed,  
Till Christ, on death shall come.  
Then rest thee here, rest thee alone  
awhile—  
With duties and hope I yet will beguile,  
The longing to lie beside thee at rest,  
Whatever God wills for us is best—  
Thy will, O Lord, be done!  
E. S. C.

## Religious.

### Tendency of Open-Communion.

BY H. A. SAWELLE, D. D.

[No one is more entitled to speak on this subject than the writer of the following article, seeing that he, for several years, practiced open communion, to a certain extent, as we understand, in the church of which he was then pastor, and in doing so stood almost alone. We may take what he writes as the result of his own mature experience. His views are ably and wisely stated, and deserve careful attention. Illustrations of their correctness are often seen in both ministers and people.—Ed. C. M.]

One can make a plausible argument for open-communion, and it may look attractive to some as a theory. The theorist will deny that it has any unfavorable influence upon the maintenance of Baptist principles, or gives any encouragement or tolerance to the error of pedobaptism. It is even claimed by advocates of open-communion, that if this practice could be generally adopted, Baptist churches would be strengthened, and the cause of Bible immersion really promoted. Thousands, it is said, would flee to the Baptist standard, would come out from their pedobaptist affiliations and join Baptist churches, if only restricted communion could be abolished. It is maintained that open-communionists can have just as profound a horror of infant baptism, and be as condemnatory of it, as any others; and doubtless there are instances of this.

But what is the subtle, gradual influence, and ultimate effect, of the open-communion practice upon Baptist sentiment and principle? Does it in the end promote Bible baptism, the increase of Baptist churches, and strong conviction against infant baptism? Does it tend to signalize and magnify those principles and interests, which justify the existence of a Baptist church? Does it tend in its gradual working, to the honoring, and keeping distinct, the New Testament patterns, in individual obedience or in the building of the church? Our own belief, resulting from considerable observation, is that the open-communion practice tends to dull and obliterate conviction, and humor pedobaptism. Persons entering into the

practice, with few marked exceptions, drift in their sympathies from the Baptist body as such, and have by-and-by kinder words and more loving feelings for pedobaptist churches than for strictly Baptist churches, and seem more anxious not to offend the former, than the latter. The truth is, open-communion brings the Baptist into too intimate relations with pedobaptism, so that he gradually gets used to it, and can tolerate it with the less compunction. Intimate association with error, by an obvious mental law is likely to lead one to endure it with softening heart. Besides, open-communion, putting at least all evangelical churches on a par with each other, inevitably educates its sympathizer into the idea that a pedobaptist church is just as good and right as a Baptist church. And so, after a longer or shorter period in this educating process, he will naturally become as willing to unite with a pedobaptist as with a Baptist church. Baptist distinctiveness, thus being erased, and pedobaptist error personally sanctioned. Open-communion does not make pedobaptist churches and ministers any more favorable to our immersion. Nor does it add more converts or members to Baptist churches. On the other hand, it naturally, at least in the long run, tends to diminish somewhat such additions. For it educates the public to the idea that a pedobaptist church is just as scriptural as a Baptist church, which even the immersionist may just as well unite with, while it lulls the conscience and quiets the uneasiness of any in pedobaptist churches, who beginning to be dissatisfied with their baptism, are thinking of coming out and joining a Baptist church. This is no speculation, but an assertion founded on careful and painful observation.

If our brethren, and the more intelligent part of the outside public, would see the practical tendency, the drifting education, of open-communion, let them look at the more agitating movements in the Freewill Baptist denomination of this country to-day and during the last few years. During the early years of the existence of this open-communion body, quite an intensely Baptist spirit was maintained in it. But it takes but half an eye to see that the present generation of Freewill Baptists not only prefer the association of pedobaptists to strict Baptists, but are rapidly committing themselves to actual affiliation with the former, even denominationally. And what becomes of clear testimony to New Testament patterns as they were given us? Where is the witness that is to impress the world? Yielded up in an entangling alliance, or in a waiving of ecclesiastical difference, what are the facts concerning this open-communion people? During recent years, their leading ministers, in startling numbers, have been going over to the Congregational body. Their members, removing to places where Freewill Baptists are not planted, more readily join a pedobaptist than a Baptist church. In their last Triennial Conference there was a strong movement from leading men to get sanction and encouragement for admitting professed pedobaptists as members of a Baptist church, thus rendering the Baptist name itself a lie. And it is believed that if something even more revolutionary does not previously occur, the movement will be successful at the next Conference. And now what comes? Nothing less than this, a proposition, meeting with much favor, to unite ten thousand Freewill Baptists of New York, as one whole, with the Congregationalists of that State. Rev. Dr. Holbrook, a prominent Congregational pastor of New York, writes most hopefully of the probable consummation of this arrangement. At any rate, he says, a portion of the Freewill churches and ministers will enter into it, and are in fact already committed to it.

Do not these things open our eyes to the tendency of open communion? Can we not see, as in a mirror, that it tends to the sacrifice of Baptist principle, and the ultimate destruction of Baptist existence? The sincere Baptist must draw back from open-communion, when

he discovers with his own eyes, this practical working of it. There is no other way but to stand by all the nature and order of the ordinances, as they are presented so clearly in the New Testament; and keep to the pattern, let others do what they will.—*Watchman.*

### The Confessional in the Church of England.

The Ritualists have for a long time past sought to introduce the confessional, and have in too many instances succeeded. It was hardly thought, however, that they were prepared to go quite so far as to adopt the worst degrading practices of the Romish Church. Lord Redesdale made a revelation in the House of Lords on a recent Thursday night which shows that there is already in that Church which Evangelicals still delight in describing as "the bulwark of Protestantism" a number of priests connected with the "Society of the Holy Cross" for whom a manual has been prepared to enable them to pollute and degrade the minds of children, youths, and grown-up persons. The author of this manual, "The Priest in Absolution," a "brother priest," seemed doubtful of the morality of the whole business, for he tells his order that "no care can be too great in dealing with young females in particular; the priest should be rather severe than affable; should not allow them to speak face to face, nor to kiss his hand"; and again, "Prudence suggests that the priest should not look at his penitents, nor follow them with his eyes as they leave his presence. All kinds of familiarity should be avoided."

"It is easy for an adroit priest to ask questions, especially upon the subject of purity, so as not to be understood by any one, except such as are guilty of what is supposed." Penitents should be questioned as to thoughts, whether they have had corrupt desires, or had taken morose delectation in impurity," and so on the whole, work being of a loathsome character. Care has been taken to provide for the secret circulation of this licentious and obscene work in such a way as to keep the members of the Society of the Holy Cross without the pale of the law. But Englishmen will not be unprepared to adopt less mild measures than those which the Archbishop of Canterbury suggested; the priests who would go so far as to put such indelicate questions to children deserve to be told, not that they must not enter their homes again, but that they deserve and must receive harsher treatment. The Rev. A. H. Mackenzie, Vicar of St. Alban's, is the "master" of this society; the Revs. Orby, Shipley, Dr. Littledale, and Arthur Tooth being among the officers. It is stated by the author of the manual that it was "begun at the request of the masters, vicars and brethren of the Society of the Holy Cross," by an unworthy brother priest, who feels his unworthiness so much apparently that he does not allow either his printer or publisher to give his name.—*London Freeman.*

### Giving One-tenth.

There is a great deal said about the duty of every professor of religion to give one-tenth of his income for the advancement of the cause of Christ. It seems to me that this rule in these days is radically defective—wrong in theory and unjust in its practical application. It bears upon some like a heavy burden, while upon others it does not rest with a feather's weight.

Let me give an illustration from practical life. In a certain country town in Massachusetts live two professing Christians. One is wholly destitute of this world's goods, his health is very poor, his wife is far from well, and he has a family of children to support. The other is wealthy, enjoys good health, and has no family except his wife. The poor man is able to work but part of the time. His income would never exceed six hundred dollars

a year—now it is less than half that sum. But for working a small portion of his time, the rich man receives a salary of more than two thousand dollars. In addition to this he receives compensation for literary labor outside of his professional duties, and having inherited a fortune, his receipts from interest alone amount to more than ten thousand dollars per annum. One of these men is obliged to deny himself the luxuries and many of what are usually called the necessaries of life. He is unable to obtain the medical attendance which he needs, and in all ways is compelled to get along with as little expense as possible. Even with the closest economy he could not keep his family together without assistance from his relatives. While he has less than three hundred dollars a year on which to live and support his family, the other man has more than fourteen thousand. Every dollar which the poor man receives seems to be needed, and is certainly inadequate, for the support of his family. But the rich man can gratify all reasonable desires, "have all that heart can wish," and still have a surplus of at least ten thousand dollars a year. **EMORY A. W.**

The poor man feels the payment of a single dollar, while the rich man can give a thousand dollars without a particle of self-denial. I do not say that it is not the duty of a poor man to give one-tenth of his income—that is not the point. But I do claim that if one-tenth is demanded from the poor, a great deal more than one-tenth should be required from the rich.—*Congregationalist.*

### Once Drunk.

"Just once," is the Devil's plea, an enticement which has ruined many a soul. One hour of passion may blast a life of carefulness. One hour of sleep on the part of a pilot may send the noblest vessel to the bottom of the sea; and one single indulgence in the intoxicating cup may throw a balance of a man's will into the Devil's hands, and he, knowing that it is his only chance, may do his worst! "Never," says Dr. Jabez Burns, "shall I forget the end of one member of the church of which I was pastor at Perth. He was a moderate drinker, and at the solicitation of a traveller with whom he had business, retired one evening to the hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor, committed upon his wife injuries of which she died. In due time he was tried, the evidence was conclusive, and a sentence of death pronounced. Never will it be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold; and there, within sight of the church of which he had been forty years a member, he was hung like a dog."

Beware of being once drunk—beware of the first glass and you need not fear the last.—*The Christian.*

### How to make a Newspaper.

A little Texas boy went into a newspaper office at Galveston, and found out how to make a newspaper. After he went home he wrote a composition telling all about it. Here it is: The head men sit down to their desks and write on square pieces of paper what to print in the paper. They put them in a box and send them up stairs. When they get up stairs a man takes them and gives a lot of other men every one a piece of this paper that is written on; the man that the paper is given to takes the types and fixes them one after another so they read what the paper reads. A man then takes the words and puts them in a box as they are to be in the paper; then he takes the box and places it in some machinery that makes it go back and forth; then there is a boy who stands over the machinery and puts the paper on the machinery, and then some hooks bring it down over the box with the types in and the types

have ink on, the types print on the paper, there is hooks that take the paper up and lay it on another machine that folds it up and then they sell them. The end.—*Advance.*

### The present condition of Palestine.

We are constantly reminded, in various ways, that the peace of Jerusalem must still continue to be a subject for prayer, as the following extract from a letter dated the Holy City testifies. The situation here is getting gloomier every day, and even those who, up to the present moment, had not been moved by any uneasiness now begin to tremble for their security, to everybody in consequence making preparations for flight. The roads are infested by hordes of Bedouins, rendering the neighbourhoods of Nazareth and the Tiberiad quite insecure. They frequently make excursions upon the shores of the Jordan, committing depredations everywhere, and spreading fear among the different nationalities composing the population of the Holy City. The Pasha, who up to the present time had been pretty successful in maintaining order, has, to the regret especially of the commercial portion of the inhabitants, been suddenly dismissed. His successor, shortly expected to take charge of the government, but nothing is known of his intentions or his sentiments towards the non-Mussulman community. The Bedouins, or officials, for a long time divided by antagonistic differences, have been reconciled to each other, and are now united by a common compact of fanaticism. The garrison of Jerusalem consists of about 500 Redifs, a species of militia, without discipline or stability, and not unlikely fears are entertained that, if an opportunity should offer itself for committing plunder, they would commit robberies and make common cause with the dreaded Bedouins. It is also rumoured that shortly the standard of the Prophet will be raised here, and if this turns out to be true, it is greatly feared it will be the signal for a general massacre of the Christians of the Russian subjects have all left the town, and the German flag now floats proudly over the residence formerly occupied by the Russian consulate in the outskirts of Jerusalem. The same correspondent adds that, to matters worse in respect to security, there is a great scarcity of water. No rain has fallen in the southern part of Palestine, a calamity felt intensely by all ranks of the population, five or six piastres being paid for a load of water, the lower classes being nearly destitute of any supply, and clamouring in consequence.—*Hebrew Christian Witness.*

R. P. Bliss.

### WHAT THE "BAREFOOT BOY" CAME TO.

The story is thus told by The Advance: Some twenty-three or four years ago a modest, frank, large-eyed, barefoot boy, in a country village in Northern Pennsylvania, strolling past an open door, heard for the first time in his life the enchanting tones of a piano. Arrested by its strange fascination he stopped and listened, until the lady within had finished the tune, when he made bold to say, "Please, lady, play some more!" Turning towards the door, the "lady" merely replied, "Go out of here, with your big feet!" On Tuesday of last week ten thousand people from all the regions around about thronged to that village to witness the unvailing of the new monument erected by half a million Sunday school children to the memory of "that boy," the greatly beloved P. E. Bliss. On this occasion Dr. Pierson, of Detroit, made the dedicatory address. Short addresses were also made by Messrs. Moody and Sankay, Major Whittle, Dr. Vincent and Rev. Geo. A. Peltz. Mr. Moody stated that over three thousand Sunday schools in England, Scotland, Ireland, Canada, and this country, had contributed nearly \$12,000 for the monument and the