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Why Don't You Invite Us.

BY J. M. PENDLETON, D. D.

This question is often asked of Baptists by Pedobaptists. It has reference to inviting them to the Lord's Table. It is a fair question and deserves an answer. The invitation is not given, and there are reasons why it is not. Before naming some of these reasons, it may be said that the failure to invite by no means implies a denial of the piety of Pedobaptists. So far from denying their piety, we gladly concede it. We admit that they love the Lord Jesus Christ, and in the various departments of Christian work in which they are engaged, they are entitled to commendation for their zeal and activity. But we do not give the invitation referred to for the following reasons:

I. THE COMMUNION TABLE IS THE LORD'S TABLE.

That is, the Lord Jesus instituted the ordinance of the Supper, and it is called "The Lord's Supper," because he appointed it, and because it is a commemoration of his death. If the Supper is the Lord's, if the table on which it is served is his, then it must be his prerogative to say who shall partake of the sacred feast, and in what manner his table shall be approached. Baptists claim no discretionary authority. If the table were theirs, they could give invitations according to their pleasure. But now they have no option in the case. The table is the Lord's; invitations to it must therefore be given in accordance with his will; and his will must be ascertained from his word. It cannot be ascertained from the reasonings of the most acute intellect, nor from the feelings of the most devout heart. The inspired word is the word of the Lord of the table.

The term "communion" has been used, and it is to be remembered that communion at the Lord's table is, primarily and supremely, communion with the Lord. Paul therefore says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Evidently the communion is with Christ; this is the prominent matter, and communion with fellow-Christians is secondary and incidental.

II. UNBAPTIZED PERSONS CANNOT SCRIPTURALLY COME TO THE LORD'S TABLE.

Here, as on the point just presented, there is not only substantial, but perfect agreement between Baptists and Pedobaptists. That is to say, both parties in this long mooted question believe that the table is the Lord's and that unbaptized persons have no Scriptural right to come to it. That this right is denied by Pedobaptists, will appear from the following quotations from distinguished men:

Dr. Wall, of the Church of England, in his "History of Infant Baptism," says:

"No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

Dr. Doddridge, Independent, says: "As far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

Dr. E. D. Griffin, claimed by both Presbyterians and Congregationalists as one of their great men, says: "I agree with the advocates of close communion in two points: 1. That baptism is the initiatory ordinance which introduces us into the visible church; of course, where there is no baptism, there are no visible churches. 2. That we ought not to commune with those that are not baptized, and, of course, are not church members, even if we regard them as Christians. Should a pious quaker so far depart from his principles as to wish to commune with me at the Lord's Table, while he yet refused to be baptized, I could not receive him; because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question, then, is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism."

Dr. Hibbard, a good Methodist authority, in his work on "Christian Baptism," says: "Valid baptism they (Baptists) consider as essential to constitute visible church-membership. This also we hold. The only question that here divides us, is, What is essential to valid baptism?"

Now it is plain, in view of the foregoing statements, that Baptists and Pedobaptists are fully agreed in these two points: That the communion table is the Lord's Table, and that unbaptized persons have no Scriptural right to come to it. Wherein then do they differ? The answer is in regard to baptism. They differ as to who should be baptized, and they differ as to the baptismal act. Baptists say that believers in Christ and believers alone, are Scriptural subjects of baptism. They believe, also that immersion is the baptismal act, to the exclusion of every other act. No proofs are here presented to show that baptize means immerse.

Whether it does not, *Baptists believe it does*, and they are obliged to act on their belief. Thus they are compelled to consider Pedobaptists unbaptized. What, then, are Baptists to do? They believe, without a doubt, that Pedobaptists are unbaptized; they also believe, in common with Pedobaptists, that the unbaptized lack the Scriptural qualification for the Supper; hence they cannot invite them to the Lord's Table. They would like to do it but dare not. To do so would be to change the order which the Lord has appointed. This they cannot conscientiously do. The thing is impossible. So much in answer to the question, "Why don't you invite us?"

Heathen Estimate of Women.

The Hindoo sacred books declare that "when in the presence of her husband, a woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet and listen to nothing else besides. When he calls, she must leave everything else and attend upon him alone. A woman has no other god on earth but her husband. He is her god, her priest, and her religion. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. If he laughs, she must also laugh; if he weeps, she must also weep; if he sings, she must be in an ecstasy."

According to Dr. William Butler, a religious law of the Hindoos enjoins it as a solemn duty upon a Brahmin "to suspend his reading of the Veda to his disciples should a woman happen to come in sight while he is so employed, and directs him not to resume the utterance of the holy texts until she has passed beyond the possibility of hearing them. Her ear is not

pure enough to hear what the vilest male thief or sensualist in the bazaar may listen to freely. Woman's religious knowledge must not rise higher than the Shasters. [Commentaries on the Vedas.] The 'holy' Vedas are reserved for men and for them alone."

"A husband, however devoid of good qualities, must constantly be revered as a god by a virtuous wife. She who slights not her lord, but keeps her mind, speech, and body devoted to him, attains his heavenly mansion."

Some of the Mohammedan proverbs are: "Obedience to women will have to be repented of."

"The heart of a woman is given to folly."

"Women are the whips of Satan."

"Alas for the people who are ruled by a woman!"

"Trust neither a king, a horse, nor a woman; for the king is fastidious, the horse prone to run away, and the woman is perfidious." I. S. D.

"The Christian Messenger" and Acadia College.

For several years the readers of the *Messenger* have been unable to understand the conduct of this "denominational organ" towards this "denominational College." But now it speaks and puts us right on the question of "higher education." In its last issue it exposes the erroneous notion that receiving state aid for the support of Acadia College, involves and sanctions the principle of Church and State. In doing this, the editor says: "To make it possible to have Church and State connection there must be two parties, namely, the Church and the State, brought into said relation. Now in the matter of Acadia College and government grants, there is, beyond doubt, the State on one side, but on the other side there is no Church, and consequently no connection between the two; and for our part we are glad there is no Church possessing the College to be brought into such unholy partnership. Our pleasure arises, not from the fact alone that there is no Church in the business to be entrapped or inveigled into a wicked connection with the State; but our pleasure is from a deeper, a more spiritual source. It is this, New Testament Baptist Churches have neither direction nor permission in their great guide book, the New Testament, to engage in the secular enterprise of carrying on higher education. How could Baptist Churches possessing and conducting a College, hold up their heads in this day, to rebuke other Churches for doctrines and deeds for which no authority is found in the Book of instruction given by the Master. The Baptist Churches of these Maritime Provinces, as such, do neither own nor conduct Acadia College." What say we Baptists of these Provinces to this deliverance of our denominational organ. If it be true that we, as Baptist Churches have neither "authority or permission" to engage in secular and higher education, ours is a very wicked record; for this is just what we have been doing, and doing, as Churches, singly and associated. If this be true, our "Convention Scheme," by which a very large percentage of our Church funds are appropriated to the support of Acadia College is in direct opposition to the will of the Master. If this is so, article 2 of the constitution of our Convention should be immediately amended, and article 7 should be expunged.

For many years we have been told that Acadia College is the "Child of Providence." It is certainly fortunate for this Institution that this fatherhood has been found for it. The State, from which it has been drawing support, has always declared that it is not its Child, but a pauper, whose death it has long desired. And now for the sake of our religious character, our Churches must disown it, if the says of the *Messenger* are correct. But are these conclusions of Bro. Seldon correct, or are they a quibble on which an attempt is made to pivot the denomination, so that it can get a further dip into State funds to forward the Churches' work? We will think of it.

DEAR VISITOR,—I have lately been much interested in a plan adopted by a faithful minister of our denomination, on this Island. In whatever locality he has special services, good results are sure to follow, and immediately he goes among his new converts, as well as the older members of the church, and advises them to take a good denominational paper. He leaves with them a sample copy of the *VISITOR*, the *National Baptist, Canadian Baptist* and other of our loyal Baptist papers. He never fails to get orders. Could not this plan be recommended to all our ministers. Hundreds of our church members are suffering from lack of denominational literature. We are often surprised to notice how little is known about our denomination even in our wealthiest churches. Lack of interest is the sure result of lack of knowledge, and from the lack of knowledge comes the suffering of all our denominational schemes, where nothing is known of the wants of our Missions, of their successes or failures, no interest is taken. Lack of knowledge, lack of interest, lack of money, lack of prayers. Let it be the aim of every Baptist to place in every Baptist family, some good Baptist paper, and thus help to spread the knowledge of the Kingdom of God. LAYMAN.

P. E. I., March 20th, 1880.

Obituary.

The Lord of the harvest has called from our midst our dear sister, Mrs. Wm. Fillmore, at the advanced age of 84 years. She fell asleep on the 19th of January, after one week's illness, which she bore with Christian fortitude and resignation. It can be said with much emphasis, her end was peace. She was very desirous to depart and be with her Saviour. When mention was made of her approaching end, she seemed much pleased with the remark; was joyful in prospect of a speedy departure.

Our dear sister was baptized by Father Nathan, Cleveland, in A. D. 1819, and received into the Hopewell Church of which she continued a loved and respected member, till she, with others, was separated from that Church in 1856 to form a new one, the Germantown Church. Of this Church she remained a member till separated by death.

On May 11, 1820, she became the wife of our loved and most respected senior deacon, Wm. Fillmore. She was the grand-daughter of the Rev. Nicholas Pearson. Our sister leaves an aged husband, and three sons and three daughters, and twenty-four grand-children, and a very large circle of relatives and friends to mourn their loss. One son died some years ago. All her sisters and brothers, eight in number, were members of the church militant, but most of them have passed over Jordan to the heavenly Canaan. Her children, all but two, were many years ago professed worshippers of their father's God. Of these two, one has joined the people of God since his mother's death, and the other is evidently an anxious enquirer after the Truth.

Our departed sister was noted for a quiet, calm, peaceful frame of mind. The Spirit of peace seems to have rested eminently upon her. Her home was the delightful resort of God's dear servants. She possessed a calm joy in seeing the prosperity of Zion. The writer well remembers when he very tremblingly ventured to offer himself to the Church, the warm shake of the hand and the few words of good cheer received from that aged sister. Her quiet and retiring disposition caused her to take but small part in public services, though her voice was generally heard in our conference and social meetings, till incapacitated by age.

Her graces were such as to render her an eminently good wife and mother. Evil report of any of the brethren or sisters received but little favor with our dear sister. It evidently pained her to hear ill reports of any of the Lord's dear people, and when such came to her ears, her part was not to retail it to others, but to mourn and pray over it before God. Would that we might all imitate our sister in this virtue particularly. The funeral took place on Thursday,

22d inst. Rev. T. A. Blackadar, A.B., attended and preached from John, 14, 27: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

Harvey, A. C. March 24, 1880.

The Carleton and Victoria Baptist Quarterly Meeting

met with the Baptist Church Jacksonville, Friday evening the 19th inst. The following Churches were represented: Jacksonville: Rev. Geo. Seely, Dea. F. E. Good, Robert Hannah, Jacksontown: Chas. Henderson, Judson Burpee, Wm. Kitchen, Hodgdon and Richmond: Rev. Jos. Cahill, Bros. A. Turney, F. Green, South Richmond: Bro. T. McDonald, Lower Woodstock: Bro. F. S. Todd, Woodstock: G. W. Hovey, W. S. Saunders, Avondale: Rev. J. W. S. Young, Bloomfield and Good Settlement: Rev. C. Henderson, L. Everett, Floreneville: Dea. H. Esty, Simonds: Bro. F. S. Todd, Dea. Thos. Brooks, Rockland: A. H. Hayward, Jas. Everett, W. A. Hayward, Andover: Rev. C. Henderson, Dea. Jas. Sloat, Wakefield: Rev. J. W. S. Young, Henry Clark, Tupper Clark.

Members in their own right.—Rev. B. Jewett, Rev. S. Burt, Rev. H. A. Charlton.

Invited to a seat.—Rev. J. Ridley, of Maine, Dea. F. Barnes, of Houlton, Dea. W. A. Everett, of Woodstock.

A large number of visiting brethren and sisters were in attendance. Preaching on Friday evening by Rev. J. E. Hopper. Business meeting, Saturday, 10 a. m. At 2 p. m., social conference meeting, in which a large number spoke of their hope in Christ. At 7 p. m., a missionary meeting was held. Dea. F. Barnes gave the opening address, followed by others. The Convention Scheme was heartily endorsed by the speakers, its various objects were fully explained, and immediate action earnestly recommended, in order that our work as a denomination may not be crippled. The amount contributed for this purpose during the meetings was \$45.29 which amount was ordered to be paid to John March, Esq., less a balance due our late County Missionary.

Sabbath morning preaching by Rev. J. Ridley, of Maine, 3 p. m. Preaching by Rev. Jos. Cahill, and at 7 p. m. by Bro. F. Barnes of Houlton.

The different services were attended by large and attentive audiences.

The Quarterly Meeting holds its next meeting with the church at Andover. Rev. Jos. Cahill to preach the Quarterly Meeting Sermon, and A. H. Hayward be his Alternate.

A committee was appointed to report to the Home Mission Board, the fields that most require Missionary Labor, and also the men to occupy them. Consisting of Rev. Geo. Seely, Rev. S. Burt, A. H. Hayward, Dea. Robert Hannah, and Thos. Brooks. A. H. HAYWARD, SEC.

Items of Interest.

Rev. George H. Hepworth writes from Ireland that the committee of the American fund has given \$50,000 especially to furnish starving children with food to enable them to attend the national schools. The money given to Ireland by the Dominion is to be spent in the purchase of nets for fishermen.

A decree of toleration to the Baptist Churches of Russia has just been published there. It provides: 1. That their worship is henceforth unhindered, and, indeed, expressly permitted throughout the Russian empire. 2. That civil marriage is introduced, without express recognition of the marriage already celebrated by the Baptist pastors.

Prayer of a South Sea Islander, after Sabbath service; "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes around. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death."