

Messenger and Visitor

Published weekly for the Baptist community. All communications and all subscriptions should be addressed to E. A. Fowles, publisher, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 22, 1885.

CHRISTIAN HOLINESS

We have promised to give what we consider the teaching of the New Testament on this subject. In doing so we have no desire to stir up controversy; although we believe controversy in a Christian spirit is not to be dreaded.

There are many points of agreement between us and the advocates of entire sanctification. We insist no less strongly than they that our lives cannot be too high and pure.

Also, in taking up our pen on this subject, our object is the same as that of the brethren who profess to be wholly sanctified. We fully believe it is promoting holiness more by the teaching that we all have much progress to make before we gain it, than though we declared that some had already attained it.

What is the difference between us and those who profess "entire sanctification." It is twofold: in the manner of gaining complete holiness, and the degree, if we may so speak, to which it is attained.

It is a fact that the doctrine of complete, instantaneous sanctification, has been held by very, very few, in the history of the church. All the great theologians who have become famous for their deep insight into the New Testament, all the men who have been revered as shining saints, all the men who have stood the brunt of persecution and sealed their faith with their blood—all these—with the exception, perhaps, of Mr. Wesley, and a few others, so far as we can learn, in proportion as they became purer, saw more sin in their own hearts, and bewailed it more humbly and earnestly as the years went by.

Again, the history of this doctrine of entire sanctification does not commend it. A few have professed it now and then, in times of great religious excitement, but it has not maintained itself long. Observers soon saw that those who professed it found about as others, and were guilty of what others thought to be sin.

Neither do we wonder that Pseudo-Baptists are so seldom found commingling with open communion Baptists. The truth is, they claim their right to commune only as baptized believers. They can be received only as unbaptized. It is much as it would be if a person should consent to visit one of our homes only as an equal while we would receive him only as an inferior. There cannot be very much intelligent intercommunion, except among those who can acknowledge the ground of each other's claim to qualification for the Supper.

PROGRESS OF BAPTIST SETTLEMENTS

The Baptist Weekly is responsible for the statement that it is "safe to say that more than one third of the members of evangelical churches in the United States have been immersed on profession of faith."

We are glad this statement can be supported by reliable statistics. But we must not forget that the progress of our principles is not measured by the number who adopt immersion as baptism. In all the evangelical churches, the ideas for which our people struggled so heroically, and to which they held so tenaciously, have made more or less way. There was a time when religious freedom was not thought of except among our persecuted churches.

It is not very long since all these denominations taught that ordinances had a measure of saving efficacy, now all have rejected this view. Romanism, even though infant baptism is made meaningless thereby. In the past, baptized infants grew up in the church as rightful members, although infant baptism still compels those who practice it to avow this as their belief.

The evangelical denominations are, more and more, practically denying to the full right of church membership except as they have faith on the Lord Jesus Christ. Infant baptism, also, the band which logically binds our Pedobaptist brethren to an unregenerate church membership, is gradually dropping out of practice. Even among the Episcopalians, only about two-thirds of the infants are sprinkled, while in the Methodist Church the proportion is less than one-third, in the Presbyterian, less than one-quarter and in the Congregationalist, less than one-ninth.

We often wish that those who reject pedobaptism would come out and unite with our churches. We believe this to be their duty, as no man should give his means and the influence of his life to the support of a church whose doctrine he believes erroneous, especially when by such a course he is robbing the truth as he really holds it of both. Nevertheless we rejoice that our principles are leaving other denominations. We do not think it too much to hope that another generation shall not pass before the admission of the unregenerate into the church through infant baptism shall almost altogether cease, except among those who believe that baptism itself regenerates, and fits the child for its place in our Lord's kingdom here on earth.

PEDO-BAPTIST TESTIMONY

Rev. Miles G. Bullock, a Methodist preacher of New York, in discussing what Christians believe, speaks of the articles of faith held by the Baptists, and denounces our views on the subject of communion as thoroughly consistent.

"A Baptist maintains that only believers are to be baptized; hence, infant baptism is unscriptural. Baptism is baptism by immersion; baptized believers only have any right to the Lord's Supper. How can they, therefore, consistently invite or allow, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's table, or is it I who am responsible for neglect of this sacred table, having refused to comply with the essential conditions of its reception? Close communion, as it is generally termed, is the only logical and consistent course for Baptist churches to pursue. If their premises are right, the conclusion is surely just as it should be. But, says one, whose prejudices are all awake, 'Why will they not commune with those believers in other churches who have been immersed?' For this consistent reason that such persons have violated the New Testament order in communing with unbaptized believers, and are therefore not considered in good standing. They do not feel willing to countenance such laxity in Christian disciplines. Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept, rather than criticize and censure because they differ with us concerning the intent and mode of Christian baptism, and believe it to be an irreparable condition of coming to the Lord's Supper."

The question is not so difficult as some imagine. Are the unbaptized qualified for the Lord's Supper, or are they not? We but agree with all other denominations, (Free Communion Baptists, perhaps, excepted) that they are not. If this be so, then the second question is, is infant sprinkling or any other sprinkling, baptism? If we say no, then we declare that the sprinkled are not qualified for the Supper. If we say yes, then we admit that the sprinkled are not disqualified. If the question were whether one who had submitted to no form supposed by any to be baptism, were to be received to the Supper, there would be little or no difference of opinion. Were such an one to seek admission to the Lord's table, the reply would be, baptism is the ordinance which signifies the beginning of the new life; and it comes before the Supper which signifies the sustenance of this life. Believing that Pseudo-Baptists are unbaptized, we but treat them in the same way. To receive them to the Supper, while we believe baptism is the necessary qualification, would be to admit in set what we deny in work—that sprinkling is baptism.

Neither do we wonder that Pseudo-Baptists are so seldom found commingling with open communion Baptists. The truth is, they claim their right to commune only as baptized believers. They can be received only as unbaptized. It is much as it would be if a person should consent to visit one of our homes only as an equal while we would receive him only as an inferior. There cannot be very much intelligent intercommunion, except among those who can acknowledge the ground of each other's claim to qualification for the Supper.

We are glad to publish the above mainly acknowledging that of a Methodist brother. We commend it to the many who, because they have not taken time to observe the logical consistency of our position, and the unflinching loyalty to truth which prompts us to maintain it, are betrayed into many ungenerous and uncharitable expressions respecting it.

Foreign Mission Funds.

I have received so many enquiries as to the way in which the churches and individual friends of Foreign Missions have responded to the appeal of the Board, that I deem it best to make a general statement, which shall at once express the thanks of the Foreign Missionary Board for the noble effort put forth to meet their pressing needs, urge those who have not yet forwarded their contributions to do so in time to remove the personal liability still existing, and show the necessity for larger contributions through the legitimate channel of the Convention Fund.

Since the first day of January, 1885, the sum of \$2,869.16 has been paid into the Foreign Mission treasury. The following summary will show the sources whence this amount has been derived:

Table with 2 columns: Source and Amount. Includes Nova Scotia (\$255.70), New Brunswick (\$234.40), P. E. Island (\$14.50), Woman's Baptist Missionary Union (\$422.60), Mission Bands, Sunday Schools, and other Societies (\$299.51), Bequests (\$149.87), Special offerings of churches (\$741.25), and Donations by individuals (\$505.83). Total: \$2,869.16.

It will be seen at a glance that the Convention Fund during these four months, and over, has not yielded the income which it was intended to furnish, and that but for the stimulus of the special appeal we could not have met our engagements. The very hearty manner in which some of the churches have entered into the work of raising Foreign Mission funds, and the cheerfulness of individual contributors, have been highly appreciated by the Board, and have done much to encourage them in prosecuting the work given into their hands by the Convention, and these feelings have been deepened and broadened by the prompt remittance of the quarterly apportionment of the Woman's Missionary Union, and the splendid contributions of the young. Never before have the children in the Baptist families of our country shown so much zeal and interest in foreign missions, and this indicates that the sympathy of their elders has been more extensively awakened to the demands of this upon every redeemed soul.

The suggestion to raise one thousand dollars in contributions of fifty dollars each, has not met with such a general response as was hoped for. Five friends have so far forwarded their names, three of whom have sent their money, and two have signified their intention to pay the amount immediately. These are: Rev. C. Goodspeed, St. John (John S. Fries, Esq., Bussey; N. Forrest, Esq. Amherst; Oliver Jones, Esq. Moncton; and John Wilbur, Esq. Harvey. I trust the other fifteen will yet be forthcoming before May 1st.

I should like to make extracts from letters received, believing that they would stimulate others to like beneficence, but knowing how crowded your columns are I must refrain. I ask space for three, withholding the names as I have not received liberty to make them public. The first is written by a little girl five years old. She says: "I send you a little more money out of my box for a little heathen girl who wants to know about Jesus. I would like to know her name." She has sent \$2.50.

The second is from a Baptist deacon upwards of four-score years: "Enclosed I send you eight dollars; five on my own account and three for my little three year old grandson, as his birth-day gift, (to be continued), for the benefit of the little perishing idolaters."

The last tells its own story of joy and sorrow: "Please find enclosed twenty-five dollars. It is a special thank-offering from a bereaved mother for the blessed good given her in the death of a tenderly beloved and only child, and accompanied by the prayer that it may be the means of bringing the knowledge of Jesus to some other precious soul."

J. MARCH, Treas. For. Mis. Board, St. John, April 13th, 1885.

Correspondence

I was delighted on learning that the price of the Messenger and Visitor would be reduced twenty-five per cent. on condition that the list of subscribers be increased to six thousand. It was not the reduction in price that pleased me, but the honest effort which was being made to increase the number of readers. I earnestly hope you will not only obtain the six thousand subscribers, but many more. If I am not greatly mistaken as to the number of Baptists in the Province, you ought to have more than twice as many as you ask for, and even then many would have to borrow their neighbor's paper, or fail to see that which they ought to see every week. At the reduced price your paper will be equally as good as any denominational paper in this country for the money. I am just anxious enough to see you succeed, to promise, that before you shall fail, I will take another and send it to some one else.

In your paper, I find the news boiled down much better than in many; the editorials equal to the best in clearness,

and discrimination; the general reading as attractive and instructive as the bulk of most papers; and the reports from the various churches full of interest to every lover of Zion.

Since reading the letter from Halifax in Vol. I. No. 14, I have been thinking how nice it would be if all the churches throughout the country could only be induced to give as liberally, to outside needs, as the Dartmouth church did last year; how it would fill the treasuries of the Home and Foreign Missionary Boards, and supply means for every Christian enterprise. I believe it could easily be done. I see, by referring to my minutes of church work, that the little flock of which I have the honor to be pastor contributed an average of one dollar and forty cents per member last year to outside work. They are nearly all poor, having nothing except what they earn from day to day. I heard one of them say the other day "I believe the first bill on our list had to be paid in the Lord's" that is their secret of their giving so liberally.

Let every child of God put his mark each week after a statement something like this "My conscience is financially clear, having laid by for the Lord as He has prospered me this week" and the treasury of the Lord will never be found empty, so long as the church is spiritually alive, and judicious men spend her funds.

What we want most of all is to teach God's people to give conscientiously, and then keep them well posted with facts, and they will give with liberal hand.

If the financial cost of a man's religion is only one tenth of his income, it is extremely cheap. It would cost him vastly more than that to be a heathen, and infinitely more to be irreligious in a Christian land. God may permit the world to cheat Him year after year and go on their way rejoicing; but I do not believe He ever does His own children. Men may claim to be Christians and successfully rob God; but if so it is to be feared they will be found by and among the members of those who are bold enough to tell the Lord what wonders they have done, only to be met by the awful sentence "Depart from me I never knew you." The pastor who has the confidence of his church as he ought to have it, can raise more money from the church than any other living man. He ought never to disgrace himself by allowing an agent to stand in his pulpit and ask his people for money for anything. Let him get the important facts from the agents, then send them home, and attend to the matter himself. God doubtless holds the pastors responsible for this matter, and they ought in some way to be made to feel it, lest in time God say to them as he has said of some, "Mine anger was kindled against the shepherds."

There were other things of which I hoped to speak; but I feel that it would be not right to encroach any further upon your valuable space. One from home. C. W. W. B.

Baptist Correspondence

I have resolved to try and pen more frequent notes from this quarter, for the Messenger and Visitor's columns, as brief notes, more frequent in their appearance, may prove more interesting and profitable to its readers. In the past they have been "like angels' visits, few and far between."

Since my last to you, a series of gospel meetings were held by us in Gratton Baptist church. The pastor was ably assisted by the first week by the venerable Elder A. McIntyre, late of Ontario, who has come in his old days, to do pioneer work on the prairie among his countrymen, as he has been doing during nearly forty years in Ontario. Though approaching close to the "three score years and ten," he is as like and vigorous as a young man of 25 or 30 years of age and preaches with tremendous pathos and vigor. He has no faith in modern sermons; but good thinking listeners do not readily tire in hearing his forty five or fifty minutes sermon, as he thinks with clearness and speaks with unusual animation. Benj. P. Grant, now placed as missionary at the new city of Park River, gave very efficient valuable help for the last two weeks of the series of preaching, but especially in visiting and personal conversation from house to house, in which work he proves to be an adept and a real power for good.

As the result of our special meetings here, the members of the church have been much revived, some wandering ones have been confirmed in the truth, a few have been led to an interest in the Saviour, and a considerable spirit of enquiry as to the all important subject has been awakened. Two weeks ago, yesterday, I had the privilege of dedicating our new Baptistery by the baptism in it of a rejoicing sinner in the Lord Jesus; Christ, and last night, in the presence of an overflowing house full of people, two more "put on Christ in baptism." A number more will follow in a short time; and yet more are seriously searching for the truth on the subject, and battling with human traditions, and labored and even cherished prejudices, that yield not easily. At two outstations also there are marks of decided encouragement in the good work. Elder McIntyre, since being with us, has been holding special meetings at Minto, a station connected with this field. Dr. Grant commenced a series of meetings on his new field, where I expect to go today to assist him. Pastor G. H. Davies, late of England, is now back in his native

land for his family, which he expects to bring with him in about a month or six weeks from now. The neighbouring pastors and some local preaching brethren are supplying for him, till he returns. He and his people are very happy in their relations to each other as pastor and people, and the work has been greatly prospered since his coming to them some fifteen months ago.

We had a much prized visit here two days to cheer and gladden us, from an old college mate, who has been, for the last two years doing noble self-denying work as collector in Manitoba and the Northwest. His earnest, diligent, persistent, self-denying, brave work in that too little prized sphere, will one day bear, or rather evince that it is bearing much and precious fruit. Bro. Yule is very hopeful and happy in his work, and sheds sunshine on all he comes in contact with.

The winter, which has been complained of much for severity in more southern latitudes, and eastern longitudes, has been really enjoyable. At times the thermometer marked pretty low, but the depth of snow has been very moderate, and there has been an entire freedom from severe storms; and very much of the time the weather has been moderate, fair, sunny, and really enjoyable. March, till within the last few days, has had the characteristics of the lamb, and it does not appear as though we are likely to have very much lion, unless it be the very tail. An early and mild spring is generally anticipated. But there are still "prophets of evil," who persist in predicting our share of rough stormy weather yet. As this morning is somewhat lowering, gloomy, and snowing a little, no doubt such dark prognosticators will feel much encouraged, in their cherished notions.

Last Monday's eclipse was a complete success here, judging from the immense numbers that gave earnest attention to it. It passed off, however, without any apparent serious injury resulting, excepting that the light was a little shadowed and the air somewhat chilled, for a few hours. But I must break my resolution of brevity I must close. A McD. March 24th 1885.

An Open Door

It was the writer's privilege to be present at the exercises of the Wolfeville Baptist Sunday school on the 11th inst., exercises designed for the closing of the quarter, but deferred as above on account of inclement weather. Under the influence of its veteran superintendent, J. W. Bars, Esq. this school has for years contributed every Sunday to missions, the collections being divided equally between Home and Foreign Missions, but no formal provision has been heretofore made by which all the children of the school shall become thoroughly informed respecting both the Home and the Foreign Mission work in which our churches are engaged. Recently it has been determined that the last Sunday in each quarter it should be an open Sunday as respects prescribed lessons, shall be regularly devoted to the communication of such information to the school.

The exercises referred to were held in the audience room of the church, and there was a good attendance of members of the congregation. The several classes participated in a scriptural missionary argument by reciting the following passages of Scripture—Rom. 3, 23; Jno. 3, 16; Rom. 10, 14, 15; Jno. 4, 35, 10, 16; Isa. 42, 8; 35, 1, 2, 18; Psa. 96, 10; 72, 8; 72, 17; 2, 8; Mal. 1, 11; Mat. 28, 18, 20. Mr. Everett W. Sawyer located upon the map the several stations under the Foreign Board, and communicated to the children interesting facts respecting the several missionaries and their work. Professor Keirstead, talked with the school about the needs of our home fields and of the means taken to supply these needs. One of the pupils gave a recitation. All these, with the treasurer's report for the quarter, the remarks of the superintendent, and the singing of the school, filled up an intensely interesting hour and a half.

Our purpose in making this somewhat detailed statement is to suggest that here is an open door which all our Sunday schools should enter. One great object in connection with our Sunday schools should be the training of the children to the practice of giving to missions "on the first day of the week." If teachers and superintendent set their hearts on the work it will be found possible to train all the children in supporting benevolent undertakings both at home and abroad. It only needs that stated times be devoted to the communication of proper information respecting these undertakings, and the teaching of the Scriptures in this behalf. No other organization can be made so effectual for the purpose referred to; no other organization is needed. The aim should not be to overstimulate the children, or to set them begging of others; but rather to establish the habit of regular giving on the part of all the members of the school—the giving of their own little means, and of their own choice and not of compulsion,—giving because the Scriptures require us to do so. The giving should be real giving, not for themselves but for others, else the training must be very defective. Hence all expenditures in the maintenance of the school should be borne by the adults of the church and congregation. To carry all this out only needs an intelligent purpose on the part of the pastor, superintendent, and teachers. None

need be burdened by it. The collections can be made Sunday by Sunday from each class, and the last Sunday of every quarter can be set apart as the day for special teaching in regard to missions, and the communication of all needful information respecting our Home and Foreign fields. Would it be too much to say that the Messenger and Visitor might provide once a quarter suitable notes for the mission-lesson, and that the secretaries of our mission Boards might publish at the same time information of special interest for the mission Sunday. Suppose all our Sunday schools were thus training their children, all their children. And what hinders? Those who have been careful observers of the working of our Convention Fund can hardly fail to see that until such training is given to the young as is here suggested we can never hope to reach the time when every church and every member of the church shall be a regular contributor to all our benevolent enterprises. T. H. R.

Brooklyn Correspondence

The Rev. Dr. Theodore L. Cuyler yesterday celebrated the twenty-fifth Anniversary of the beginning of his ministry in Brooklyn. The veteran minister stood in a pulpit which could not be seen for the thicket of blossoming tuberoses and calla lilies which fronted it. A broad band of other flowers, blue and white and red intermingled, wreathed in the gallery, and all along the walls were stars of palm leaves. Over the Doctor's head were the figures "1860-1885," worked in white immortelles on a red ground on the front of the organ; by his side on the broad red cushion behind the pulpit, was Rev. A. A. Dodge, D. D., now a professor of Princeton College. In front was a congregation which filled every seat in the church and overflowed at the entrance.

Among the fathers and citizens of Brooklyn, none is more respected than Dr. Cuyler, and among the clergy in his own line, he is second to none. The congregation that attended yesterday must have been a beautiful sight to him, for in just he saw the work of his own ministry, just as the beautiful home in which he preaches is also the work of it. But for his magnetic gospel ministry the one would not have been gathered, nor the other have been built. As he stated in his sermon, reviewing the quarter of a century he had passed in laboring among them as their pastor, he had seen the church grow from a membership of one hundred, with which his pastorate began, to its present total of nearly two thousand. No further proof can be needed to show that Dr. Cuyler is indeed "a workman who needeth not to be ashamed, rightly dividing the word of truth."

Extract from Sermon

"The largest church will do no congregation if it ceases to work. It is pertinent to inquire whether the Lafayette Avenue Presbyterian Church has ever accomplished anything? I answer that we have. We have got out of the gauntlet of modern doubt and the quick sands of modern theory. We have built our spiritual edifice on Jesus Christ, and found Him the solid basis of the only doctrine worth preaching and the only life worth living. If these walls have stood firm for a quarter of a century, it is because they are connected by the atoning blood of the Lamb, and hereafter utter a syllable of treason against the divinity of Christ, I pray God to rend the walls to pieces with the lightning of his displeasure. Holding the word of God inflexible we have escaped the malaria of modern doubt, nor has your pastor ever wasted a moment in defending the word of God. God will take care of his Book. If we only take care to practice and preach it."

"To-day completes the fortieth year of my public ministry. As I look back over it I can only exclaim, 'Bless the Lord, O my soul, and forget not all His benefits.' 'What have they been? A pious father, the best of mothers, and a training school, no less sound and true than old Princeton. Some say that Princeton is behind the age and that its teachings are old. They say: 'So is the universe; so is the granite rock. None but a theology which has come out of eternity is fit to guide me through eternity. During all the forty years of my ministry I have only been incapacitated by sickness for two Sundays, and in both cases the illness was slight. If any pastor who takes a little wine for his stomach's sake, or who indulges the medicinal powers of alcoholic beverages, can show a clearer bill of health than that I would like to hear from him. I have found one hour of sleep worth five gross of iron, and in fact I often say in fun that the only function a pastor needs to perform his duties with are lungs and legs. Longs do the talking on Sundays and legs do the walking on all other days.'"

After alluding tenderly to his wife in terms of the highest praise, and asking that any token of love laid forth by the occasion might be laid at her feet, and also speaking of his very extensive work in religious literature, the Doctor concluded by saying: "To-day your pastor stands in a very solemn place. More of my life lies behind me than is yet to come. How much water there is yet in the fountain God only knows. I only ask that what there is there yet may be kept clear, for I would not want to live a minute longer than I could be of service to God. God bless you all, dear friends, once more, and may we all meet at the feet of Jesus on that blessed Easter morning that is to be, and

bid each other morning!" on the Save for a tr voice (which I and a little diff man of God has five years' batt His form is erec "ministerial fu sound in every congregation pet him for half an he was not th Outside, in the stood little, spec proud and happi eighty-two year of her faculties yesterday her measure. She the Doctor did, congregation sto and talk; and s the conversation

Home Missio monthly session. TREASURER, R month \$398.07. REPORTS were pastor Anderson's sonaries Wallace GRANTS.—1. T. including Upper Temperance Val York Co., N. E. Rev. J. E. Filling 2. The Epiphani Board is heard STUDENTS Ar students were at the term of their 1. Bro. C. W. Hall, to St. An and, Char. Co., 2. Bro. A. A. Hawkesbury, C. 3. Bro. H. B. to Diligent Riv Cum. Co., N. S. 4. Bro. J. W. to west side St. Co., N. S. 5. Bro. E. L. to (Tatamagouch town, Col. Co., 6. Bro. L. W. to Alberton, N. 7. Bro. H. H. to Montague and 8. Bro. F. H. to east side H. Co., N. S. 9. Bro. B. H. to Baillie, Town 10. Bro. Edw Academy, to Poge lake, Queens Co. Also, Bro. Edw a mission of one St. John Co., N. S. STRENGTHENED signed fields by signs, as openings

NORSE.—1. Th with the present will be needed to Brethren do no further. 2. We want that want stud that had stande them again. In men have been a opportunity to help help ourselves.

Hebrom, April

Freek [The following to the Presbyter ago, and declin columns of that not see how it possible may possi of our readers, be. THE EDITOR OF THE Messenger and Visitor, Sir.—Referring Van Dyke's artic view on this subje sue for Jan'y 24th nation on some p turely clear; and your fullest endo in asking an expl if you were the question.

You say, "Th baptism is the fo receiving of the you point out, on infants have com ness, and, on the present of having If in infants neith tains, what in the tem is their case. Why are Baptis ing in the salvat in infancy? Is creed opposed to other hand, doe Faith" leave the a very unpleas children of believ dom of God, in others? Are the fession of Faith" ard of faith and laying in the salve de in infancy?"