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WHOLE SERIES.
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Poetry.

Jesus.

'Twas He, who made this lovely earth,
'Twas He to us of priceless worth,
'Twas God Himself that loved us so
To come and dwell with men below.

'Twas He God's own 'Beloved Son'
That came to earth and for us won
Eternal life and peace with God,
Bearing for us the chastening rod,

How gentle, kind, and good, was He,
Who took from death the sting for thee;
When victor o'er the grave he rose,
That we in Him might find repose.

And now He sits and pleads above,
Drawing us by His power and love,
On high, before His Father's throne,
Ever dwells that loving Son.

Ascending hence from star to star,
He left the gate of heaven ajar,
That we who might His ways pursue,
Should end our course in glory too.

There we shall see him face to face,
Who loved and saved us by His grace,
Redeemed us by His precious blood,
Making us heirs and sons of God.

And oh, how blest with Him to dwell,
Saved from the miseries of hell;
Beholding God's beloved Son,
Sitting upon His Father's throne.

There shall we dwell ever and aye,
Rejoicing in Him in that best day?
Then let us all now seek His face,
And have our home in that blest place.

Acadia College. S. H. C.

Religious.

For the Christian Messenger. The Tendencies of Open-Communion.

The Corinthians were commended because they "kept the ordinances delivered unto them." The Roman Christians were praised because they had "from the heart obeyed the form of doctrine" set forth by the apostles. Timothy was admonished to "hold fast the form of sound words;" and the "elect lady" to refuse admission into her house, as a guest, him who should come bringing not "this doctrine."

Such words as these would sound strangely from the lips of some modern teachers, who declaim against doctrines and ordinances, and who would become the apostles of a new era of religious liberty and fraternity.

Truth is a system, and is revealed in the "form of sound words." It lays certain requirements upon its disciples; and through their submission to its high behests, it becomes a personified and living power in the world. If the "form of doctrine" is not observed, if even a single requirement is ignored, the whole system suffers loss, as truly as that the human body loses power on the mutilation, or removal of the least of its members.

Church History furnishes no better illustration of this than in the detail of the ancient error, baptismal regeneration. From this came infant baptism, unconverted church membership, state churches, and a brood of pestilent errors that have corrupted the sacred "form."

Modern times afford another illustration of this principle in the introduction of open communion.

It stands upon the principle that baptism is not a prerequisite to participation at the Lord's Table; its inevitable tendencies are to an undervaluing of baptism, such as will either, eventually set it aside as worthless and effete, or such as will lead to the introduction of other forms and ceremonies more accordant with human tastes and conveniences. Baptists who adopt open communion sentiments do so either on the ground that baptism is not a prerequisite to communion, or that whatever a man believes to be baptism is to him, baptism. The former view has little favor with pedobaptists, and is opposed to the testimony of all who have been regarded as competent authorities from New Testament times, and onwards. The latter view would lead to a setting aside of the law of Christ, and to the grossest absurdities, as might easily be shown.

Those who start out on this new departure are likely soon to adopt the second line of argument in defence of their practice, this will lead naturally to a belief in mixed membership which will finally result in the adoption of pedobaptist theories and practices. This is what our opponents desire, and aim to accomplish, in their efforts to dislodge us from our position. They do not want communion with Baptists, but they are exceedingly anxious to induce us to surrender the point under discussion, that they may weaken and destroy the force of our protest against their rejection of New Testament baptism. A few among us are influenced by their opinions, but who would recoil from being accessories to the accomplishment of the result at what they aim. We certainly do not think that those who yield to such influences are aware of the tendencies of the sentiments they have been led to adopt. They would not willingly betray the sacred cause of Truth. The true Baptist loves the denomination to which he belongs, and would not knowingly surrender himself to any course that would be injurious to its interests.

A few facts that reveal the tendencies of Open Communion, may not be out of place.

The Free Will Baptists are an earnest body of christians. They practice open communion. From published statements of their own we learn that every year they are losing some of their ministers and members, who go chiefly to the Congregationalist body, while they do not receive from others to compensate the loss, and that from amongst themselves there has already come a proposition to unite with the Congregationalists on the basis of—mutual freedom of opinion. Though the proposal has not been accepted by the majority—yet the very possibility of such a discussion arising at an Association indicates the drifting tendency. It is worthy of note, in this connection, that the proposition was not to join the Baptist body. It does not indicate an approach to ourselves, but a departure from us and from their own previous position. The moving straw shows the direction of the wind or current. Their open communion takes them naturally into the pedobaptist fold. To prove the above statements I might quote from the "Advance," I think, an organ of that body, in the United States—one of last year's issues has a letter from one of their ministers. He gives statistics from five States of the Union and shows that during the last four years their numbers in each state has diminished, and that in Maine, which is their stronghold, during those four years they had gained only one hundred and seventy-one (171).

When we learn that 102,000 persons were baptized into the Baptist churches in the United States last year, and 100,000 the year previous, we may infer with reason that their strict communion does not hinder their growth.

Our English brethren are comparing their rate of progress with that of the American Baptists, and wonder why the latter increase so much more rapidly than themselves. They would not have the need to institute this comparison, had we on this side of the water adopted their views respecting the Lord's Supper, and mixed church membership. On the open communion plan American Baptists would not have succeeded as they have in the past. Who ever heard of a strictly Baptist church having to disband, in a city like Chicago, as the only Free Will Baptist church in that place is recently reported to have done? Let our English friends look to the Principality of Wales and learn from the progress of the Baptists there, that firm, consistent loving adherence to New Testament principles is worth more in the advocacy and propagation of truth than all the platitudes about a charity, that ignores them, can possibly be.

Who has not heard of Rev. J. Hyatt Smith? He who abandoned the Baptist platform, and published "The open door," could in the greatness of his charity (?) abuse his brethren, and hold them up to the contempt and derision

of the christian world. We generally find that those who are loudest in the praise of their own liberality, are in reality the greatest bigots. The last we hear of J. H. Smith is that he has administered baptism in a hospital "in the presence of a sister of charity, a Presbyterian and an Episcopalian; using an Episcopal Prayer book, and a bowl of water."

At this we are not surprised. It is in the line of the first step of departure from the gospel plan. The logic that justifies open communion, justifies also sprinkling and infant baptism. Mr. S. has only one more step to take, to complete his journey. When a member of a Baptist Church begins to follow such a leader, he often becomes, weak-kneed and vacillating, loses his interest in the church, and is easily persuaded to connect himself with another denomination.

Some who had been led into the advocacy of open communion, as for instance, Dr. Sawtelle, and others that might be named have discovered its tendencies and retraced their steps, made the wiser by their experience. Some who had been trained in that school have become convinced that open communion weakens their position as baptists, and have hence abandoned it, as unscriptural and unwise.

In practising as we do, we utter no opinion as to the piety of others. There are many whom we honor as godly men and women, whom we could not receive into the church, unless they should receive baptism. Those whom we could not receive into the church, we could not be expected to invite to its privileges, neither can we commune at the table of those whom we cannot invite to participate with us.

M. P. F.

We may very appropriately add to our brother's very sensible article the story of Mr. Smith's performance as given in the *Watchman* of the 3rd Inst.

"THE OPEN DOOR GROWS WIDER."

Under the head of "A Baptist Baptizing," the *Christian Intelligencer*, the organ of the Reformed (Dutch) Church, has a curious story. A man who was an inmate of St. Catharine's Roman Catholic Hospital in the Eastern District of Brooklyn drew near to death. He had been brought up a Protestant, and desired to be baptized by a Protestant minister. To this the Sisters of Charity in charge of the hospital made no objection. The rest shall be told in the gushing and triumphant language of the pedobaptist editor:

A messenger was straightway sent to the Rev. J. Hyatt Smith to ask his attendance. Without delay that gentleman presented himself at the door of the hospital, where he announced his name and mission. He was cordially received by the Sister in charge. And then followed a confluence of events so rare and so remarkable as to be quite worthy of a more descriptive and graphic pen than ours. In the reception-room Mr. Smith was introduced to three ladies, two of them Episcopalians, one Presbyterian. Conducted by the Sister they all went together to the ward in which was to be found the young man whom Mr. Smith had come to see and to help. The room is large, clean, well ventilated, and filled with an air of gentle charity that comforts the sick and suffering as they lie in their many beds.

"In the presence of this most singularly constituted congregation Mr. Smith began his ministrations to the one soul there that had placed itself under his special charge. The invalid being partially deaf, the minister of God was obliged to use voice enough to be heard throughout the entire room. Faithfully, tenderly, he preached with unwonted fervor the way of salvation through the atoning blood of the Lamb slain for our redemption. At times from one bed or another would come a responsive Amen. The solemnity of the moments became so great as to cause all there to feel that God was near. After a while Mr. Smith explained the nature of baptism, and then when he had received assurance that the applicant for its administration had a proper evangelical comprehension of its meaning and place, opening the Prayer Book of the Episcopal Church, he read slowly and distinct-

ly the questions contained in its form of baptism.

"Having received the emphatic answers of the penitent believer the ministrant next requested the Sister to bring him a bowl of water, which was done at once with a most lady-like sympathy, so far as external manner could give expression to her feeling. Then for the first time in his life, Rev. J. Hyatt Smith crowned his ministry by an act which brought him into visible fellowship with the whole body of believers, and which demonstrated that he was no longer in bondage to the narrowness of the letter. He baptized Lawrence Stanton, sprinkling his brow three times in the name of the Father, the Son, and the Holy Ghost."

This was certainly a remarkable transaction; yet we cannot say that we wonder at any feature of it. The Rev. Mr. Smith is known as the author of the "Open Door," and as one of the earliest in the movement in favor of unrestricted communion, a movement now happily at an end, so far as our denomination is concerned. We see in this sprinkling one of the legitimate results of the movement. A lax view of the Lord's Supper must always lead sooner or later, to a lax view of Baptism. Laxity of practice in reference to one ordinance must lead to laxity of practice in reference to the other. The two sustain such an organic relation that anything which affects one affects the other.

Nor do we wonder at the tone of the *Christian Intelligencer* in its comments on the curious transaction:

"Who will tell us what church was there present in that Roman Catholic Asylum on that day, when a Baptist minister, recognizing the validity of sprinkling as a mode of Christian baptism, using the Episcopal Prayer Book, with a Sister of Charity to assist him in his office, a Presbyterian and Episcopalian as immediate witnesses, inducted a rejoicing disciple into the visible kingdom of our Lord Jesus Christ? Let us be patient. God's love is the solvent that shall sooner or later mingle into one thing hitherto diverse, and which are evil only in so far as they hurt that charity which is the bond of perfectness."

To appreciate the absurdity of the performance, we need only remember that the minister who officiated understood the word baptize to mean immerse!

For the Christian Messenger.
Passalorynchites.

That is certainly a long, curious name, and one that is seldom met with in our general reading. But as there are some suggestive things connected with its history, I have thought that a short article on the subject might not be without interest and value to many readers of the *Messenger*.

In the days of Marcus Aurelius, the Roman Emperor who lived in the second century, there flourished a remarkable man generally known by the name of Montanus. This man became the leader of a religious sect which was distinguished by many peculiarities and heresies, into the details of which it is not my present purpose to enter.

A branch of this sect of Montanists has been known in ecclesiastical history under the name of *Passalorynchites*. The name is compounded from two Greek words, *passalos*, a nail, and *rin*, the nostril; and this odd appellation was given to the sect on account of the custom prevailing among them of putting their fingers over their mouths, or holding their noses with their nails, in token of perpetual silence. When they came into their places of worship they quietly sat down, took hold of their noses and remained in silence till the time came for returning to their homes. Silence was their chief excellence and their only offering.

In looking over some of our modern gatherings for social worship, it has often occurred to my mind that we have a great many *Passalorynchites* in our churches at the present time. The great majority even of our church-members seem to think that silence is the most suitable worship they can offer to God. They come to our prayer-meetings, sit down quietly, look on with an

air of indifference, say nothing, do nothing, not even in the way of helping to sing the usual hymns, and then return to their homes, remarking that the meeting was dull and dry. They may not always put their fingers over their mouths, nor hold their noses with their nails, but, in the main, they are perfect fac-similes of the sect of Montanists just described.

If these persons were only contented with the results of their own conduct, we should not feel disposed to charge them with inconsistency. But when we hear them declaiming against our meetings for being just what they have made those meetings, we simply feel that an extra draft is made upon our limited stock of forbearance. In our financial investments in business affairs, we get out of such investments just what we put in, plus the interest. In our religious meetings the case is precisely similar. We receive back what we put in together with a good interest. If we deposit nothing in the spiritual bank, we can draw nothing from, not even the interest which we would otherwise have in the meetings.

Brother reader, when next you enter a place of worship think of the Passalorynchites and avoid their baneful example. In your social service remember that the amount of interest you will get from each meeting will depend to a very great extent upon the amount you deposit. If you bring faith and obedience, you will return with the richest blessings of heaven. "Bring ye in all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The loving challenge is given; let us seek to obtain the blessed proof by a prompt and cheerful compliance.

OBSERVER.

April 4th, 1879.

Alone with God.

We need to be more alone with God, that we may learn, as only in solitude we can learn, the sweet secret of his fatherhood. Also that we may tell him there, as we never can tell in the presence of others, all the sad story of our guilt, and shame, and distress. A natural reserve keeps us from speaking of these things in public, save in very general terms, or even from letting the signs of them be seen. There is a sort of unseemliness in marring the decorum of public religious worship by the passionate cry of the sad soul, bowed down with the burden of its sins and sorrows. We must needs be grave and decorous, telling to the God of the great congregation, only that which the great congregation may hear. It is to our Father which is in secret, that our whole sad heart can reveal itself.—*Dawson*.

St. Patrick's Cathedral, in New York is to be the nearest approach to a European Cathedral of anything in the United States. It is now nearly completed, and will be ready for "consecration" May 25th. On that date Catholic representatives will be present from all parts of this continent, and possibly some from abroad. The appointments of the interior are to be of the most magnificent description. The main altar at the east end of the Cathedral will have a central spire fifty feet in height, and the reredos will be thirty-two feet wide. In the Cardinal's throne the material employed is English oak, richly carved; and in the reredos, marble from Italy and France, where it has been preparing. It is estimated that the cost of the altars will be about \$100,000.

The Emperor Constantine the Great, said, his life was something more honorable than that of shepherds, but much more troublesome.—*Jeremy Taylor*.

If you desire happiness for your child, teach him obedience and self-restraint.—*Saturday's Magazine*.