

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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EDITORIAL NOTES.

WE advise all persons remitting money for the VISITOR to register their letters or buy a P. O. order. Letters are being lost in the mail, even when they only pass through two offices.

WE direct attention to the annual meeting of the Baptist Annuity Association, to be held at Moncton, Friday evening of this week. The ministers and laymen of the Province are specially interested in the success of this association, as thereby provision can be made by our ministers for old age, and at death for their families. Brethren, come together and strengthen the association.

We commend as just and fit what our New York contemporary elsewhere referred to, says when it remarks, speaking of the conduct of a religious paper:

"It is not good policy, we believe, to make a paper a 'Cave Adullam' rendezvous of all the 'discontented' people of a denomination, but all the wisdom of the churches cannot be consecrated in one or twenty editors, and we believe in allowing brethren to proclaim their views, though they may not always commend themselves to our judgment. However, we want all who write for our columns, 'above all things to put on charity' and next to that brevity."

Plainly such a combination as that here spoken of in those who write for the press is as helpful as welcome to editors. It is a combination easily remembered—Brevity and Charity.

THE Tennessee Baptist waxes wrathful against Toronto Baptist College. The sin of this institution it appears lies in the fact that its professors do not teach the doctrine of Baptist succession. Well, what if they do not? A question which might be worthy the investigation of the Tennessee Baptist is, do they teach Bible doctrine? If Bro. Graves will trouble himself to look over the statement of doctrine to which all our professors are pledged, he will find that after all there is not much wrong with them. It is important that a Baptist college teach New Testament doctrines now. It is unimportant that its professors should trouble themselves about the succession of those doctrines.—Canadian Baptist.

Well, Bro. Editor, we have an anomaly down here in Dr. Welton, a Professor in the Toronto Baptist College, who don't believe in Landmarkism, including Baptist succession, and yet has given his best advocacy by speech and pen to bolster up the cause of the Halifax Book Room, which circulates "by the ton" Landmark and Baptist succession documents. How is this?

PARTING ADDRESSES TO PASTORS are not found in the Baptist newspapers of the United States. As the removals are very frequent, such documents would claim too much space. Neither are they as abundant in our periodicals, as they were some years ago. Their diminution need cause no regret. It does not indicate that preachers and people are failing to love and appreciate each other. It rather marks advancement in journalism. As the people have had a good many samples, it is now known what is said and felt without the occupation of several columns in a newspaper. There is, perhaps, another cause for this falling off in that kind of literature. All pastors are not alike; neither are all the churches, neither are all the experiences in the pastoral relations; and it would not do to have these variations appear in print. As the bright side of the shield has been presented in some cases, with the intimation that both sides are alike, sundry discussions have followed as to the facts. It has been said that fair and fine words had been used, according to the Talleyrand doctrine, that words were made to conceal thoughts and facts. If this be so, then a hearty farewell may be given to this custom as a universal one. Indeed it is said, that not in church experience alone, but in other denominational connections, farewells and replies have

been given, bearing on their peaceful bosoms sentiments the very reverse of experience, pleasant to forget. If abuse has been insinuating itself into this ancient custom, it had better cease, however good, than form a stumbling block for the weak.

For the Visitor.

REASONS WHY

Baptists and Free Christian Baptists Should Unite as One Denomination.

No. 1.

1st. Because they are substantially one in their views of christian doctrine and practice. Let us particularize:—

1. They believe that God's Bible is a divinely inspired book, and as such, contains the supreme law by which human belief and conduct should be governed; and that, by it, men will ultimately be judged according to their works.

2. They believe that the Jehovah of the Bible is the God of the universe, the Creator and supreme Governor of all worlds. That he is one in essence, but three in personality, Father, Son, and Holy Ghost. That these three personalities are equal in all the divine perfections, and are perfectly harmonious in the grand work of human redemption.

3. They believe in the original purity of man as he came from the hands of his maker. That he fell from his primeval state by voluntary disobedience; the result of which is seen in the universal depravity of the human family,—born in sin and shapen in iniquity: "So that all have sinned and come short of the glory of God." As sin is voluntary, condemnation is just.

4. That in accordance with the great plan of redemption the Lord Jesus, the second personage in the Trinity, took human nature into personal union with the divine, and in that nature suffered, the just for the unjust, and by his active obedience and passive death made an atonement satisfactory to the claims of law and justice, and opened the way for the full and free proclamation of the gospel to every creature.

5. That wherever this gospel is preached men are under the most solemn obligation to receive it; and are only prevented from so doing by the unbelief and depravity of their own hearts; that all who receive it by faith in Christ as a personal Saviour are freely justified and recognized as righteous, through the imputed righteousness of the Lord Jesus, in the sight of a Holy God; that all such receive full forgiveness and obtain a good hope of eternal life.

6. That while the righteousness of Christ alone justifies the believing sinner, the heart must be regenerated by the renewing power of God the Holy Spirit; that the same spirit who regenerates through the truth continues the work of sanctification in the soul, producing a life in conformity to the example of him who was holy, harmless, undefiled and separate from sinners.

7. That the whole work of salvation, including the purpose of God, the mission of Christ, the agency of the spirit in regeneration, the acceptance of the sinner, the justification of his soul, the pardon of his sins, his perseverance in the christian life, and the eternal happiness of both soul and body, is a work of free, matchless and sovereign grace from first to last. So that "by grace we are saved through faith, and that not of ourselves; it is the gift of God."

8. That true believers are kept by the power of God unto life eternal; that if men in christian lands are lost, it is because they will not come to Christ that they may be saved. All such will have themselves alone to blame for their eternal condemnation.

8. That there will be a general

resurrection of the just and unjust; that the former will be received into the kingdom of heaven, and the latter doomed to eternal sorrow.

We greatly mistake if Baptists and Free Christian Baptists as a whole, will not say amen to this brief epitome of Bible doctrine. Now let us see how nearly they agree, in regard to gospel ordinances and church organization.

1. They believe that a true church of Christ is composed of regenerated men and women; that only two ordinances are given to the church, viz., baptism and the Lord's Supper; that the ordinances can be Scripturally administered to those only who profess faith in the crucified one as their personal Saviour.

2. That a church thus Scripturally organized has a right to choose its own officials, viz., pastor and deacons, and to govern itself by the word and testimony of God; and that no outside organization, civil or ecclesiastical, has any right to prescribe laws for the management or control of gospel churches. All such churches are amenable to their only King and Head, the blessed Lord Jesus, to whom every knee must bow, and every tongue confess.

3. They believe in the sanctity of the christian Sabbath; in abstinence from secular business on this holy day; and that its hours should be sacredly devoted to spiritual worship and to christian service.

4. They believe in obedience to civil government, so far as that government does not fetter the conscience or interfere with the inherent rights of man regarding the freedom of human thought.

Regarding human agency as associated with the divine in christian work, Baptists and Free Christian Baptists agree perfectly in their faith in Sunday Schools, in Home and Foreign Missions, in the free circulation of the Word of God and christian literature, and in the establishment and support of educational institutions, under the guidance of christian men and women.

In the inauguration of the non-sectarian school system of this country, the Baptists and Free Christian Baptists were a unit; and in the extension of the grand total abstinence reform they are one in thought, sympathy and action.

Having all these points of agreement, what shall we say? That Baptists and Free Christian Baptists should occupy in church organization and in general christian work an antagonistic position? I seem to hear in answer to this question sixty thousand voices ringing over hill and valley, saying as with one voice, NAY! NAY!! Let old prejudices be buried in the sea of eternal forgetfulness, and let us inscribe upon our banners henceforth UNION! UNION!! in all that appertains to christian work and service below, and to the glorious immortality beyond. I. E. BILL.

August 14th, 1884.

[Religious Intelligencer please copy.]

For the Visitor.

Miramichi Notes.

Last Tuesday I had the pleasure of visiting Newcastle in the North, and of seeing a good many of the old friends that I had made during my ministry in that land. There were others I could not see owing to the very limited time I had to remain there. Several of my old acquaintances, among the Methodist and Presbyterians, met me on the station platform, where we renewed friendship. I was glad to meet so many of my Masonic brethren with whom I had met in years gone by. But this last I should not mention, fearing that Bro. W. H. Porter, poor fellow, might have a relapse into these dreadful spasms or convulsions that were first

brought on by the administration of a few black beans. I have not the least doubt of that. But as I shall deal with this sick brother in due time I go back to say that I enjoyed an exceedingly pleasant time at the old parsonage with Bro. I. E. Bill and family, who is labouring in the interest of the Baptist cause in Miramichi, and not without some success.

His field is large, but the Baptist interest is small. He has some grand men to hold up his hands. At Little Southwest he has Bro. James Somers. At Whitneyville, R. P. Whitney, Esq., who is the financial soul both of the church and community. At Newcastle, Bros. J. Tozer and J. Miller, who are always ready with their means to help the good work, and last but not least, Dr. Freeman, who is a worthy christian gentleman and great financial strength to the church in the town. At Derby are the Amoses—kind christian men—all ways willing to aid to the utmost of their ability. In the last mentioned place I had the first revival and baptized the first converts ever baptized there, built a little church which was nearly completed when I left.

I was glad to learn that those who professed conversion under my ministry in these communities, but did not come out then, have since been enabled to follow Christ in baptism; some of whom came forward during Mr. Chubbuck's visit to Newcastle. How true is that Scripture, "One soweth and another reapeth;" brethren shall rejoice together.

In looking over Mr. Chubbuck's article in the last VISITOR, I see the following expression, "Save the Baptists of Miramichi where it is almost worth your life to say you are a Baptist, where men and women are thirsting for the unadulterated gospel."

I must confess that I am not a little perplexed on these sentiments. What do they mean? Does he mean that the Baptists of Miramichi are unsaved? I believe they all profess to be saved in the Lord. Or does he mean those who hold Baptist sentiments? Of such there are very few, and the Lord will save them if he has purposed to do so, and by means too.

But if the people of that country are "thirsting for the unadulterated gospel," they can listen to it and have the privilege of reading it as it is preached to them every Sabbath almost all through that country from Little Southwest to Bonaventure, in the Province of Quebec, if not by Baptist ministers it is by Presbyterian and Methodists. But what is the gospel? Is it not "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life?" If so it is preached by ministers of other denominations as well as our own, and good is being done. It seems to me that the Lord has given those two hundred miles of country to the Presbyterians. In this whole range, 125 Baptists could not be found. I have traveled over every inch of the ground and preached steadily for over eighteen months all along the line from Little South West to Metapedia. So I know all about the Baptist interests.

I am positively sick of exaggerations from time to time about the Baptists of this country. It was by the means of an exaggerated report that resulted in my removal from Miramichi, and I regret it to this day. I liked that country and the people of it, and do still. I found warm hearts among all denominations. I have preached in all their pulpits. I feel that the expressions "When it is almost worth your life to say you are a Baptist" is unjust to the people of other christian communities in that section of the Province.

I do not know a place in N. B. where I would rather labour for Christ than in Miramichi.

We cannot convert people and

make them members of our community clubs. The word of inspired truth faithfully preached and practiced without flings to other denominations is all that our Master requires of us; and this gentle hint may suit the Agent of the Halifax Baptist Book Room as well as other Landmarkers.

Let us do our duty faithfully, love the image of Christ wherever we see it, and believe that God will save his people and bring them out of all denominations and nations and tongues under heaven. May God bless all the christians of Miramichi and everywhere else. T. M. MUNRO.

Salisbury, Aug. 16th, '84.

Selections.

Finish Thy Work.

Finish thy work, the time is short;
The sun is in the West;
The night is coming down—till then
Think not of rest.

Yes! Finish thy work; then rest
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battles fought and won,
Hear from the throne the Master's voice;
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to him who holds thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!

—British Friend.

Mr. Spurgeon on Prayer.

Mr. Spurgeon said to a correspondent of the *Pall Mall Gazette* that the efficacy of prayer was with him not a matter of faith, but of knowledge and every-day experience. He could no more doubt it than disbelieve in the law of gravitation. He would point to his Orphanage: To keep it going entails an annual expenditure of about £10,000. Only £1,400 is provided for by endowment. The remainder comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and he sends it. Mr. Muller of Bristol, does the same on a far larger scale, and his experience is the same as mine. The constant inflow of funds—of all the necessary funds to carry on these works—is not stimulated by advertisements, by begging letters, by canvassing or any of the usual modes of raising the wind. We ask God for the cash and He sends it. That is a good, solid, material fact, not to be explained away.

But quite as remarkable illustrations of believing faith are constantly occurring in spiritual things. Some two years ago a poor woman, accompanied by two of her neighbors, came to my vestry in deep distress. Her husband had fled the country; in her sorrow she went to the house of God, and something I said in the sermon made her think I was personally acquainted with her case. Of course I had known nothing about her. It was a general illustration that fitted a particular case. She told me her story, and a very sad one it was. I said, "There is nothing that we can do but to kneel down and cry to the Lord for the immediate conversion of your husband." We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul, and bring him back to his home. When we rose from our knees I said to the poor woman, "Do not fret about the matter. I feel sure your husband will come home, and that he will yet become connected with our

church." She went away, and I forgot all about it. Some months after she reappeared with her neighbors and a man, whom she introduced as her husband. He had indeed come back, and he had returned a converted man. On making inquiry and comparing notes, we found that the very day we prayed for his conversion, he, being at that time on board a ship far away on the sea, stumbled unexpectedly upon a stray copy of one of my sermons. He read it. The truth went to his heart. He repented and sought the Lord, and as soon as possible he returned to his wife and to his daily calling. He was admitted a member, and last Monday his wife, who up to that time had not been a member, was also received among us. That woman does not doubt the power of prayer.

Dr. Mark Hopkins thinks there is some reason for the opinion he heard expressed recently, that "a Professorship in a Theological Seminary is a convenient shelf for an unsuccessful pastor of an important church." We have not learned that lesson at the South yet.

Professor John P. Gulliver in the *Advance*, says: That French and German should be added to the classical requirements of our colleges, as Yale is doing, is clearly demanded. But to convert the only grammatically perfect language—the most beautiful of tongues, the repository of the best stores of human thought, the language chosen by God to be the medium of his final message of salvation to the race—to convert this into an "optional" in a liberal education, to be rejected at the will of an unfledged Freshman, is both a wrong to him and to good letters.

The great thing to be done is to morally educate the people. Laws, however good, are not self-enforcing machines. When the people demand a reform it comes. But that they may demand reforms they must be morally educated. We would hedge the way of the wrong doer and make it as difficult as possible. We would demand laws that are wise and far-reaching, but we would always ask, as indeed determining whether they are wise—Are they practicable? Can they be enforced? Our main dependence, however, would be faithful and painstaking and persevering endeavor to educate the moral sense of the community. Otherwise prohibitory laws will not much promote temperance among us, nor divorce laws the purity of our homes. What we need is that law shall be the outcome of the high moral conviction of the people. Then the statute law will be the real law.—*Illustrated Christian Weekly*.

Rev. Dr. Richard Fuller, of world-wide reputation as a preacher, said to a young pastor about to locate in Baltimore, where the Doctor was then preaching, "My young brother, never spend the entire summer in Baltimore. Your energies will flag, you will become discouraged, your preaching will be less powerful, the interest of the people will decline, and at the end of the summer you will find yourself fatigued and weary when you ought to be most vigorous and energetic. Moreover, if you do not go off sometimes your people will never be able to fully appreciate your work as a pastor. They need to be taught something by your absence. That young man took the advice of Dr. Fuller' and he is now in the 34th year of his pastorate in that city, and has been one of the most successful preachers in this whole country, and it is no harm to say that he now goes by the designation of "The Old Shepherd," alias Dr. J. W. M. Williams.—*Central Baptist*.