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## Poetry.

### Pleasure.

What is Pleasure but a phantom  
Ever leading mortals on?  
Ever toiling, striving, working,  
Still our object is not won.

Fellow Travellers! Life's a desert  
With a mirage far ahead;  
But as you approach that phantom,  
Ah! Behold, it now has fled.

See the glories of the rainbow,  
Surely there is beauty there;  
But approach! 'Tis a delusion,  
Beauty vanishes in air.

Mist and darkness hover round you,  
Throw a shudder o'er your frame;  
Others stand who have not ventured,  
Still behold the bow the same.

Pleasure thus, is man-deceiving,  
Leading him from duty's way,  
But be sure before you venture,  
All your hopes will soon decay.

As the mirage in the desert,  
As the bow of beautiful hue,  
So that fleeting phantom, Pleasure!  
Soon shall perish from your view.

C. E. B.

Acadia College, Nov. 1879.

## Religious.

A Plea for faithfulness to the  
time-honoured Principles and  
Practices of the Baptists.

A SERMON PREACHED IN GRANVILLE  
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"And exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

As is well known, faith has, in the Scriptures, a variety of significations. Here it evidently means that which is given of God to be believed—namely the Bible—the revealed truths contained in the Bible. This is the meaning of faith, as it is used, in other parts of God's Word; as, for instance, in the historic statement—"a great company of the priests were obedient to the faith."

This faith, that is, these Scriptures were given by God, once for all, to the Saints. They were not given as doubtful, but as certain truths; not to be judged by man for acceptance or rejection, according to the test of his judgment; but to be received as truths, solely on the authority of Him, from whom they emanated.

All the books of the Bible are linked together by a divine connexion; and are to be taken as a whole, and not in parts. The breaking of the tenth, or ten thousandth link, breaks the chain alike. The Bible, the whole Bible, and the whole Bible alone, is the only law-book and authority for the Christian.

For eighteen hundred years the exhortation in this text has been pressed upon the disciples of Christ Jesus. How have they given heed to it? Have they entered the lists against all opposers, with the single aim and resolve to contend earnestly for the faith, the whole faith and nothing but the faith? A sad reply is given to this question by the history of religion, since Jude wrote the epistle in which the text is found. In pressing this interrogation, it is well to note the fact, that those claiming the name, Christian, have been divided into a number of religious communities.

The first great rent resulted in bringing into existence two great bodies, called the Eastern and the Western Churches; the Eastern, known as the Greek Church, is found chiefly in the Empire of Russia; the Western or Latin, is now called the Roman Catholic Church.

In the sixteenth century the latter body was again divided. There came out from its membership a number of distinct organizations, each taking to itself an appropriate name. The schism in the Church of Rome, appeared in England, Scotland, Germany, France, Switzerland, and in other parts of Europe. Those who threw off the papal yoke in Scotland, under the leadership of John Knox, took the

appellation—Church of Scotland; hence the various branches of the large Presbyterian community; those in England who submitted to the reform, dictated by Henry the Eighth, were called the Church of England; those who renounced popery in Germany, adopted the name of their leader, and have ever been called Lutherans. These are the principal bodies which renounced, in the sixteenth century, many of the errors in doctrine and practice of the Roman Catholic Church, and organized themselves into distinct religious Societies. Sometimes they are called

### REFORMERS,

because they reformed their own doctrines and practices; doctrines which they and their fathers had taught, as divine doctrines, the doctrines of the Lord; practices which they and their religious ancestors had followed, and justified, as religious duties, required by the Lord, and rendered to Him as holy service. Many of these commandments of men were then taught as doctrines of the Lord; and there were many evil practices, justified as right and acceptable to God. Reformers, therefore, is a name, properly applied to one and all of these communities which effected a reformation in the dogmas and doings of Papal Rome. There is also another term which designates these religious bodies, and this too is one well chosen, and evidently appropriate. They are all called

### PROTESTANTS;

and rightly are they so-called, for they were once all in the household of Rome; but they protested against many things which Rome believed, and did; and they gave expression to their protests by turning their backs on their mother; by going out of her house; and by building houses for themselves. All manner; therefore they are very appropriately called, Protestants.

These appellations, Reformers, and Protestants designate, the Presbyterians, the Church of England, the Lutherans, and other communities on the continent of Europe.

### BUT WHAT OF THE BAPTISTS?

Were they, and are they too Reformers and Protestants? No one should be surprised or offended when we say that Baptists are neither Reformers nor Protestants, as a part of the great body, known by these terms. Before Luther nailed his theses to church doors, before John Calvin wrote his Institutes, before John Knox preached the Gospel, looking into the menacing muzzle of a loaded carbine, Baptists had made a record of many hundred years, not inside of, but outside of the Church of Rome. As the faithful historian takes leave of the times of Christ and his apostles, and comes along down the centuries, he points out to us the ashes of Baptist martyrs; the dark, dank, loathsome dungeons where they pined and died; their bloodstained tracks where they wandered in mountains, and dens, and caves of the earth. At times their numbers increased greatly; then they melted away again, through the agencies of the prison, the headman's axe and the piles of flaming faggots. But all these experiences they had beyond the pale of the Church of Rome.

When the call was made in Germany, France, Switzerland, England, and Scotland, to the members of the Latin Church, and the Church of Rome to reform their doctrines and their lives, and come out of the midst of her and be clean, the Baptists were not in Rome. They were already out, and had been out ever since the days of Saul of Tarsus. They were glad to see Germans, French, English and the Scotch leave Rome. But as they had never been taught the doctrines of Romanism, they were not in a position to reform or protest, so they are not, in the common sense of the term, either Reformers or Protestants. So far as the Reformers, the Protestants hold the doctrines of God's Word, they agree with Baptists, and have their moral and religious support. Baptists have always sustained and defended all the doctrines and practices that the Reform-

ers truly reformed; but they have steadily contended for further reformation: They have always protested against error whether in the Roman Catholic Church, or in Protestant Churches; therefore they are a distinct body of Reformers and Protestants.

Certain parts of the Bible have been held and defended by all these religious bodies. For instance the fall of man, the doctrine of the Trinity, the incarnation, sufferings and death of the Son of God, the resurrection of the dead, future rewards and punishment, are truths held and defended by all—by Protestants and by the Greek and Roman Churches. Then there are certain other truths, sustained and contended for by the various sections of the Protestant Church, which are denied by the Roman Catholic community; as, for instance, the doctrine of salvation by faith in Christ, as opposed to the doctrine of salvation by works.

But there are other doctrines, in holding and maintaining which, Baptists have stood alone. It is true that some of their views have been very generally adopted, since the Reformation, by large communities of Christians. We might name, as an example, the doctrine, held from the beginning by the Baptists, the right of the individual to worship God according to the dictates of the conscience and the directions of God's Word.

THE DOCTRINE OF SOUL LIBERTY was not in favour at the time of the Reformation. In that important matter the Reformation fell short of reform. For contending earnestly for this truth, Baptists were fined, imprisoned and put to death both by Reformers and Romanists. Later still they were fined, whipped and imprisoned by the Episcopal State Church in Virginia, and by the "Standing Order" of the Puritans in the New England States. I have seen, in a rusty lock whose bolt held Baptist ministers, incarcerated in Virginian goals, for preaching the gospel. Liberty of conscience to worship God involved a disbelief in any connexion between

### THE CHURCH AND THE STATE.

Here too Baptists have firmly stood, contending for the faith once delivered to the saints. To righteous governments they have always been most loyal; but they have never allowed their loyalty to seduce them into disloyalty to their Lord and Master. Their sufferings, in defending the religion of the Bible, at this point, have never been fully recorded; they cannot be fully known, except to Him in whose name they were endured.

They were hated and persecuted by both Roman Catholics and Protestants. The feelings, entertained for them even by Reformers, may be learned by the language used towards them. In England Latimer speaks of the "pernicious" and "devilish" opinions of the Baptists. Hooper calls these opinions "damnable." Bacon calls the Baptists a "damnable sect" and their religious system, he denounces as a "pestiferous plague." Bullinger and Zwingli, use language of similar import towards the Baptists of Germany.

We have said Baptists are not Protestants and Reformers, as indicated by these terms; but they are in another sense both

### REFORMERS AND PROTESTANTS.

These appellations refer to great religious State structures, cleft by reform and protest from the Church-and-State commonwealth of Rome. Baptists have never reformed in that fashion. To them these are reforms that need reformation; protests that call for further protests. From without the State Church of Rome, the State Church of Russia, the State Church of England, the State Church of Scotland, the State Church of Germany and the State Church of every country, in which the unholy alliance is found, Baptists have stood, protesting and calling and labouring for reform. Thus they are Protestants and Reformers of a distinct and peculiar type. A survey of the history of the New Testament religion verifies these statements.

In the third, fourth and fifth centur-

ies tens of thousands of Baptists under the Donatist and Novatian movements contended nobly and successfully for New Testament truth and pure churches. "The Novatian Churches," says Dr. Cramp, "sprang up in great abundance. They continued in existence more than three centuries. In all the principal towns and cities these dissenting communities might be found. They were genuine Reformers. The Novatians were what are now called Baptist Churches, adhering to the Apostolical and Primitive practice. 'What has the Emperor to do with the Church? What have Christians to do with kings, or bishops at court' asked old Baptist Reformers? 'They suffered severely for this dissent. Their property was confiscated, the prisons were crammed with them, and great numbers lost their lives by the hand of the executioner. A sanguinary law was enacted that the re-baptizer and the re-baptized should be put to death.' Those bold Protestants, the Paulicians, who appeared in the seventh century, resisting the corrupt doctrines and practices of the Greek Church were the advocates of Baptist principles, and it is evident that larger numbers of them were genuine Baptists. They increased says the historian, so that the slaughter of one hundred thousand of them, at one time, did not break up nor destroy the body. Christians, pleading for a pure non-State, New Testament religion, are found in all the centuries, ever contending for the truth. When Luther appeared they were already in the field. 'The Reformers had no sympathy with Baptist principles' says Dr. Cramp, and 'The demon of persecution reaped an immense harvest in those days.'

### MARTYRS' FAITH AND PATIENCE.

How did these faithful witnesses bear these reproaches and persecutions? Let these worthies of whom the world was not worthy. July 12th, 1557, a Baptist, wrote from his prison at Rome, calling it the most delightful pleasure garden; and thus he wrote: "Oh how light, pleasant and sweet is his yoke! Is any like unto God most High, who supports and refreshes the tempted, who heals the stricken and wounded, and restores them altogether? None is like unto Him. Learn, my most beloved brethren, how gracious the Lord is; how faithful and compassionate is he who visits his servants in their trials; He who humbles Himself and condescends to stand by us in our huts and mean abodes. He grants us a cheerful and a peaceful heart."

A Baptist woman, whose husband had won the martyr's crown, writes thus to her children from her prison, where she trembles with the cold:—"Love your enemies, and pray for them that speak evil of you, and make you suffer. Rather suffer wrong than do wrong. Endure rather grief than put another to grief. Be yourselves reproached rather than reproach another. O my dear lambs, mind that you spend not your youthful days in vanity and pride. Your father and I have shown you the way, with many others besides. Take the example of the apostles and prophets. Even Christ himself went this way, and where the Head has gone before, there must the members follow."

These are the words of our martyred brethren and sisters calling to us across the three past centuries, and exhorting us to contend earnestly for the faith once delivered unto the saints. Not only do the dying testimonies of the tens of thousands of Baptists, who have laid down their lives for the truth, impress fidelity to the Word of God upon our minds, but the success, which has attended their labors and sufferings, is also a source of great encouragement, to hold on the way without wavering; and to continue the contest for the Bible and the Bible alone as a rule of faith and practice.

### THE CONSCIENCE LIBERATED.

In this Dominion the conscience is free; in the United States the conscience is free; and, thank God, there is no unholy connexion in these lands between the Church and the State. The State

Church has fallen in Ireland; and in old Scotland, and in England it is tottering on its foundation. In the United Kingdom, liberty for the tongue, for the pen, and for the conscience has reduced religious tyranny into a state of cowardly weakness. Other parts of the Christian world enjoy the same blessings; and on, and on must go the irrepressible conflict, until the faith of the Baptists, in matters of liberty of conscience and State control, shall be the faith of the whole world. For eighteen centuries the Baptists have fought in the front ranks in this holy war; and now let them not slacken their hands in this day, when reinforcements are gathering around them on every side.

A few weeks ago the representatives of the eight thousand Baptist members in Scotland, met, in a hotel, in the city of Glasgow, and reaffirmed their views in that matter of Church and State; so as to give the weight of their influence to the anti-Church and State party in that country.

We will now turn our thoughts, from matters, which concern the rights of individuals, and the relations of Church and State, to some other doctrines, for the defence of which, Baptists have firmly stood, from the days of the apostles until now.

The first one of these truths, which relates to the salvation, in a more direct way, to which I shall now refer, is THE MODE OF BAPTIZING THE DISCIPLES OF CHRIST.

For about thirteen hundred years, the Christian world, as a rule, adhered to the old apostolical, Scriptural form; but the Baptists never departed from it. When a Baptist renounced it, he ceased to be a Baptist. The views held by them, on this subject, for eighteen hundred years, they have held. Various measures have their views, an change their practices in this matter. Sometimes they are told, that it was not intended for all climates and all time; sometimes, that it is not according to the finer tastes of this age; and again, they have been told by opposers, that there is, at least, doubt whether the original word meant only the one thing—immerse—in its application to this Christian ordinance; and that, therefore, the administration of the rite might have been in various forms—that is, by immersion, by affusion or by sprinkling. All this Baptists have rejected, as contrary to the plain meaning of the term; and the graphic and particular accounts, contained in God's Word, of its administration. They have held to it, because it is the plain and, to them, undoubted teaching of God's Word; and they cannot, they dare not, change the word written by the Holy Spirit of God. Added to the obvious command, and the instances found in scripture of obedience thereto, in various countries and cities and by people of different nationalities, there is also another fact, as forceful as it is solemn and inspiring; we refer to that thrilling, that amazing submission; yielded to the ordinance by the Son of God Himself, when he conquered the reluctance of John to act the part of administrator, by the declaration, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Handed down to us, and commended by the plain and explicit instructions from heaven; by the willing obedience to its heavenly appointed form of thousands and hundreds of thousands of Jews and of Gentiles of every name; and also by the burial of the human body of the son of the Eternal God, the Saviour of the world, in the waters of the Jordan, by the hands of a fallen, sinful mortal, one would think it impossible, did not the fact stare one in the face, that men, bearing the Christian name, could ever have the courage, we had almost said, the daring assumption, to discard and to change that which has come from God, bearing such impressions of the divine will and pleasure, as are stamped on the mode of Christian Baptism. Jesus Christ instituted the Lord's Supper; he was present and administered it; but there